

The Campus.

WE AIM NOT TO MOULD PUBLIC OPINION BUT TO SCRAPE THE MOULD OFF OF IT.

Vol. XIV., No. 7.

ALLEGHENY COLLEGE, MEADVILLE, PA., MARCH 2, 1898.

NEW SERIES.

The Campus.

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

The typical college or university of to-day has in its curriculum, not only the sciences and classics, but also that essential element of the broader training, song. That Allegheny is fully awake to this is evinced by the fact of the organization of a Glee Club.

For some months past the movement has been under way, but only recently has it taken definite form. Many difficulties had to be met and overcome, difficulties which at first seemed

insurmountable, but at last yielded to persistent effort and trial.

The aim of the organization is fourfold. First, it is believed that a college glee will be the means of furthering the interests of the college, by advertising in the best way possible Allegheny College; second, it is hoped that the glee, by singing representative songs, will stimulate an unanimous college spirit and a thorough enthusiasm for "Old Allegheny;" again, it is expected that the members of the glee will receive great benefit socially from the organization; and finally, the voice culture and ensemble work resulting from the rehearsals is one of the aims.

The uses to which a collage glee can be put are many. Class day, commencement, didactic exercises of the "new library building" and concerts at home and abroad.

The club has been most fortunate in securing the services of Mr. Oscar Franklin Comstock as director. Mr. Comstock's ability is too well known to need any comment; suffice it to say he is thoroughly conversant with organizations of this kind, and that his patronage means the surest success.

The character of the music sung is of the highest standard of excellence. Among the composers studied are Schumann, Abt and Buck. Also a number of typical college glees will be sung, together with some popular medleys.

The club proposes to give a series of concerts, beginning about the 15th of April. The first to be given in Meadville. The members are highly pleased by the interest shown by the faculty and students and every effort will be made to bring out the best possible results from the organization.

The Glee Club has under consideration the following men : 1st tenor, Culbertson, Leininger and Robinson. 2d tenor, J. W. Miller, Swearer, Eaton, Hammond and Crosby. 1st bass, Masters, Sayre, Prindle, Campbell and Rossiter. 2d bass, Dewey, Burdge, C. H. Miller, Witherby and Harper. C.

The earliest developments in base ball show no decline in any way,—much more, a great advance over previous seasons. Mr. Paul Sturtevant is not quite ready to announce the schedule publicly, but in its present stage of completion it must be acknowledged a product of managerial skill. Just as soon as a few pending dates are finally agreed upon the CAMPUS will publish the full list of games at home and abroad together with the open dates.

In another column is found a very modest description of an annual social event which is distinctly "Allegheny." The sketch is as minute as the CAMPUS has succeeded in eliciting from one of the clever and enthusiastic participants.

We suppose it is generally known how elaborately the affair is always prepared for. How overstocked wardrobes of the accommodating boys are temporarily impoverished, and how the spinsters old and young separate into two groups and adopt the costumes of gallant escorts or winsome damsels according to their respective individual graces, characteristics of beauty, and ability as imitators. Of course you don't know, and perhaps it is best you don't, who were the lassies that most admirably illustrated the theory of the "Social Role of Imitation." It is stated authoritatively, though not by our special correspondent, that masculine traits of character were dramatized with such a near approach to the real and ideal as to put to shame the efforts of the most frequent visitors at Hulings Hall.

Previous to the grand occasion, the "girls" were seriously vexed by a rumor to the effect that the historic "ball" would have to be

abandoned this year or at all events if it did occur, should not be loudly voiced about as "The Old Maids' Ball." This was the desire of the authorities and in reverence to the '97-'98 dancing regulation, the fear being expressed that the thing might not be considered by fond parents as strictly in conformity with the religiosity of the Hall. However, be it known to kind trustees and all concerned, that the appellation by which the affair is usually known is a gross misnomer. It is one of the few times in the year when the inmates of the Hall are temporarily relieved from the humdrum of college work and are afforded a mental rest in the way of a little innocent pleasure and rollicking fun.

The girls were tendered a delightful treat by Mrs. Mann as a pleasing climax to the evening's noteworthy events.

Apropos to the period of the college year which we have just passed, the noon of '97-'98, we are prone to take a retrospective view of college affairs and events in general, and see how this compares with the other years in its important contributions to Allegheny College history. We are at once signally impressed with the wonderful impetus which has been given to affairs demanding unity of spirit and purpose. The year started with a rush, and the best organized Athletic Association in the history of the college for many seasons was formed. The foot-ball team, though not as successful in point of victories as it might have been, contributed much that was new to the knowledge of the college athletic directors, regarding methods of coaching and training which were heretofore not comprehended. More men than ever before entered into the makeup of the team, and the number of candidates far surpassed any previous year. Above all, it must be mentioned that the foot-ball team of '97 was the first to have the services of a coach.

Should predictions be made at this time, we might safely say that our experience in foot-

ball will not be repeated in basket ball. The basket ball players have entered upon their work with a determination, and every student seems to have the best interests of the team at heart. Support is not lacking and Allegheny is bound to and must develop abreast with her neighboring colleges in this new game. The recent action of the Athletic Board, in approving the plan of Manager Mumford, and sanctioning his action in securing a coach, is very commendable.

The Oratorical Association is not to be forgotten in the records of the year, for the idea of an inter-collegiate debate is as new to our institution as an athletic coach.

And don't forget the glee. Its organization is a stern reality, and earnest and frequent rehearsals are certified.

Finally, the aurora flashes of college spirit as displayed in class rushes and college gatherings, all portend a gradual awakening of Allegheny to the proper relation of herself with the external world,—a rebirth, as it were, from disinclination and seclusion, from that tired and retired condition into a more unanimous college spirit, and a more liberal attitude in college affairs.

Literary.

To Lieut. Miller.

He came to us with boyish face,—
On which no whiskers grew,
But soon he raised a golden beard,—
Through which the breezes blew.

He taught us many things at drill,—
Which we'd not known before,
But still the students took to gym,—
And came to "hep" no more.

If he decides at any time
To dance or use the weed,—
'Tis better that you hold your peace,
Or you a shroud will need.

If to the august body, he
More reverence doesn't pay,
He'll "fold up his tents like the Arabs,—
And silently steal away."

—'99

The Jew in the Middle Ages.

DELIVERED IN THE UNITARIAN CHURCH BY DR.
J. W. THOMAS, FEB. 13, 1898.

I remember hearing, when a boy, of a cruel step-father who at once assumed authority over the home and farm of his newly wedded wife, shamefully abused her five half-grown sons, and drove them with kicks and blows of the fire-tongs, out into the cold world. The homeless boys hid themselves for a time in the neighborhood, creeping every night into the barn their own father had built, where the hay-loft was now their only bed, and some pieces of bread concealed there by their mother, their only food. But the boys had good stuff in them. They all went west where two of them were finally killed by the Indians, two of them made their fortunes in the gold fields of California, and one became a lawyer and finally a member of Congress from Iowa.

The story is a fitting parable of the sons of Israel and their career for the past 1800 years. After their dispersion from their own land, they are called by Professor Graetz, in his eloquent history of the Jews, "a nation without a country; a race whose body is the offspring of Jacob, and whose soul is the religion of Jehovah, a gulf stream in the great ocean of mankind, flowing on steadily around the world and never once losing its color or its temperature." Such unity of purpose, such zeal for religion, and such loyalty to race as these warm words imply, have been real traits of these peculiar people, from the beginning of their history until now. But for these traits they would have had no history after the final dispersion, for they would have been swallowed up forever, as the ten tribes were.

They remained in literal fact, however, a nation for a thousand years after they had ceased to have a country. Though dispersed in every region of the world, they soon united with one mind and one heart to establish a patriarchal authority in Tiberias, by the Sea of Galilee. With unselfish zeal they became voluntary subjects of their spiritual sovereign, submitting to his regulations and taxing themselves to support his greatness. The Sanhedrin already held its court in Tiberias, and here the first Patriarch of the Jews, Simon the son of Gamaliel, fixed his throne. His mandates were readily obeyed in Rome, in Spain, and in Africa. He was the spiritual potentate of the race. For 300 years the Pope of Judaism issued his decrees from the shore of Galilee, and then a most Christian Roman Emperor, Theodosius the Younger, suppressed the office by law. But the Israelites of the East maintained for 600 years longer at Babylon their temporal potentate. With the humble title of "Prince of the Captivity," he drove about in a state carriage with outriders and a bodyguard, and received princely homage. He had full judicial power over his people, and collected the taxes from them for the caliph. But by the middle of the eleventh century this dignity had grown so rich as to excite a caliph's jealousy; and the last of the house of David perished on the scaffold. This was the end of even the semblance of nationality.

Yet, even without a ruler, they could always act in concert whenever there was a chance to strike at the hated Christians. In Palestine, indeed, for a hundred years after Justinian's time, the professors of the religion of love and the practisers of the law of "an eye for an eye" carried on against each other a bloody game of tit-for-tat, with pretty nearly even chances. Justinian had decreed that the Jews should not build places of worship, nor give testimony against Christians in court, nor bequeath property to their children unless the children were Christians. In retaliation the Jews joined the Persians who were invading

Palestine and helped them to take the Holy City. Then when the city was taken, they bought the Christian captives, and,—marvellous triumph of hatred over avarice!—they slew all the slaves they had purchased at a lavish price, till the streets of Jerusalem were washed with Christian blood. Every Christian church was demolished. Ninety thousand Christians perished. A few years later the Christian emperor Heraclius took the city and forbade all Jews to approach it within three miles. Then the sons of Jacob got revenge again by helping the fiery Mussulmans conquer Palestine. And so it went.

But as I am trying to crowd the story of a thousand years into less than an hour and have thus far not got through the first hundred years, I must quickly decide what to leave out. The most interesting parts of the long story of the middle ages, I suppose, are the barbarian invasions, the rise of the False Prophet, the birth of feudalism and chivalry, the crusades, and the inquisition. Let us try to see briefly how each of these affected the Jew and then in what ways the Jew affected his neighbors.

Speaking of the barbarian invasions, the fact was mentioned that the Jew, "being a sojourner and not a settler in the land, * * * could retreat before the fell destroyer and carry his goods with him."

"Though sorely persecuted at first in Arabia, because they would not believe in a prophet who had sprung from Hegar, the Bondwoman," the Jews "soon found the Moslems less cruel than the Christians. * * * Can you blame them for inviting a more humane race into Spain?"

"Feudalism, that pyramidal structure of mediaeval society, with the serfs attached to the soil at the base, the lords ranged above them and the monarch at the apex, offered no place for the Jew."

"Chivalry * * * was to the Jew a source of wretchedness."

"The thousands upon thousands of ignorant fanatics, trudging on and on day after day

towards the east, suddenly took up the cry 'Death to the Jews,' and left their paths behind them soaked with blood."

Having now got some idea of how the great movements of the Middle Ages affected the Sons of Israel, let us try to see what these peculiar people stood for during those thousand years. I take it they stood mainly for three things: trade, learning and religion.

I have heard it asserted that the Jews became the sharp traders that they are from the hardships of their life in the Middle Ages. On the other hand, the story of the keen bargain which their ancestor, Jacob, drove with his father-in-law, as told in the XXX chapter of Genesis, makes me doubt this. However it may be, the descendants of Jacob held in their hands during the Middle Ages much of the trade of the world. They conducted mercantile transactions from the Azores to the interior of China, and from the Baltic to the coast of Mozambique. We have already seen them trading baubles to the skin-clad barbarians in return for valuables, and furnishing chivalry with its trappings and its arms. In like manner, when all Europe had to have ready money for the Crusades, they loaned their silver and gold at a high rate of interest and took mortgages on houses and lands everywhere. At one time they held mortgages on half of Paris. They were not squeamish over anything in the line of trade. They made and sold crosses, chalices and sacred vessels to the Christians, and received the same articles in pawn when the clergy were in a financial pinch. The slave trade of Europe fell almost entirely into their hands. They bought the fairest youths and even high-born maidens, and drove them in gangs to the nearest market where they would bring a good price. There were laws against their owning Christian slaves, to be sure, but the laws were never enforced. Above all, they were money lenders. Cabanis wrote of them: "They were our bankers before we knew how to read." They had a monopoly of the money market in Spain, and were estab-

lished as money lenders in every city in Italy. Tyranny caused them to discover the art of making wealth invisible by bills of exchange, so that money might be imperceptibly and instantaneously moved. They grew dangerously rich. In the twelfth century in England they paid taxes on one-fourth of the movable wealth of the kingdom. The king always reaped the benefit by means of taxes, fines, confiscations and the selling of justice. An English historian says: "They acted the part of a sponge for the royal treasury; for they gathered up all the floating money of the country, and this was squeezed out of them from time to time into the king's chest." But for the relentless training of those thousand years, such financial prodigies as the Rothschilds and Baron Hirsch of our day could probably not have been bred even from the stock of Jacob. Milo, in old Greece, was able to carry the four-year-old heifer on his shoulders, not only because he had been born very strong, but also because he had trained himself by carrying the growing calf on his shoulder every day.

A more valuable service of the Israelites to us was their keeping alive the flame of learning through the dark ages. The Hellenizing Jews presented the burning torch to the Arabs in Alexandria, and these carried it into Spain. So Cordova in Spain was the center of literary light to all Europe for two hundred years. Of this glory commonly allowed to the Arabs, the Jews deserve an equal share. For their work in science, in language, and in philosophy was equal to the best of that era. They were cosmopolitan traders, and so possessed the most perfect knowledge of geography. The Cabala, made in the seventh century by Jews, taught that the earth is spherical and rotary. The Talmud taught the same, and even anticipated the Copernican system. Their doctors wrote works on medicine, philosophy and logic that show great clearness and precision. The Jew doctor of medicine was everywhere a rival of the Christian priest for the confidence of

the nobility. The physician of Louis the Pious was a Jew. In philology, too, Saadia in the tenth century made a Hebrew grammar and lexicon, and blazed the way for biblical scholarship for all succeeding time.

Although their poetry of that era is said to be only an echo of the Old Testament, yet it is on record that the sedate graybeards of Cordova applied to the supreme judge to have the songs of Abraham Ibu Sahal, prohibited; for there was not a youth nor woman nor child in the city who could not repeat them by heart, and their tendency was thought to be injurious. Time fails us to tell of Jehuda Halevi and others who so nobly sang the songs of Zion in a strange land. But we must not forget Maimonides. For he "led Philosophy into the Holy of Holies of Judaism and gave Aristotle a place by the side of the rabbis." Graetz extols the Mischua-Thora of Maimonides for having transformed the Talmud, which was like the labyrinth of Daedalus, with no thread of Ariadne for guide, into a symmetrical building with wings and halls, with superscriptions on the doors and numbers on the small chambers. For this even the Jews of far distant Jemen inserted the name of Maimonides in their prayers. From him Christian scholastic philosophy first learned how to settle the conflict between metaphysics and belief.

But the soul of this race is religion. It has given religion to all the civilized world. For if Christianity and Islam are not its children, they were certainly nursed at the breast of Judaism as their foster mother; but as soon as they were grown they turned again and rent her. Persecution of the Jew is not a characteristic of any one century, but of every century, of every decade, nay almost of every year, through all the ages from the dispersion till now. Judaism can boast of more martyrs than any other religion of the world. And the most vivid impressions that I have now, after reading Hosmer and Graetz and Milman on the Jews of this middle era, are the revolting scenes of exquisite torture, of the suicide of

hundreds together to escape a worse fate, of holocausts in burning buildings, and of burnings at the stake by hundreds. In the east this homeless race was persecuted in the fourth and fifth centuries by Zoroastrians; then became a foot-ball between Christians and Mussulmans. It was persecuted in France through all the centuries until the great Revolution. That pious French King, Louis, confiscated one-third of their property to get even with them for usury, as he said, and ordered them to sell the rest of their possessions and leave the country. Then he let them come back again for a large monetary consideration. And finding this operation very profitable to himself, he visited the same righteous punishment on the enemies of Christ again. Heine said that in the streets of Cologne, if the dirtiest urchin cried out to the most learned rabbi, "Jew, show your manners," the rabbi had to raise his hat and bow. In a great city in Spain for two or three centuries, the head of the Jewish community had to repair, on a certain day of the year, to the town hall, and publicly receive from the magistrate a box on the ears. In England, in the thirteenth century, all their property was confiscated, and they were commanded to leave the realm by a certain day. All who were caught in England after that day were to be hanged. In Spain they suffered a sweeping banishment under Isabella that was worse than the exile of their fathers to Babylon. Time fails to tell of the horrible holocausts at York, and at Cologne and other cities, where hundreds of Jews preferred to set fire to the buildings that was their last retreat, and be consumed with it, rather than be baptized. Nor would I linger if I could over the horrors of the black death, when the Jews were accused of poisoning the wells, and were tortured on the rack and burnt at the stake all over Europe. And the inquisition, that brutal contrivance of religious hypocrites to advance the glory of God and fill their own pockets, how the hopeful Israelite had to suffer for it, first and last and always! But do

not overblame Queen Isabella. She was an unwilling agent, deluded by her priest.

Why did Shylock hate the Christians? Let me quote from Hosmer: "Tubal could have told him more news from Genoa than of the heartlessness of Jessica, for instance of a fleet of his countrymen driven from Spain, who arrived starving off the harbor; of their being allowed to land only on the bleak mote; men, women and tender children beaten by the sea-wind, swept by the waves, so pale and emaciated that if they had not moved a little they would have passed for corpses; there they were allowed to lie with the dear land in sight, till hunger and drowning brought the bitter end. This half-crazed Jewess just arrived in a Lisbon caravel that has brought a cargo to the Rialto, what tale has she to tell? That she was cast out of the city, that her seven children were torn from her to be carried to the Lost Islands, remote places to the west, on the verge of the world, believed to be alive with serpents and dragons; that when she flung herself at the feet of the king and begged that she might keep the youngest, the babe, at her breast, the king spurned her and the babe's cries grew faint on her ears as ruffians carried it away.

This young man whose eyes can scarcely meet the gaze of men, as if he were weighted down by some unutterable humiliation. What story did Shylock hear from him? "Under pain of being burned at the stake, I was forced to go to the Dominicans of a distant city; to ask that the bones of my father buried there might be dug up and outraged, he having died an infidel; then bring back from them a certificate that at the request of me, the son, the dead father had been insulted?"

To some group of fugitives we may imagine Shylock exclaiming, "And you, poor wanderers of our household, so bruised and maimed, whence come you with your rags, your broken bodies, your hollow eyes?" "We are from the four quarters of Christendom, from the Elbe, the Seine, the Thames and the Danube;

from the dungeons of nobles; from galleys where we were fettered to the oar until the chains ate into the bone, and from the edge of the cauldron of boiling oil. We, poor remnant, have escaped. Ask not how many perished." Do you wonder that Shylock's hatred was deadly?

The story of the Wandering Jew is a fine allegory, but it is inadequate. The real story is a tragedy of fate. The hideous Fate crouches half hidden at the beginning of the action, and pounces savagely on the innocent and helpless characters almost as fast as they appear. This tragedy has not merely one catastrophe at the end, but a manifold catastrophe in every scene.

I have tried and tried many times to realize the state of mind of those Philips and Torquemadas. Religious persecution, at least the mediaeval sort, appears to us now so insane—"As if men might wash away their sins in the blood of their fellow creatures!" We may talk of religion as the deepest emotion of the Middle Ages, and of the general belief in a bad means for a good end, of the offensive selfishness of the Jew, and of a hundred other things to account for banishments and tortures and butcheries and burnings, but still we fail to understand. Humanity—thank God!—has changed so much in two hundred years that it can no longer recognize its former self. We talk also of fanaticism, and for the present this vague word will have to stand for the mysterious thing. Fanaticism,—who will write its history? I fancy it is little understood, and therefore so much more to be dreaded. I am not afraid of a lunatic, for he is very soon found out and isolated. I am not afraid of despots and tyrants, for there is always relief sooner or later by conspiracy. I believe that I am not afraid of anybody more than I am of a fanatic.

And finally, after 1800 years of persecution by sword and fire and stake, with no country of their own, with no Constantine and no Omar I, Judaism survives. Is there not a survival of the fittest here? Where are the worshipers of Thor and Odin? Where are the devotees of

Isis and of Baal and of Olympian Zeus? Does not the law of survival of the fittest apply also to the Gods? The God of Jacob survives. And the God of Jacob is our God. Whether we call Him Jehova, or Allah or the Heavenly Father, "the Lord our God is one Lord."

The "Old Maids' Ball."

The gymnasium on the fourth floor of Hulings Hall is annually the scene of a brilliant social gathering, in commemoration of the birth of the "Father of Our Country," but this year's "Old Maids' Ball" far surpassed anything of the kind ever given before. Elaborate arrangements had been made for this affair, which was marked by all that usually tends to make it the sensation of the college year. The decorations, while modest, were appropriate and in perfect taste, and none the less pleasing because of their simplicity. Newspapers, artistically draped at the windows, prevented the gaze of the vulgar crowd, while numerous lamps of glass, with slightly smoked globes, proved a very effective means of illumination.

As has been the case in times past, the "old maids," God bless them, outdid themselves in planning their costumes, and the effect produced was alike brilliant and novel. A few in satins and silks with diamonds galore were models of elegance and grace, others were models of elegance minus the grace, owing no doubt to—but the less said on this subject the better, for maiden ladies are somewhat touchy, don't you know, and might not care to allow their ungracefulness to be commented upon in the CAMPUS.

Some one has said that the most striking characteristic of an American girl is the readiness with which she adapts herself to circumstances, and we thought of the verity of this statement as the column of the grand march swept slowly past. Many of these girls were filling roles entirely new to them, and appearing at their first costume ball, but their adap-

tability was perfectly remarkable even for American and Hulings Hall girls.

One of the leading features of the gathering was the spirit of gayety and the apparently thorough understanding that existed among those present.

The "old girls" gave their undivided attention to upholding the brilliant reputation of this far-famed, much-talked-of ball, and the "new girls" responded with the usual enthusiasm of "buds." Altogether it was a splendid success, and its memory will long be recalled with pleasure.

Local.

Go to Tordella for Candies, Fruit, Ice Cream, etc. ly*

"My daughter," and his face was stern,
"You must set this matter right;
What time did the Sophomore leave
Who sent in his card last night."

"His work was pressing, father dear,
And his love for it was great;
He took his leave and went away
Before a quarter of eight."

Then a twinkle came to her bright blue eyes,
And her dimple deeper grew,
"'Tis surely no sin to tell him that,
For a quarter of eight is two."

Rip Van Winkle Borland spent Sunday at his home in Oil City.

Ellsworth, '00, was elected captain of the basket ball team at their election last week.

Dr. George E. Vincent, of Chicago University, gave two very valuable lectures to the students last week. His theme Friday evening was "The Social Role of Imitation." His Saturday morning lecture on "College Studies and Practical Life," was highly pleasing and suggestive.

WANTED—TRUSTWORTHY AND ACTIVE GENTLEMEN or ladies to travel for responsible, established house. Monthly \$65.00 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope.

The Dominion Co., Dept. V., Chicago.

Capt. Chapin—"My voice is still for war."

E. Parke Montague, ex-'99, was a recent visitor in town.

Mr. U. G. Ketner, '95, has been visiting Mr. F. LeRoy Homer.

Miss Mary L. Breene, of Corry, Pa., spent Sunday at her home.

Hatch, Hunter, May and Thomas spent Sunday at home, in Union City.

Miss Susie Porter entertained a small company of her college friends Thursday evening, at her home, corner of South Main and Pine Streets.

Dr. Thomas delivered the regular semi-monthly address at the Meadville Commercial College Friday, Feb. 25, his subject being "Business Humbugs."

Echoes from French.

Miss Mann—"For heaven's sake, learn to pronounce United States in French before you learn anything else!"

The wardrobes of the boys were pretty well depleted for the occasion of the old maids. For several days afterwards the collegians could be seen trudging home with their little bundles of goods.

Mr. John L. Thompson, of the Erie Y. M. C. A. basket ball team, who has been coaching at the Edinboro Normal, left here Saturday, after carefully overseeing the training of our basket ball team for a week.

A fairly good sized audience greeted the two picked teams which lined up for the game of basket ball Monday evening.

Following is the score:

First Team—18.		Second Team—5.	
Wolstoncroft.....	R. F.....	Wilkenson	
Limbert.....	L. F.....	Taylor	
Ellsworth, Capt.....	Center.....	EnDean	
McBride.....	R. G.....	Wright	
Douglas.....	L. G.....	Bradley	

Goals from field—Limbert, 6; Wolstoncroft, 3; Bradley, 1; Wilkenson, 1. On fouls—Wilkenson, 1. Umpire, Mumford; Referee, Masters.

What have we here, a primary school?—"Now, class, if you miss a single form, I shall make you write the whole verb four times."

It is reported that Mr. Walker's recent illness was an aggravated attack of lock-jaw, due to his violent efforts at gum chewing in geology.

E. L. Rice, Ph. D., '92, has accepted a call to the chair of Biology in the Ohio Wesleyan University. He will enter upon his duties in the fall.—*Wesleyan Argus*.

On Saturday afternoon the young ladies of *A X 2* gave their friends a pleasant surprise by appearing with their colors. Their initiate was Miss Mabel Byer, of Punxsutawney, Pa.

Two ways of saying the same thing:

Prof. Elliot—"Go on, X——."

Prof. Morey (with a bland smile)—"Mr. X——, will you please be so kind as to continue?"

Miss Mann (to her mother)—"I don't know that I'll let you have any coffee. You wouldn't allow me to have it when I was little."

Mrs. Mann—"Goodness, can you remember so long ago as that?"

"Bist du es, Reinhardt?"

"Freilich, bin ich es, Erich, und du bist es auch."

Translation by Barnett,—

"Is it you, Reinhardt,"

"Sure enough, it is I, Erich, and you are it too."

Dartmouth is considering a plan for the support of college athletics, by which the bill of each student is to be increased \$10 a year, which will go toward the support of the football, base-ball and track teams. Every student will, in this case, receive a pass to all the athletic contests.

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The Dominion Company, Dept. V., Chicago.

"Two souls with but a single thought; two feet that limp as one."—Soult, etc.

Porter—"Where's Dave?"

Hart—"I'm sure I don't know. I caught him in his room studying this morning."

Mr. Bower laments that his professorship does not exempt him from taking gymnasium. "Dutch" has been attending his classes in physical culture very regularly of late, which goes to show what zeal a decree of the faculty may inspire in a young man for a line of work which he is naturally inclined to neglect. Keep her up, John.

CLEVELAND, O., Feb. 24, 1898.

[Special to CAMPUS.]

Captain Johnson, of the steamer "City of Detroit," was very much alarmed last night, on hearing what he took to be the Cleveland harbor fog horn while in the middle of Lake Erie. The consternation among the passengers was great, as it was thought that the steamer was aground on the dangerous rocks just outside the harbor. A careful investigation failing to explain the mystery, the "City of Detroit" made for Cleveland, when it was found that the noise proceeded from the Y. M. C. A. convention hall, where one of the Allegheny College delegates was leading in prayer. The young man will not be held responsible.

The Freshman girls had a meeting in the parlors at the Hall, Saturday afternoon. The Sophomores and others, surprised at the audacity of the greenies, came down with full intent to break up their meeting and oust them. Well, those blithe and bonny lassies, big and buxom as the country girl of literary lore, didn't appear at all abashed by the insolent disturbers, but to a unit rallied to the colors of '01, and the scrap was on. Finger nails were the most dreaded weapons, as they played with disastrous effect on the dainty complexions of the more refined upper classmen. Hair pulling was also frequently resorted to. Grudges pending for, lo! these many moons, were satisfactorily evened up. For it was an excellent opportunity for *physique* to preponderate over *finesse*.

The Hall, too, suffered. Curtains were pulled down, furniture deranged, rugs mislaid, and rooms stacked in the general fray. It was

the warmest melee that Mrs. Laffer has witnessed for some years.

1. Now in the second month, that is, the month of Shebat on the twenty-fifth day of the same while Billie Mackin ruled o'er the land; and there was great rejoicing in the land because the Hard Times were gone.

2. Behold a stranger came to the village of Mead and he was a young man and smooth.

3. And he said unto the sellers of stuff of that city.

4. Ye believe in advertising believe therefore in my scheme.

5. For I will put up a bulletin in Bentley and it shall be a big bulletin and the students shall gather together and read whatsoever is put thereon.

6. Now therefore if you will pay me two hundred shekels, every man ten shekels, I will put on the great bulletin the names of the great buyers and sellers in this city.

7. And twenty of the merchants said yea, what this man says is good.

8. And they paid each man ten shekels and waited for trade.

9. Verily, verily I say unto you—Each man did have his leg pulled and great will be the cuss words of those men when they see the students buying from those who patronize college publications.

Lamentations 6: 1-19.

On last Thursday evening, the auditorium in Science Hall was well filled with students and town people who had come to hear Okada tell about "The Sunrise Land," in his own sweet, simple way. Promptly at fifteen minutes after the time announced Okada tripped lightly down the steps and with a "right about face" greeted his audience. To give even an outline of his delightful talk would be impossible in the short space allotted this article, and an attempt at anything of the kind would be inadequate, for the lecturer was accompanied by Dr. Monty on the "magic lantern." As view after view was presented with intervening spaces filled with Egypt's night, interest increased. Portraits of the principal leaders in the late war between China and Japan were thrown on the screen, each one followed by a battle scene "from a photograph by our special war correspondent," showing the bravery of the general in question. These views consisted largely of red and black blotches. A

portrait of the Empress of Japan "in full uniform" was a feature of the evening.

Okada told a thrilling incident connected with the Sunday School picnic of last year, which he intended to illustrate the difference in the customs in the two countries, but which merely caused the hoard in peanut heaven to give him the laugh.

In the first part of the seventh inning Chini-chiro broke forth in song which delighted the children from Reisinger immensely.

But Okada saved the best of the wine for the last of the feast, for the last scene of the last act was a scene in a Jap dressing room with Okada in the act of pulling on his "pktwschrsk," a pair of divided skirts with a board at the back. This was done in a very graceful manner, Okada talking incessantly, telling us he didn't dress very much in this country. At the end of this scene the curtain fell and the large and respectable audience departed without a single request for money back.



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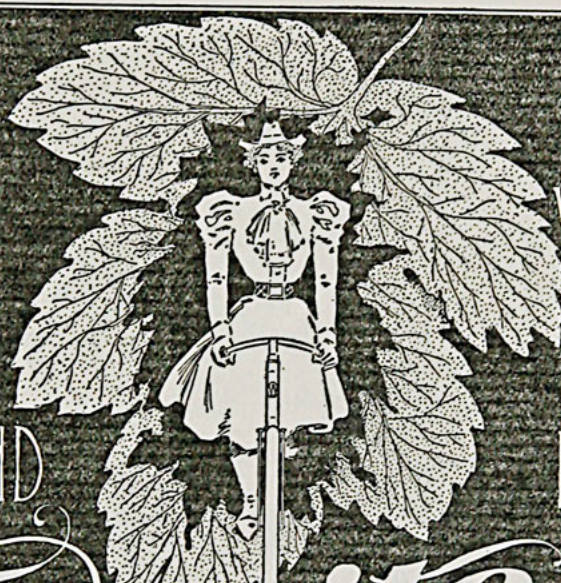
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