

The Campus.

"INTER SILVAS ACADEMI QUÆRIMUS VERUM."

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ALLEGHENY COLLEGE, MEADVILLE, PA., OCTOBER 5, 1891.

NEW SERIES.

THE CAMPUS.

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ENTERED AT THE POSTOFFICE, MEADVILLE, PA., AS SECOND-CLASS MATTER

AT the beginning of this, another college year, the CAMPUS gladly greets all old students, and extends a hearty welcome to you who are with us for the first time. Our coming together as a body of students imposes upon all some new obligations. To the old student comes the duty, or rather the privilege, for as such it should be regarded, of aiding the new-comers, and making them to feel at home in their new environments. Amidst the hurry, the pleasures and the duties of a new year, we are too apt to forget that among us are those who, probably for the first time, have left happy homes and kind, indulgent parents. By such ones, a few words in friendly interest will long be remembered, and the one speaking them regarded as a friend. What better opportunity

for doing a christian act and adding a few more names to one's list of friends could be afforded? And what one of us has too many friends? Do not give all your attention to two or three, but as far as possible show all new-comers that you have an interest in them, and are glad to welcome them as fellow collegians. To the new student comes the all-important necessity of getting started right. It is a rule with few exceptions, that one's first year at college decides whether or not his course will be a successful one. If good honest hard work is done then, it is almost safe to predict that the student will complete his studies with honor. It has been our observation that the students who have stood high up in all college work, were those who, during their first year, kept pegging away at their books from one o'clock till six, and then again from seven till eleven. On the other hand, those who start in in a slip-and-go-easy manner, either just manage in some miraculous way to "slide" through, or else never finish their course. It is easy enough, under the influence of social life and various other attractions, for one to drift even from the most studious habits, ere a four year's course is completed. But for a student to spend his first year carelessly and then do good work the remainder of his course, is a case seldom met with in college life. Enter upon your new career with determination and zeal, remembering that you will get out of it only what you put into it.

* * *

IT probably would be well to announce through these columns, to new students, and some old ones seem to have forgotten the fact, that there are in connection with the col-

lege three literary societies to which students are gladly welcomed. Two of these societies are for gentlemen and one for ladies, and students should not hesitate in finding a home in some one of them. It is our intention to speak further on this subject in our next issue.

* * *

“**W**HERE is the Gymnasium Building?” is the question asked by students old and new. As yet we have found no one capable of giving a satisfactory answer. When college adjourned for the summer, everyone was elated over the prospects for our new building. A subscription was raised among the students, several hundred dollars being subscribed, and this with the \$5,000 gift of a wealthy patron of the institution, seemed all that was necessary to guarantee success. As a result of the assurance given the students by the faculty, that the work would be pushed forward during the holidays, old students used it as an argument in urging young men to come to Allegheny, and both old and new boys returned this term with many fond anticipations of the pleasure and profit to be derived from this new branch of work. Although we are very naturally disappointed, yet we do not despair of ultimate achievement in this direction. Allegheny is sadly in need of a suitable building for its Y. M. C. A., battallion and gymnasium, and it is our earnest hope that she may have such a one as soon as possible. \

* * *

IT is with cheeks burning with shame that we are called upon so early in the college year to make mention of an act, the perpetration of which reveals the sad truth that there are yet in the world, and perhaps in Allegheny College, some people who are unfit for life in any of its phases. The devil has been abroad in the land for many years, but that he should so far get possession of a student of a Christian college as to cause him to stoop to such low work

as that done Friday night, is shocking to a civilized community. Some malicious person or persons with brains primarily diminutive, and never subsequently developed, evidently thought they were doing a smart trick or getting some revenge, by besmearing the windows of several recitation rooms with paint, and defacing the walls of the same. It is a shame that such contemptible, brainless fellows can not be found out and placed where they belong—in the workhouse. It is thought, and much hoped for, that this act was not committed by students of the college, and the disapprobation and disgust with which it is looked upon, even by those who are somewhat prone to mischief, point to the innocence of the students. If it be possible that there are any such persons in our midst, the body of students should make it their business to search them out and to help them to leave town, ornamented with a coat of feathers.

Self-government has long prevailed at Allegheny, and let us be careful, lest we prove ourselves unworthy of such a trust.

If you cannot refrain from an occasional prank, do something that requires thought and that has some sense to it, and does not include injury to college property. It only requires a little muscular energy to use a paint brush to despoil property, and such deeds are beneath the consideration of any MAN.

* * *

AFTER having tried for two years, the method of holding class elections upon a day set aside by the faculty, especially for that purpose, we feel safe in pronouncing the new scheme a success. Although some tickets which had been cut and drying ever since some time last year, failed to go through, yet all passed off quietly at the election and everybody seemed content to abide by the inevitable. The scene presented upon the Campus Saturday morning was an interesting one. Congregated here and

there were small groups of students, earnestly discussing the chance which their ticket had for success, and unconsciously impressing bystanders with the thought that here was being sown the seed that would some day bring forth "Wall Street Politicians." This system of holding class elections is a decided improvement over the old system, for the results attained are final, and no simple plea can be raised for a new election. In general, we cannot but regard these elections as a source of much pleasure and profit to the student, for if properly conducted, they give a training that will be useful to one all through life. On the other hand there is one thing which should be conscientiously guarded against. Puffed up somewhat by the prospective honors, and determined to carry the ticket, some are too apt to lose sight of principle and indulge in a great deal of trickery. Whatever enticement is offered in the line of "best positions," etc., a student should never so far forget his honor and the principles of manhood, as to do a mean underhanded trick, although it is nothing but a college election.

"I would rather be right than President." should be the motto of every college politician.

* * *

THIS issue of The CAMPUS is mailed free of charge to the students. Hereafter, those wishing to become subscribers can do so by giving name and address to our business manager, Mr. Pepper. And right in this line let us remark that we are ardent advocates of that old doctrine—"Patronize home industries." The CAMPUS is a paper supposed to be run in the interests of the college and the students, and as such, should receive hearty support from both. If not supported by them, how can it exist? Some say, "Well, what is the use of taking The CAMPUS; there is never much in it." Let us look at this charge for a few moments, in a common-sense manner. True, we give no politics or news of the day. That's not our busi-

ness. But we do contend that for the nominal price of subscription, all subscribers are repaid many times. If you get no more good out of it than merely to save it as a record of college days, you are repaid. To the student who desires to learn to write, many fine literary articles are furnished as models for his work. Laying aside these two points, you owe it as a duty to your college to foster and aid her publication. How many a college man gives \$10 or \$50, just that "our" ball club or boating crew may win! There is a way of going through college and paying out money for nothing but board, room, tuition and books, but such persons are in poor demand after they GET through. If you want to enjoy college life and come out a well rounded man, be a collegian in every sense of the term; enter with your whole soul into her sports, and encourage all her worthy institutions. On these grounds we would ask all to subscribe for The CAMPUS. Do not read your neighbor's, but get a copy of your own that you can preserve.

Literary.

Romanism in America.

The religious thought of Christian nations long since crystallized into two great systems of faith and practice. The one has been called Romanism, and is the embodiment of those religious ideas that go hand in hand with despotism; the other, Protestantism, is a religion that is in sympathy with democratic ideas of government.

For a few centuries after the beginning of the Christian era, despotic principles held sway in matters pertaining to both church and state. But experience, the matchless instructor of mortals, soon taught men new ideas of government. As despotism gradually yielded to popular government, religious views also underwent a

change which led to the revolt of Protestants to the Church of Rome.

In the peculiar conditions of the middle ages, religion and politics were so intimately related that a quarrel of ecclesiasts frequently involved a struggle of nations. Two systems of religion differing so radically from each other, and each so jealous of the other could not be expected to exist side by side without great conflicts, where church and state were so intimately related. Hence the history of Europe is to a great extent a record of the great struggles growing out of the conflicts between Romanism and Protestantism.

In our own country circumstances have been entirely different. America has been a country of religious toleration, consequently her history has been but little occupied with religious strife. No religious sect has been especially conspicuous as a political force. Many sects have existed side by side and whatever rivalry may have existed has not disturbed the affairs of government. Romanists and Protestants share in the administration of government; and together they reap the benefits of peace. Not only have the Protestants in America shown a spirit of magnanimity beyond that of former times, but the Catholics as well have exhibited a disposition more liberal than in any other country. The heroism of the early Jesuit Fathers in their attempts to carry Christianity to the benighted savages must be admired by all. The only one of our original colonies settled by Catholics had for its leaders men with broad minds and liberal ideas, giving a worthy example of religious toleration.

Thus we see that in dealing with the subject of Romanism in America we have not to discuss great events of history. We have not to discuss Romanism as a force that is moulding political events or bringing about continual governmental crises. On the contrary we are to deal with a moral force that concerns public affairs only through its influence upon the moral and intellectual nature of the citizen. It

is a force that has developed along with American civilization; and having developed into a strong power, it begins to manifest itself more conspicuously.

The interest in American Catholicism centers not in the past but in the present. In the Old World we are aided in forming our opinions of the various theories and policies of the Romanists by the fruits they have borne. In America, our study of the attitude of that church consists in the study of questions that are living and of problems that are yet unsolved.

On account of that spirit of toleration that has ever characterized American thought, such a thing as the ascendancy of any religious sect has been unknown. Until the colonies were united into a nation, each community had grown up in its own peculiar faith, unmindful of the religious principles professed in the other colonies. When the representatives of the various colonies met for the purpose of considering the grounds upon which a union could be effected, they came representing all their various forms of religious belief. It soon became evident that no compromise was possible, and that the only acceptable terms of union were such as remained silent on the great subject of religious creed. Thus a union was effected and a government organized which gave its support to no particular creed and interfered with the free exercise of no form of religion.

For the first few decades no complaint was heard. The various religious sects carried on their worship quietly, demanding no aid from the government, and finding no fault with the government's dealings with them. The churches expended their energies in extending their borders rather than in tampering with political questions. But, after a time, a murmur of disapproval was heard coming from the ranks of Romanism, a murmur which soon developed into a cry of antagonism.

Several circumstances combined to bring about this change in the attitude of the Catholics in America. In order to understand the cause of such a change, it is necessary to note

briefly a few facts pertaining to the history of Catholicism in the Old World.

All through the middle ages a tremendous struggle had been raging in which the Papacy had been contending for the supreme authority in temporal affairs. In the fifteenth century the Papacy had received a death blow so far as its pretensions to temporal authority were concerned. Through the following centuries the power and influence of the Pope continued to dwindle until his pretensions to any authority other than ecclesiastical were wholly ignored.

When it became evident that the powers of Europe were no longer willing to grovel before his infallible holiness, the Romish authorities naturally began to look about for some new place where they might gain a foothold. They desired some great country where possibly they might build up such a power as would enable them yet to realize the fond dream of Pope Gregory, which had so radically fallen short of fulfilment in Europe.

The American Republic presented the most promising field of action. The shrewd minds of the clergy perceived that in this young republic were great possibilities; that it was eventually to be one of the most influential nations of the world, and that from it would emanate forces that would be felt throughout the civilized world.

Realizing that the only hope of the triumph of Romanism lay in gaining a foothold in some such nation, the attention of the Romanists was turned to the Western World, and the immense influence of the Vatican was employed to strengthen the ranks of Romanism in America. While the authorities at Rome were helplessly permitting the last vestiges of their temporal power in Europe to disappear, the emissaries of the Vatican with untiring energy, and with the powerful influences which only the wealth of the Romish church could produce, were disseminating the doctrines and practices of Catholicism in America.

On account of the vast body of immigrants coming into the United States from Catholic

countries, and the zealous efforts of the priesthood to nurture the germs of Romanism which they brought, the increase of Catholicism was exceedingly rapid. In a few years the number of Catholics became something formidable.

These two facts have, perhaps, been the most important causes of the change in the attitude of American Catholics. The fall of the temporal power of the Pope in Europe led to a desperate attempt to obtain ascendancy in the Western World. The great increase in their numbers led the Romanists to a realization of their strength and they have presumed to make demands which seem to be inconsistent with the spirit of our republic.

When the emissaries of the Romish Church began the work of proselyting among the American people, they discovered that the means formerly employed by them were not applicable here. The United States was not a country in which the sword could be employed to enforce religious views; nor could those instrumentalities be made effective, which had been so potent among the ignorant and superstitious peasants of Europe. The doctrines of Catholicism have attracted few proselytes from the intelligent classes. Even the Catholic emigrants grew more liberal in their views and are less under the control of the priesthood after they have been for a time in contact with the American people.

As we have already stated, the great numbers of the Romanists created a boldness to make certain demands from the government, and thus to show their intention to stand firmly for the claims of Romanism. But it was necessary to offer some pretext for making such demands. When a person, or body of persons, is really desirous of complaining, it is never difficult to find a pretext. In the case of the Romanists, our public schools furnished an excuse for finding fault.

The great obstacle in the way of the Romanists was the public school. The Catholic Church has never been the friend of liberal education. It is a simple fact of history that the

doctrines of that church have flourished most where ignorance prevails. In attempting to win America to their ranks, the Romanists found their greatest hindrance in the public school. Through its influence the children of the most devout Catholics were led to look with suspicion upon the religion of their parents. The light coming from the public exhibited too plainly the narrowness of the Romish creed. So long as the children of Catholic parents were under the influence of the public school, it was futile for the priesthood to expect the speedy conversion of the nation to Romanism. Something must be done to remove the children of Catholics from the influence of the public school and they proceeded to attempt it.

The charges made by the Catholics against the schools are that they are godless. That there is no morality in their teachings, and that they tend to develop a spirit of infidelity and atheism. These charges are based upon two great principles which they allege to be true. The first is that there can be no separation of education and religion; the second, that there can be no moral principles taught without religion.

On the strength of these statements they demand that either the Catholics be exempt from the payment of taxes for educational purposes, or that a portion of the money so raised shall be paid to the Catholic Church for the support of parochial schools.

We must confess that there is an air of justice about these claims, especially of the charges on which they are based be true. This is a question which we as Protestants are likely to view through glasses highly colored with prejudice. But, since it is the question in which the whole interest in American Catholicism now centers, let us consider it from a standpoint as nearly unbiased as possible.

The consideration of the question seems naturally to fall under two lines of inquiry. We are to ask first whether their objections are valid and their claims just. Then we are to

consider whether their requests can be granted without great danger to our educational interests.

The validity of the charges preferred depends on the truth or falsity of the ethical principles on which they are based. If it be true, as the Romanists allege that there can be no separation of education from religion, and that the teaching of our public schools is entirely void of religion; then our attempt at education is a failure and our schools should be condemned. But before we decide whether these statements be true, it is necessary to consider what is meant by the term religion. If by that term is meant a system of creeds and dogmas as established by a particular body of ecclesiasts, surely no one will say that religion is inseparable from education. If on the other hand by the word religion is meant the recognition of God and his institutions, the belief in divine relations and in duties toward the Supreme Being; then it is not true that the teachings of the public school are void of the religious element. Which-ever definition we accept, the charge that the public school is a godless and atheistic institution will not stand; for education and creed are not inseparable, and the public school is not void of religious influences in the higher and more liberal sense of the term.

As to the statement there can be no morality taught without a religion, the same test applied and the same conclusion must result. It will certainly not be contended that the *Catechism and Confession of Faith* are indispensable in order to instil simple ideas of morality into youthful minds.

We must admit that the public school is not able to furnish all the moral training necessary to the education of the youth. The school can not do the whole. It leaves much for the church and the home to accomplish. Is it not true that in the great work of education there is a part that rightly belongs to the public school, a part to the home and a part to the church? Why brand the public school as Godless and immoral because it fails to do the work of all there.

Even if the charges made against the schools were true, there is a great inconsistency manifested in the action of the Roman Catholics. While their charges are mainly that the public school is irreligious and that it is wrong because it lacks the religious element in its instructions, yet their first demand was that the *Bible* be excluded from the school room.

But we have tried to show that the principles on which the Romanists have based their charges will not stand the test. If this be true, the charges have not been sustained that the public schools are not just. There would perhaps be no objection to the granting of their requests if such requests could be granted without great danger to our educational interests. But such is not the case. It is evident that such an arrangement would be disastrous to our educational interests. If the privilege of withdrawing from the support of the public schools be granted to Catholics, all other denominations will have an equal right to demand the same privilege.

This would have a detrimental effect upon our educational work; for one of the greatest causes of efficiency in our public education is our being able to concentrate our forces. There would also be greater friction and trouble in the administration of such a system, and finally if we should substitute the parochial schools for the public school, we would destroy one of the most potent forces for fostering a spirit of unity among our people.

The good of the many should not be sacrificed to the whims of the few. The nation's welfare should not thus be placed in jeopardy by substituting for the liberal education of the public schools, an inferior education, such as would be the natural result of placing the schools under the control of religious sects.

We have said that the interest in American Catholicism centers in the present, but it is in the present as relating to the future. There are many who delight in spreading alarm and in pointing out imaginary breakers ahead. Consequently we are being continually warned of the

dire calamities that are likely to befall the nation as a result of the present dissatisfaction among the Catholics. However, we are not inclined to take such a dark view of the situation. If the Catholics of America were such as those in some countries, where the people are bound down in ignorance and superstition, there would perhaps be cause for great alarm. But we must remember that the American Catholics are many of them men of intelligence and patriotism. Catholics and Protestants together have partaken of the fruits of liberty, justice and free education.

Our history has shown that there are men in the Catholic Church who love their country as dearly as anyone in the land and who have been willing to prove their devotion by laying their lives upon the altar of their country. Such men, while they are true to their religion and will stand firmly for what they believe to be right, are still mindful of their country's welfare and will employ only legitimate measures to obtain their ends. This is shown by the present controversy. The Catholics have in most cases shown no disposition to rebel. They have made certain demands and have attempted to obtain them by legitimate means. This is a privilege which our constitution guarantees to all.

It is true also that there are many Catholics who have no love for their country and who, in their ignorance, would make use of any means to secure the ascendancy of Romanism. If the Pope were to call upon the American Catholics to revolt, the latter class would be only too ready to obey. But we believe that the better class of Romanists would use their influence and power in the interests of loyalty and peace.

We look upon the attitude of Romanism in America not as a subject for great forebodings; but as a situation that shall lead us into sober thought. It is the duty of all to study the question without prejudice, remembering that our constitution gives equal rights and privileges to both Protestants and Catholics. As Protestants we demand justice. Let us be will-

ing that Catholics shall obtain the same measure of justice that we demand for ourselves. In the spirit of our constitution, we should grant to our Catholic brethren all the privileges that can be granted without endangering the welfare of our country.

We have faith to believe that Protestants will not refuse justice to Catholics and that Catholics under the influence of American enlightenment will demand nothing more than justice.

The question as to what is just will be best solved by being considered in a brotherly spirit. Let us consider this question forgetting that we are Protestants or Catholics, and remembering only that we are *Americans*. Let all jealousy be laid aside, except the jealousy that guards with an untiring eye those institutions that guarantee to us liberty, equality of rights and *freedom of conscience*.

The most desirable settlement of the present controversy is one in which neither side may consider itself a victor, but in which both parties shall feel that they have conceded something for the common good. The most valuable legislation that has ever been effected has been the result of compromise. Such an outcome from the present disagreeableness would not be out of harmony with American doctrines of civil and religious rights.

Let the conflict be followed to the bitter end and, whichever side may win, a wedge has entered which must eventually drive our people asunder. Let a friendly agreement be reached as nearly just as possible, and our people will be ready to join together in promoting the common welfare, forgetting that there is a dividing line between Romanism and Protestantism. If such shall be the case, future generations of happy and prosperous citizens may look back upon the conflict of to-day as one of those political struggles which serve to educate the popular mind.

MANLEY O. BROWN, '91.

The College World.

Exchanges.

A VISION.

I

I sat and dreamed in the twilight
Of days that were passed and gone;
Of comrades who once had love me,
But now had left me alone.

II

Could it be that I was the lover
Who had led in the dance and song,
Now worn with nights of long watching,
And days which than nights were more long?

III

I thought of the dear little homestead,
The trees and the meadows so bright,
The dear little cottage that held me
Ere age was dimming my sight.

IV

I thought of my darling Matilda;
She was my first and true love,
I thought how the angels had called her
To shine in the mansions above.

V

Her voice so sweet and pathetic
Was suddenly changed to a yell;
"John Henry, go split me some kindlings, for its washing
day to-morrow and I want to get a good early start."

—Exchange.

In taking upon our inexperienced shoulders the management of the exchange department, it becomes us to remark but briefly upon the policy which we shall pursue.

The nominal purpose of an exchange is to furnish the college student the means whereby he may hear something of the great college world beyond the narrow limits of his own school. We are aware that the general reading of the average student is apt to be somewhat limited. He is able to spare but little time from his every day work. The duration of a college course is too short to waste, either in the extensive reading of college publication, or in the perusal of long reviews and criticisms. Hence, so far as possible, it shall be our object to thoroughly sift the best publications, and

place before our readers only those articles which are of the greatest interest and profit. Above all we shall aim to make it not an *editorial* but an *exchange column*.

One of the most eloquent and scholarly college orations that we have seen for a long time appears in the May number of the *Swarthmore Phoenix*, under the title of "Public Duty." It is not only eloquent and scholarly, but well-written, clear and concise. It closes with the following admonitions:

"Acquaint yourself with the history and growth of your country; study the Constitution and laws—understand the questions which agitate the community at large, and when the time comes act modestly, but firmly, and with independence.

May the noblest minds and purest hearts stand forth to guide and direct our interests!

Guard, then, the moral character. Keep sound the mighty heart of the nation, and then its pulses when once aroused will, like the ocean in its strength, sweep all before it.

We notice a very good and practical article in *The Current*, entitled "The Duties of a Professor in the Recitation Room." It is a discussion of the subject both from the standpoint of a professor and from that of a student. It contains some hints of much practical worth. It might be read by the students and, perhaps, by some of the faculty of Allegheny with much mutual benefit. Only lack of space keeps us from quoting at length from it.

Yale University is taxed this year, for the first time, and will pay a tax on \$42,140 worth of property. According to the law, all property exceeding \$6,000 not used by the University is taxed.—*Ex.*

"Dear," said a physician's wife as they sat in church, "there is Mrs. G—— *sitting in a draft*." "Never mind," said her husband, "*I shall cash that draft*."—*Ex.*

Moral.

Join the battalion!

"The train has started!"

Don't say "at church," say "No!"

Where is that air-castle—Gymnasium.

Fred Trumper is once more in college.

Who said "Bob Darragh has a little brother."

Harry Goodwin, ex-'94, is now attending Harvard.

Mr. Oswalt, ex-'92, is studying medicine in Cleveland.

Mr. Fred Palmer has gone to Boston to publish his paper.

Arthur Staples returned to his home. He has typhoid fever.

Messrs Leffingwell and Nickerson attended the Greenville fair.

Dr. Wheeler compliments the senior class for their modesty.

Prof. Thomas being sick two days, gave his classes a vacation.

Professor Langley, of Edinboro, was in chapel Saturday morning.

Mr. Metcalf, ex-'92, has gone to Harvard for a course in medicine.

Did you attend Mr. Sayford's talk on the "Harvard Movement?"

Reed Beardsley has sold his valuable dog to Prof. Dutton, consideration private.

Prof. Trueman says he is very thankful that the "fiends" painted his black-board.

Misses Foot and Crittenden have returned to Allegheny, after an absence of two and three years.

McNees and Bird sailed for England on the 19th inst., where they expect to remain during the winter.

WANTED—A receipt for removing "Tar and Feathers." Address or call at room 9, Bentley Hall.

Among the new arrivals this term are some noted personages. The college can now boast of a Salisbury and a Hawthorne.

A number of the new students have come from other colleges, which is an excellent proof that Allegheny's fame is still on the increase.

Those students who returned, expecting to find electric cars ready to carry them up the hill, will still be obliged to perform the pedestrian act.

The American hog has been admitted into France and Germany, and the defeated parties in class elections strongly insist, also into Allegheny College.

One new student to another: "What is the Major's name?" Second N. S.: "Premise, I guess, for I heard one of the Seniors talking about the Major Premise."

Two new students who were being rushed by fraternities, conversing at table: She—"Have you made up your mind yet?" He—(evasively) "Have you?" She—"Oh dear me! I am having a terrible time. I sometimes wish I had never seen Allegheny."

Back-woods preacher attending conference and boarding at Huling's Hall, sees Pepper about the building and grasping him in a friendly manner by the hand, says "Let me see, where are you stationed now?" Pepper begins to reply, when a new student comes to the rescue, and bidding the Rev. adieu, Pepper shows N. S. around the college.

Alumni.

J. Knox, '91, is on a surveying corps in Idaho.

"Barney" Griffen is studying law at Franklin, Pa.

H. D. Whitfield, '91, is preaching in Pittsburgh, Pa.

P. C. Patterson, '91, is a civil engineer of Cambridge, O.

Jack Nash, '89, is attending Medical College in Cleveland.

Howard Couse, '91, is in the banking business at Tidioutte, Pa.

Mr. F. G. Stubbs, '90, was with us at the opening of the term.

C. L. Miller, '91, is collector for St. Louis, Mo., Stamping Co.

J. A. Gibson, '91, holds the principalship of the Butler Schools.

W. W. Youngson, '91, is attending Drew Theological Seminary.

F. W. Gundy, '91, was up for a few days at the opening of college.

R. T. Adams, '91, has charge of the Port Allegheny, Pa., schools.

E. E. Miller, '91, spent Sunday in Meadville. He is studying law at Jamestown, Pa.

C. L. Howe, '91, is in Medical Department of Western Reserve University, Cleveland, O.

M. O. Brown, of the class of '91, is professor of science in the Hall Institute, of Sharon, Pa.

John Rudkin, '89, having completed the law course in Michigan, will go to Washington, D. C., to engage in his work.

Messrs. J. L. Porter, '90, Oil City; H. B. Beyers, '91, Cooperstown; H. M. Barrett, '90, Titusville, and Frank Bray, Ex. '90, Erie, attended the Anderson-Porter wedding.

C. F. Ross, '91, is professor of Greek and German in Cameron College, Mo. Cameron has two other Allegheny Alumni in her faculty, R. W. Elliot, '09 and Miss Ellen Hoskins, '89.

Anderson-Porter.

A DELIGHTFUL WEDDING OCCASION OF WEDNESDAY EVENING.

One of the most delightful weddings of the season occurred Wednesday evening, at the residence of Mr. W. P. Porter, on Liberty street. Mr. J. Robert Anderson, of Buffalo, N. Y., and Miss Jeannette Porter were united in marriage by President D. H. Wheeler, assisted by the Rev. Dr. Craighead. Mr. Anderson, who graduated from Allegheny college in 1890, is a promising young lawyer and Miss "Jessie" Porter is one of the most charming young ladies of our city. The occasion was enlivened by Mr. Nichols' orchestra, and a serenade by the Phi Psi boys. The tables groaned in the good old-fashioned way with elegant refreshments. Miss Porter was a member of the Kappa fraternity of the college and Mr. Anderson of the Phi Psi and the large company was liberally sprinkled with delegates from these fraternities. The great number and richness of the presents, displayed in an upper room, showed the high appreciation of the bride by the large social circle which she has adorned. The young couple left on train en route for Cleveland and the lakes, thence to Buffalo, where Mr. Anderson has just completed a beautiful home. —*Tribune-Republican*.

Phi Delta Theta's Opening Reception.

One of the most pleasant events in college social life was Phi Delta Theta's opening reception Saturday evening at their rooms on Water Street. The Phi boys, through the generosity of loyal alumni possess elegantly furnished rooms, which are very suitable for occasions of this kind. The invitations were to the ladies of Kappa Alpha Theta and Kappa Kappa Gamma and a few other lady friends.

Misses Maude Johnson and Bertha Pierce, and Messrs. Sisley and Cumings performing the

part of hosts cordially, greeted the guests. The boys had the pleasure of introducing two new brothers, who were initiated on Friday night—Norris A. White, of New Castle, Pa., and Fred Elliot, a brother of Professor Elliot. These boys are two of the most promising members of this year's Freshman Class, and will reflect great credit upon the fraternity which honored them with an invitation. The time being so pleasantly spent quickly passed. Light refreshments were served by Trowbridge. It was the sentiment of all that the Phi Delta Theta's fully sustained their reputation as pleasing entertainers.—*Tribune-Republican*, Sept. 28.

Fraternity.

Miller now wears a Phi Gamma Delta Pin.

Anderson and Reed are the latest initiates of Phi Kappa Psi.

It is rumored that Delta Tau Delta has given up the Chapter house plan.

Fred Elliot and Norris A. White now wear the sword and Shield of Phi Delta Theta.

Misses Davis and Fenno have been taken into the sacred and solemn mysteries of Kappa Alpha Theta.

Kappa Kappa Gamma has initiated Misses Eva Laffer and Foster, and pledged Misses Mills and Kerr.

Dunn and Hawthorne are wearing royal purple and old gold, having been initiated into Sigma Alpha Epsilon.

Mr. Chas. Bowman, S. A. E., was married to Miss Ida Coates, of Alliance, O., Wednesday evening, Sept. 30th. Chas. Freeman, '91, was best man.

A THRENODY.

Broke, broke, broke,
 On thy cold, grey stones, O Street!
 And I would that my tongue could utter
 An order for something to eat.

O well for the butcherman's boy,
 That he shouts with his sister at play!
 O well for the baker lad,
 That he eats and has nothing to pay!

And the stately swells go on
 To their mansions up on the hill;
 But O for the touch of a vanished dime,
 And the sound of a clink that is still!

Broke, broke, broke,
 On thy slippery flags, O Street!
 But the tender steak that I'd like's *non est*,
 I'm an impecunious beat.

ALF. T. ENHISON.

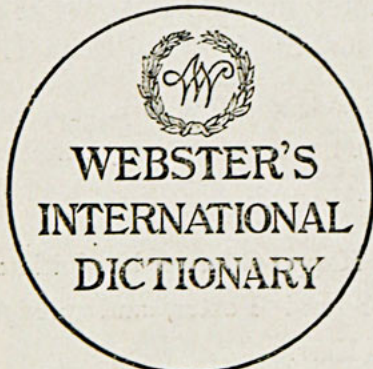
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DR. T. L. FLOOD, Editor and Propr.,
 MEADVILLE, PA.

The Campus.

"INTER SILVAS ACADEMI QUÆRIMUS VERUM."

VOL. VIII., No. 2.

ALLEGHENY COLLEGE, MEADVILLE, PA., OCTOBER 5, 1891.

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THE CAMPUS.

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ENTERED AT THE POSTOFFICE, MEADVILLE, PA., AS SECOND-CLASS MATTER

AT the beginning of this, another college year, the CAMPUS gladly greets all old students, and extends a hearty welcome to you who are with us for the first time. Our coming together as a body of students imposes upon all some new obligations. To the old student comes the duty, or rather the privilege, for as such it should be regarded, of aiding the new-comers, and making them to feel at home in their new environments. Amidst the hurry, the pleasures and the duties of a new year, we are too apt to forget that among us are those who, probably for the first time, have left happy homes and kind, indulgent parents. By such ones, a few words in friendly interest will long be remembered, and the one speaking them regarded as a friend. What better opportunity

for doing a christian act and adding a few more names to one's list of friends could be afforded? And what one of us has too many friends? Do not give all your attention to two or three, but as far as possible show all new-comers that you have an interest in them, and are glad to welcome them as fellow collegians. To the new student comes the all-important necessity of getting started right. It is a rule with few exceptions, that one's first year at college decides whether or not his course will be a successful one. If good honest hard work is done then, it is almost safe to predict that the student will complete his studies with honor. It has been our observation that the students who have stood high up in all college work, were those who, during their first year, kept pegging away at their books from one o'clock till six, and then again from seven till eleven. On the other hand, those who start in in a slip-and-go-easy manner, either just manage in some miraculous way to "slide" through, or else never finish their course. It is easy enough, under the influence of social life and various other attractions, for one to drift even from the most studious habits, 'ere a four year's course is completed. But for a student to spend his first year carelessly and then do good work the remainder of his course, is a case seldom met with in college life. Enter upon your new career with determination and zeal, remembering that you will get out of it only what you put into it.

* * *

IT probably would be well to announce through these columns, to new students, and some old ones seem to have forgotten the fact, that there are in connection with the col-

lege three literary societies to which students are gladly welcomed. Two of these societies are for gentlemen and one for ladies, and students should not hesitate in finding a home in some one of them. It is our intention to speak further on this subject in our next issue.

* * *

“**W**HERE is the Gymnasium Building?” is the question asked by students old and new. As yet we have found no one capable of giving a satisfactory answer. When college adjourned for the summer, everyone was elated over the prospects for our new building. A subscription was raised among the students, several hundred dollars being subscribed, and this with the \$5,000 gift of a wealthy patron of the institution, seemed all that was necessary to guarantee success. As a result of the assurance given the students by the faculty, that the work would be pushed forward during the holidays, old students used it as an argument in urging young men to come to Allegheny, and both old and new boys returned this term with many fond anticipations of the pleasure and profit to be derived from this new branch of work. Although we are very naturally disappointed, yet we do not despair of ultimate achievement in this direction. Allegheny is sadly in need of a suitable building for its Y. M. C. A., battalion and gymnasium, and it is our earnest hope that she may have such a one as soon as possible. \

* * *

IT is with cheeks burning with shame that we are called upon so early in the college year to make mention of an act, the perpetration of which reveals the sad truth that there are yet in the world, and perhaps in Allegheny College, some people who are unfit for life in any of its phases. The devil has been abroad in the land for many years, but that he should so far get possession of a student of a Christian college as to cause him to stoop to such low work

as that done Friday night, is shocking to a civilized community. Some malicious person or persons with brains primarily diminutive, and never subsequently developed, evidently thought they were doing a smart trick or getting some revenge, by besmearing the windows of several recitation rooms with paint, and defacing the walls of the same. It is a shame that such contemptible, brainless fellows can not be found out and placed where they belong—in the workhouse. It is thought, and much hoped for, that this act was not committed by students of the college, and the disapprobation and disgust with which it is looked upon, even by those who are somewhat prone to mischief, point to the innocence of the students. If it be possible that there are any such persons in our midst, the body of students should make it their business to search them out and to help them to leave town, ornamented with a coat of feathers.

Self-government has long prevailed at Allegheny, and let us be careful, lest we prove ourselves unworthy of such a trust.

If you cannot refrain from an occasional prank, do something that requires thought and that has some sense to it, and does not include injury to college property. It only requires a little muscular energy to use a paint brush to despoil property, and such deeds are beneath the consideration of any MAN.

* * *

AFTER having tried for two years, the method of holding class elections upon a day set aside by the faculty, especially for that purpose, we feel safe in pronouncing the new scheme a success. Although some tickets which had been cut and drying ever since some time last year, failed to go through, yet all passed off quietly at the election and everybody seemed content to abide by the inevitable. The scene presented upon the Campus Saturday morning was an interesting one. Congregated here and

there were small groups of students, earnestly discussing the chance which their ticket had for success, and unconsciously impressing bystanders with the thought that here was being sown the seed that would some day bring forth "Wall Street Politicians." This system of holding class elections is a decided improvement over the old system, for the results attained are final, and no simple plea can be raised for a new election. In general, we cannot but regard these elections as a source of much pleasure and profit to the student, for if properly conducted, they give a training that will be useful to one all through life. On the other hand there is one thing which should be conscientiously guarded against. Puffed up somewhat by the prospective honors, and determined to carry the ticket, some are too apt to lose sight of principle and indulge in a great deal of trickery. Whatever enticement is offered in the line of "best positions," etc., a student should never so far forget his honor and the principles of manhood, as to do a mean underhanded trick, although it is nothing but a college election.

"I would rather be right than President." should be the motto of every college politician.

* * *

THIS issue of The CAMPUS is mailed free of charge to the students. Hereafter, those wishing to become subscribers can do so by giving name and address to our business manager, Mr. Pepper. And right in this line let us remark that we are ardent advocates of that old doctrine—"Patronize home industries." The CAMPUS is a paper supposed to be run in the interests of the college and the students, and as such, should receive hearty support from both. If not supported by them, how can it exist? Some say, "Well, what is the use of taking The CAMPUS; there is never much in it." Let us look at this charge for a few moments, in a common-sense manner. True, we give no politics or news of the day. That's not our busi-

ness. But we do contend that for the nominal price of subscription, all subscribers are repaid many times. If you get no more good out of it than merely to save it as a record of college days, you are repaid. To the student who desires to learn to write, many fine literary articles are furnished as models for his work. Laying aside these two points, you owe it as a duty to your college to foster and aid her publication. How many a college man gives \$10 or \$50, just that "our" ball club or boating crew may win! There is a way of going through college and paying out money for nothing but board, room, tuition and books, but such persons are in poor demand after they GET through. If you want to enjoy college life and come out a well rounded man, be a collegian in every sense of the term; enter with your whole soul into her sports, and encourage all her worthy institutions. On these grounds we would ask all to subscribe for The CAMPUS. Do not read your neighbor's, but get a copy of your own that you can preserve.

Literary.

Romanism in America.

The religious thought of Christian nations long since crystallized into two great systems of faith and practice. The one has been called Romanism, and is the embodiment of those religious ideas that go hand in hand with despotism; the other, Protestantism, is a religion that is in sympathy with democratic ideas of government.

For a few centuries after the beginning of the Christian era, despotic principles held sway in matters pertaining to both church and state. But experience, the matchless instructor of mortals, soon taught men new ideas of government. As despotism gradually yielded to popular government, religious views also underwent a

change which led to the revolt of Protestants to the Church of Rome.

In the peculiar conditions of the middle ages, religion and politics were so intimately related that a quarrel of ecclesiasts frequently involved a struggle of nations. Two systems of religion differing so radically from each other, and each so jealous of the other could not be expected to exist side by side without great conflicts, where church and state were so intimately related. Hence the history of Europe is to a great extent a record of the great struggles growing out of the conflicts between Romanism and Protestantism.

In our own country circumstances have been entirely different. America has been a country of religious toleration, consequently her history has been but little occupied with religious strife. No religious sect has been especially conspicuous as a political force. Many sects have existed side by side and whatever rivalry may have existed has not disturbed the affairs of government. Romanists and Protestants share in the administration of government; and together they reap the benefits of peace. Not only have the Protestants in America shown a spirit of magnanimity beyond that of former times, but the Catholics as well have exhibited a disposition more liberal than in any other country. The heroism of the early Jesuit Fathers in their attempts to carry Christianity to the benighted savages must be admired by all. The only one of our original colonies settled by Catholics had for its leaders men with broad minds and liberal ideas, giving a worthy example of religious toleration.

Thus we see that in dealing with the subject of Romanism in America we have not to discuss great events of history. We have not to discuss Romanism as a force that is moulding political events or bringing about continual governmental crises. On the contrary we are to deal with a moral force that concerns public affairs only through its influence upon the moral and intellectual nature of the citizen. It

is a force that has developed along with American civilization; and having developed into a strong power, it begins to manifest itself more conspicuously.

The interest in American Catholicism centers not in the past but in the present. In the Old World we are aided in forming our opinions of the various theories and policies of the Romanists by the fruits they have borne. In America, our study of the attitude of that church consists in the study of questions that are living and of problems that are yet unsolved.

On account of that spirit of toleration that has ever characterized American thought, such a thing as the ascendancy of any religious sect has been unknown. Until the colonies were united into a nation, each community had grown up in its own peculiar faith, unmindful of the religious principles professed in the other colonies. When the representatives of the various colonies met for the purpose of considering the grounds upon which a union could be effected, they came representing all their various forms of religious belief. It soon became evident that no compromise was possible, and that the only acceptable terms of union were such as remained silent on the great subject of religious creed. Thus a union was effected and a government organized which gave its support to no particular creed and interfered with the free exercise of no form of religion.

For the first few decades no complaint was heard. The various religious sects carried on their worship quietly, demanding no aid from the government, and finding no fault with the government's dealings with them. The churches expended their energies in extending their borders rather than in tampering with political questions. But, after a time, a murmur of disapproval was heard coming from the ranks of Romanism, a murmur which soon developed into a cry of antagonism.

Several circumstances combined to bring about this change in the attitude of the Catholics in America. In order to understand the cause of such a change, it is necessary to note

briefly a few facts pertaining to the history of Catholicism in the Old World.

All through the middle ages a tremendous struggle had been raging in which the Papacy had been contending for the supreme authority in temporal affairs. In the fifteenth century the Papacy had received a death blow so far as its pretensions to temporal authority were concerned. Through the following centuries the power and influence of the Pope continued to dwindle until his pretensions to any authority other than ecclesiastical were wholly ignored.

When it became evident that the powers of Europe were no longer willing to grovel before his infallible holiness, the Romish authorities naturally began to look about for some new place where they might gain a foothold. They desired some great country where possibly they might build up such a power as would enable them yet to realize the fond dream of Pope Gregory, which had so radically fallen short of fulfilment in Europe.

The American Republic presented the most promising field of action. The shrewd minds of the clergy perceived that in this young republic were great possibilities; that it was eventually to be one of the most influential nations of the world, and that from it would emanate forces that would be felt throughout the civilized world.

Realizing that the only hope of the triumph of Romanism lay in gaining a foothold in some such nation, the attention of the Romanists was turned to the Western World, and the immense influence of the Vatican was employed to strengthen the ranks of Romanism in America. While the authorities at Rome were helplessly permitting the last vestiges of their temporal power in Europe to disappear, the emissaries of the Vatican with untiring energy, and with the powerful influences which only the wealth of the Romish church could produce, were disseminating the doctrines and practices of Catholicism in America.

On account of the vast body of immigrants coming into the United States from Catholic

countries, and the zealous efforts of the priesthood to nurture the germs of Romanism which they brought, the increase of Catholicism was exceedingly rapid. In a few years the number of Catholics became something formidable.

These two facts have, perhaps, been the most important causes of the change in the attitude of American Catholics. The fall of the temporal power of the Pope in Europe led to a desperate attempt to obtain ascendancy in the Western World. The great increase in their numbers led the Romanists to a realization of their strength and they have presumed to make demands which seem to be inconsistent with the spirit of our republic.

When the emissaries of the Romish Church began the work of proselyting among the American people, they discovered that the means formerly employed by them were not applicable here. The United States was not a country in which the sword could be employed to enforce religious views; nor could those instrumentalities be made effective, which had been so potent among the ignorant and superstitious peasants of Europe. The doctrines of Catholicism have attracted few proselytes from the intelligent classes. Even the Catholic emigrants grew more liberal in their views and are less under the control of the priesthood after they have been for a time in contact with the American people.

As we have already stated, the great numbers of the Romanists created a boldness to make certain demands from the government, and thus to show their intention to stand firmly for the claims of Romanism. But it was necessary to offer some pretext for making such demands. When a person, or body of persons, is really desirous of complaining, it is never difficult to find a pretext. In the case of the Romanists, our public schools furnished an excuse for finding fault.

The great obstacle in the way of the Romanists was the public school. The Catholic Church has never been the friend of liberal education. It is a simple fact of history that the

doctrines of that church have flourished most where ignorance prevails. In attempting to win America to their ranks, the Romanists found their greatest hindrance in the public school. Through its influence the children of the most devout Catholics were led to look with suspicion upon the religion of their parents. The light coming from the public exhibited too plainly the narrowness of the Romish creed. So long as the children of Catholic parents were under the influence of the public school, it was futile for the priesthood to expect the speedy conversion of the nation to Romanism. Something must be done to remove the children of Catholics from the influence of the public school and they proceeded to attempt it.

The charges made by the Catholics against the schools are that they are godless. That there is no morality in their teachings, and that they tend to develop a spirit of infidelity and atheism. These charges are based upon two great principles which they allege to be true. The first is that there can be no separation of education and religion; the second, that there can be no moral principles taught without religion.

On the strength of these statements they demand that either the Catholics be exempt from the payment of taxes for educational purposes, or that a portion of the money so raised shall be paid to the Catholic Church for the support of parochial schools.

We must confess that there is an air of justice about these claims, especially of the charges on which they are based be true. This is a question which we as Protestants are likely to view through glasses highly colored with prejudice. But, since it is the question in which the whole interest in American Catholicism now centers, let us consider it from a standpoint as nearly unbiased as possible.

The consideration of the question seems naturally to fall under two lines of inquiry. We are to ask first whether their objections are valid and their claims just. Then we are to

consider whether their requests can be granted without great danger to our educational interests.

The validity of the charges preferred depends on the truth or falsity of the ethical principles on which they are based. If it be true, as the Romanists allege that there can be no separation of education from religion, and that the teaching of our public schools is entirely void of religion; then our attempt at education is a failure and our schools should be condemned. But before we decide whether these statements be true, it is necessary to consider what is meant by the term religion. If by that term is meant a system of creeds and dogmas as established by a particular body of ecclesiasts, surely no one will say that religion is inseparable from education. If on the other hand by the word religion is meant the recognition of God and his institutions, the belief in divine relations and in duties toward the Supreme Being; then it is not true that the teachings of the public school are void of the religious element. Which-ever definition we accept, the charge that the public school is a godless and atheistic institution will not stand; for education and creed are not inseparable, and the public school is not void of religious influences in the higher and more liberal sense of the term.

As to the statement there can be no morality taught without a religion, the same test applied and the same conclusion must result. It will certainly not be contended that the *Catechism and Confession of Faith* are indispensable in order to instil simple ideas of morality into youthful minds.

We must admit that the public school is not able to furnish all the moral training necessary to the education of the youth. The school can not do the whole. It leaves much for the church and the home to accomplish. Is it not true that in the great work of education there is a part that rightly belongs to the public school, a part to the home and a part to the church? Why brand the public school as Godless and immoral because it fails to do the work of all there.

Even if the charges made against the schools were true, there is a great inconsistency manifested in the action of the Roman Catholics. While their charges are mainly that the public school is irreligious and that it is wrong because it lacks the religious element in its instructions, yet their first demand was that the *Bible* be excluded from the school room.

But we have tried to show that the principles on which the Romanists have based their charges will not stand the test. If this be true, the charges have not been sustained that the public schools are not just. There would perhaps be no objection to the granting of their requests if such requests could be granted without great danger to our educational interests. But such is not the case. It is evident that such an arrangement would be disastrous to our educational interests. If the privilege of withdrawing from the support of the public schools be granted to Catholics, all other denominations will have an equal right to demand the same privilege.

This would have a detrimental effect upon our educational work; for one of the greatest causes of efficiency in our public education is our being able to concentrate our forces. There would also be greater friction and trouble in the administration of such a system, and finally if we should substitute the parochial schools for the public school, we would destroy one of the most potent forces for fostering a spirit of unity among our people.

The good of the many should not be sacrificed to the whims of the few. The nation's welfare should not thus be placed in jeopardy by substituting for the liberal education of the public schools, an inferior education, such as would be the natural result of placing the schools under the control of religious sects.

We have said that the interest in American Catholicism centers in the present, but it is in the present as relating to the future. There are many who delight in spreading alarm and in pointing out imaginary breakers ahead. Consequently we are being continually warned of the

dire calamities that are likely to befall the nation as a result of the present dissatisfaction among the Catholics. However, we are not inclined to take such a dark view of the situation. If the Catholics of America were such as those in some countries, where the people are bound down in ignorance and superstition, there would perhaps be cause for great alarm. But we must remember that the American Catholics are many of them men of intelligence and patriotism. Catholics and Protestants together have partaken of the fruits of liberty, justice and free education.

Our history has shown that there are men in the Catholic Church who love their country as dearly as anyone in the land and who have been willing to prove their devotion by laying their lives upon the altar of their country. Such men, while they are true to their religion and will stand firmly for what they believe to be right, are still mindful of their country's welfare and will employ only legitimate measures to obtain their ends. This is shown by the present controversy. The Catholics have in most cases shown no disposition to rebel. They have made certain demands and have attempted to obtain them by legitimate means. This is a privilege which our constitution guarantees to all.

It is true also that there are many Catholics who have no love for their country and who, in their ignorance, would make use of any means to secure the ascendancy of Romanism. If the Pope were to call upon the American Catholics to revolt, the latter class would be only too ready to obey. But we believe that the better class of Romanists would use their influence and power in the interests of loyalty and peace.

We look upon the attitude of Romanism in America not as a subject for great forebodings; but as a situation that shall lead us into sober thought. It is the duty of all to study the question without prejudice, remembering that our constitution gives equal rights and privileges to both Protestants and Catholics. As Protestants we demand justice. Let us be will-

ing that Catholics shall obtain the same measure of justice that we demand for ourselves. In the spirit of our constitution, we should grant to our Catholic brethren all the privileges that can be granted without endangering the welfare of our country.

We have faith to believe that Protestants will not refuse justice to Catholics and that Catholics under the influence of American enlightenment will demand nothing more than justice.

The question as to what is just will be best solved by being considered in a brotherly spirit. Let us consider this question forgetting that we are Protestants or Catholics, and remembering only that we are *Americans*. Let all jealousy be laid aside, except the jealousy that guards with an untiring eye those institutions that guarantee to us liberty, equality of rights and *freedom of conscience*.

The most desirable settlement of the present controversy is one in which neither side may consider itself a victor, but in which both parties shall feel that they have conceded something for the common good. The most valuable legislation that has ever been effected has been the result of compromise. Such an outcome from the present disagreeableness would not be out of harmony with American doctrines of civil and religious rights.

Let the conflict be followed to the bitter end and, whichever side may win, a wedge has entered which must eventually drive our people asunder. Let a friendly agreement be reached as nearly just as possible, and our people will be ready to join together in promoting the common welfare, forgetting that there is a dividing line between Romanism and Protestantism. If such shall be the case, future generations of happy and prosperous citizens may look back upon the conflict of to-day as one of those political struggles which serve to educate the popular mind.

MANLEY O. BROWN, '91.

The College World.

Exchanges.

A VISION.

I

I sat and dreamed in the twilight
Of days that were passed and gone;
Of comrades who once had love me,
But now had left me alone.

II

Could it be that I was the lover
Who had led in the dance and song,
Now worn with nights of long watching,
And days which than nights were more long?

III

I thought of the dear little homestead,
The trees and the meadows so bright,
The dear little cottage that held me
Ere age was dimming my sight.

IV

I thought of my darling Matilda;
She was my first and true love,
I thought how the angels had called her
To shine in the mansions above.

V

Her voice so sweet and pathetic
Was suddenly changed to a yell;
"John Henry, go split me some kindlings, for its washing
day to-morrow and I want to get a good early start."

—Exchange.

In taking upon our inexperienced shoulders the management of the exchange department, it becomes us to remark but briefly upon the policy which we shall pursue.

The nominal purpose of an exchange is to furnish the college student the means whereby he may hear something of the great college world beyond the narrow limits of his own school. We are aware that the general reading of the average student is apt to be somewhat limited. He is able to spare but little time from his every day work. The duration of a college course is too short to waste, either in the extensive reading of college publication, or in the perusal of long reviews and criticisms. Hence, so far as possible, it shall be our object to thoroughly sift the best publications, and

place before our readers only those articles which are of the greatest interest and profit. Above all we shall aim to make it not an *editorial* but an *exchange column*.

One of the most eloquent and scholarly college orations that we have seen for a long time appears in the May number of the *Swarthmore Phoenix*, under the title of "Public Duty." It is not only eloquent and scholarly, but well-written, clear and concise. It closes with the following admonitions:

"Acquaint yourself with the history and growth of your country; study the Constitution and laws—understand the questions which agitate the community at large, and when the time comes act modestly, but firmly, and with independence.

May the noblest minds and purest hearts stand forth to guide and direct our interests!

Guard, then, the moral character. Keep sound the mighty heart of the nation, and then its pulses when once aroused will, like the ocean in its strength, sweep all before it.

We notice a very good and practical article in *The Current*, entitled "The Duties of a Professor in the Recitation Room." It is a discussion of the subject both from the standpoint of a professor and from that of a student. It contains some hints of much practical worth. It might be read by the students and, perhaps, by some of the faculty of Allegheny with much mutual benefit. Only lack of space keeps us from quoting at length from it.

Yale University is taxed this year, for the first time, and will pay a tax on \$42,140 worth of property. According to the law, all property exceeding \$6,000 not used by the University is taxed.—*Ex.*

"Dear," said a physician's wife as they sat in church, "there is Mrs. G—— *sitting in a draft*." "Never mind," said her husband, "*I shall cash that draft*."—*Ex.*

Moral.

Join the battalion!

"The train has started!"

Don't say "at church," say "No!"

Where is that air-castle—Gymnasium.

Fred Trumper is once more in college.

Who said "Bob Darragh has a little brother."

Harry Goodwin, ex-'94, is now attending Harvard.

Mr. Oswalt, ex-'92, is studying medicine in Cleveland.

Mr. Fred Palmer has gone to Boston to publish his paper.

Arthur Staples returned to his home. He has typhoid fever.

Messrs Leffingwell and Nickerson attended the Greenville fair.

Dr. Wheeler compliments the senior class for their modesty.

Prof. Thomas being sick two days, gave his classes a vacation.

Professor Langley, of Edinboro, was in chapel Saturday morning.

Mr. Metcalf, ex-'92, has gone to Harvard for a course in medicine.

Did you attend Mr. Sayford's talk on the "Harvard Movement?"

Reed Beardsley has sold his valuable dog to Prof. Dutton, consideration private.

Prof. Trueman says he is very thankful that the "fiends" painted his black-board.

Misses Foot and Crittenden have returned to Allegheny, after an absence of two and three years.

McNees and Bird sailed for England on the 19th inst., where they expect to remain during the winter.

WANTED—A receipt for removing "Tar and Feathers." Address or call at room 9, Bentley Hall.

Among the new arrivals this term are some noted personages. The college can now boast of a Salisbury and a Hawthorne.

A number of the new students have come from other colleges, which is an excellent proof that Allegheny's fame is still on the increase.

Those students who returned, expecting to find electric cars ready to carry them up the hill, will still be obliged to perform the pedestrian act.

The American hog has been admitted into France and Germany, and the defeated parties in class elections strongly insist, also into Allegheny College.

One new student to another: "What is the Major's name?" Second N. S.: "Premise, I guess, for I heard one of the Seniors talking about the Major Premise."

Two new students who were being rushed by fraternities, conversing at table: She—"Have you made up your mind yet?" He—(evasively) "Have you?" She—"Oh dear me! I am having a terrible time. I sometimes wish I had never seen Allegheny."

Back-woods preacher attending conference and boarding at Huling's Hall, sees Peffer about the building and grasping him in a friendly manner by the hand, says "Let me see, where are you stationed now?" Peffer begins to reply, when a new student comes to the rescue, and bidding the Rev. adieu, Peffer shows N. S. around the college.

Alumni.

J. Knox, '91, is on a surveying corps in Idaho.

"Barney" Griffen is studying law at Franklin, Pa.

H. D. Whitfield, '91, is preaching in Pittsburgh, Pa.

P. C. Patterson, '91, is a civil engineer of Cambridge, O.

Jack Nash, '89, is attending Medical College in Cleveland.

Howard Couse, '91, is in the banking business at Tidioutte, Pa.

Mr. F. G. Stubbs, '90, was with us at the opening of the term.

C. L. Miller, '91, is collector for St. Louis, Mo., Stamping Co.

J. A. Gibson, '91, holds the principalship of the Butler Schools.

W. W. Youngson, '91, is attending Drew Theological Seminary.

F. W. Gundy, '91, was up for a few days at the opening of college.

R. T. Adams, '91, has charge of the Port Allegheny, Pa., schools.

E. E. Miller, '91, spent Sunday in Meadville. He is studying law at Jamestown, Pa.

C. L. Howe, '91, is in Medical Department of Western Reserve University, Cleveland, O.

M. O. Brown, of the class of '91, is professor of science in the Hall Institute, of Sharon, Pa.

John Rudkin, '89, having completed the law course in Michigan, will go to Washington, D. C., to engage in his work.

Messrs. J. L. Porter, '90, Oil City; H. B. Beyers, '91, Cooperstown; H. M. Barrett, '90, Titusville, and Frank Bray, Ex. '90, Erie, attended the Anderson-Porter wedding.

C. F. Ross, '91, is professor of Greek and German in Cameron College, Mo. Cameron has two other Allegheny Alumni in her faculty, R. W. Elliot, '09 and Miss Ellen Hoskins, '89.

Anderson-Porter.

A DELIGHTFUL WEDDING OCCASION OF WEDNESDAY EVENING.

One of the most delightful weddings of the season occurred Wednesday evening, at the residence of Mr. W. P. Porter, on Liberty street. Mr. J. Robert Anderson, of Buffalo, N. Y., and Miss Jeannette Porter were united in marriage by President D. H. Wheeler, assisted by the Rev. Dr. Craighead. Mr. Anderson, who graduated from Allegheny college in 1890, is a promising young lawyer and Miss "Jessie" Porter is one of the most charming young ladies of our city. The occasion was enlivened by Mr. Nichols' orchestra, and a serenade by the Phi Psi boys. The tables groaned in the good old-fashioned way with elegant refreshments. Miss Porter was a member of the Kappa fraternity of the college and Mr. Anderson of the Phi Psis and the large company was liberally sprinkled with delegates from these fraternities. The great number and richness of the presents, displayed in an upper room, showed the high appreciation of the bride by the large social circle which she has adorned. The young couple left on train en route for Cleveland and the lakes, thence to Buffalo, where Mr. Anderson has just completed a beautiful home. —*Tribune-Republican*.

Phi Delta Theta's Opening Reception.

One of the most pleasant events in college social life was Phi Delta Theta's opening reception Saturday evening at their rooms on Water Street. The Phi boys, through the generosity of loyal alumni possess elegantly furnished rooms, which are very suitable for occasions of this kind. The invitations were to the ladies of Kappa Alpha Theta and Kappa Kappa Gamma and a few other lady friends.

Misses Maude Johnson and Bertha Pierce, and Messrs. Sisley and Cumings performing the

part of hosts cordially, greeted the guests. The boys had the pleasure of introducing two new brothers, who were initiated on Friday night—Norris A. White, of New Castle, Pa., and Fred Elliot, a brother of Professor Elliot. These boys are two of the most promising members of this year's Freshman Class, and will reflect great credit upon the fraternity which honored them with an invitation. The time being so pleasantly spent quickly passed. Light refreshments were served by Trowbridge. It was the sentiment of all that the Phi Delta Theta's fully sustained their reputation as pleasing entertainers.—*Tribune-Republican*, Sept. 28.

Fraternity.

Miller now wears a Phi Gamma Delta Pin.

Anderson and Reed are the latest initiates of Phi Kappa Psi.

It is rumored that Delta Tau Delta has given up the Chapter house plan.

Fred Elliot and Norris A. White now wear the sword and Shield of Phi Delta Theta.

Misses Davis and Fenno have been taken into the sacred and solemn mysteries of Kappa Alpha Theta.

Kappa Kappa Gamma has initiated Misses Eva Laffer and Foster, and pledged Misses Mills and Kerr.

Dunn and Hawthorne are wearing royal purple and old gold, having been initiated into Sigma Alpha Epsilon.

Mr. Chas. Bowman, S. A. E., was married to Miss Ida Coates, of Alliance, O., Wednesday evening, Sept. 30th. Chas. Freeman, '91, was best man.

A THRENODY.

Broke, broke, broke,
 On thy cold, grey stones, O Street!
 And I would that my tongue could utter
 An order for something to eat.

O well for the butcherman's boy,
 That he shouts with his sister at play!
 O well for the baker lad,
 That he eats and has nothing to pay!

And the stately swells go on
 To their mansions up on the hill;
 But O for the touch of a vanished dime,
 And the sound of a clink that is still!

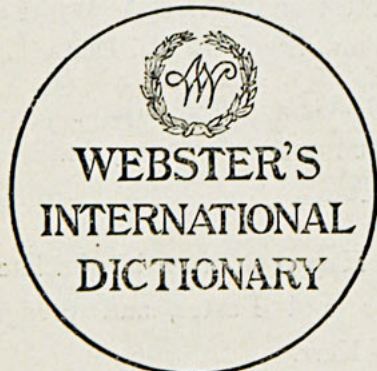
Broke, broke, broke,
 On thy slippery flags, O Street!
 But the tender steak that I'd like's *non est*,
 I'm an impecunious beat.

ALF. T. ENHISON.

—Clipping.

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