

The Houghton Star

VOLUME XIV

HOUGHTON, NEW YORK, MARCH, 1922

NUMBER 7

FOOLISH?

When daddy was a little boy,
Long ago,
(He's told me lots of tales
Don't you know?)
But what I love the best of all—
Want'a hear?
Is 'bout a foolish, foolish man—
Awful queer!

He lived right up here on the hill,
Honest now;
But he went right off and left his farm—
Can't tell how.
The folks all thought 'twas kinda strange;
Wouldn't you,
If your neighbor went away like that,
Think so too?

I can't quite 'splain just how it was,
I don't see:
He thought he really ought to go—
Puzzles me!
To raise some money for a school,
Daddy said,
So he would still be helping folks
When he's dead.

He didn't have much for himself,
Sure enough,
'Cause he was poor as he could be:
Ain't it tough?
But just the same he built the school,
That I know,
'Cause there it is—and there I'll be
When I grow.

And now when I'm a little boy,
Just like dad,
They tell about another man
'Most as bad,
He could 'a been the greatest one
Y'd ever see—
But he gave it up to stay right here:
Dad told me.

And now whatever would you think?
Shall I tell?
He works so hard every day,
Goes pell mell;
Never stops to rest his self,
That's his rule
Till they get the charter there,
In that school!

Awful, awful foolish folks,
I declare,
Folks can say so if they like;
They don't care.
But they get what they go at;
Always can:
B'lieve I'll be foolish too
When I'm a man.
Marietta Fancher

LECTURE COMING

APRIL 19, 1922

Miss Elizabeth Harris of Albany, a State Sunday School worker will lecture here Wednesday evening, April 19th. Miss Harris spent one year in Armenia during the recent World War and her experiences there will aid her in giving us a profitable lecture.

A CHAPEL TALK BY

PRESIDENT LUCKEY

Our beloved President Luckey made a very impressive picture as he stood in chapel Friday morning, March 10th, with the open Bible in his hand. When he stood reverently before the student body with the great Book open before him, we expected he would immediately begin to read. But instead he spoke as follows:

"I am fully convinced that I hold in my hand the greatest Book in the world. It has the largest circulation of any book. No other book has so many friends and none other so many enemies. The thought predominant in the minds of a majority of the people today concerning this Book is that it contains the Word of God, but is not **all the** Word of God. With this conception of it they attempt to reason away the authority of its statements. Instead of accepting it as meaning exactly what it says they apply human reasoning until they destroy and drain out its power and richness. We believe not only that the Bible contains the Word of God, but from Genesis to Revelation it **is the** Word of God. This book contains two distinct lines of truth. In everything there may be found two branches of

truth: that which may be clearly reasoned out, and that which must be believed. For instance, that the square of the hypotenuse equals the sum of the squares of the other two sides is purely an intellectual truth that can be reasoned out. But there are truths which must be accepted that cannot be intellectually understood. In the Bible we have one line of truth which is intelligible simply from an intellectual point of view, and another line which can only be spiritually discerned. There are some truths in this blessed Book which are purely spiritual and can be understood only in a spiritual sense.

"It appeals to me that the Bible treats the hereafter largely in symbols. There are two places, the place of the saved and that of the lost, but just what these eternal abodes will be, it is hard for us to say. I wish to read, this morning, a Scripture relating to one of these states."

After this splendid talk he closed by reading the seventh chapter of Revelation and offering prayer.

Joseph Clinefelter

LECTURE BY

W. FOWLER BUCKE

On February 22nd, W. Fowler Bucke, the Psychologist of Geneseo Normal was with us. We are passing on to you some notes taken from his speech in chapel and from his evening lecture.

Psychology has demonstrated a new way of finding out the man you are. If you make written application for a position, it is analyzed psychologically. If you make personal application, you go away after an interview of ten minutes and we say we know you. What page of the paper do you read first? What books do you read? How do you shake hands? These and many other things, show who you are.

How does a man make himself what he is in life? Show me the individual with an ideal, and who holds on, and I will show you one who amounts to something. Put some cork dust into a basket with sawdust and various other light materials, and mix in some iron filings. Then take

a magnet, move it about through the mass and after a while you may draw it out, with all of the filings attached. So in life a man goes through and draws to himself that for which he pulls. We must arouse interest in wholesome things and have an ideal which we are working out in life.

Mr. Bucke's subject for the evening was, "Some Demands of the New Era." He said that modern things are developed from things of old. It has been discovered that centuries ago men had an anaesthetic and did surgery of all types. Dentistry is five thousand years old. Egyptian mummies have been found, the mouths of whom showed bridge work, and filling and improved condition of the teeth.

3 per cent of the people do the thinking for the whole mass. In a certain community Mr. Bucke knew a farmer whose name was Sam. His neighbor, who had some boys who wished to go away to school, came to Sam. They talked it over together and reasoned it out until his neighbor knew that what his boys needed more than anything else that money could help them to, was an education. The other farmers discussed their farm problems with Sam. They took notice of what he was doing and did likewise. Even the minister consulted with Sam. About three people in a community usually do the thinking for the rest of it.

Farmers recognize the value in agriculture, of pure stock and pure seed. We have laws restricting the marriage of certain people. In investigating the reason for the feeble minds of the class of individuals who receive care at Craig Colony, it is found that after certain things found in unions down the family line, such a result is inevitable. By a study of these things we shall have a better condition of the race.

God is immanent. He reveals himself through the friendly greeting, the warm handclasp, the flower, and the sunlight. Mother who cooks the oatmeal 365 times in the year is an expression of God. Since the war we are calling people more than ever by their first names; we are saying George and John and James. We are learning that the world is a community, and that we are our brother's keeper.

The questions which once decided a man's position in the community; How much is he worth? and if he should die, how much estate would he leave? these are not asked so frequently now. "Some of the most refreshing men I have ever met had no time to make money" There

is a sick child in the East whose name is China. She does not know the value of her farms, her mines, and her waterpower. Japan, Germany, France, Great Britain, and Russia are taking advantage with something of the spirit of the farmer who lived where there was a bad detour. He owned a tractor, and pulled cars out of the mud at four or five dollars each. The world needs to get the spirit of the man of my acquaintance who taught his boys to earn always a little more than they were paid.

What makes a clean community is the willingness of its people to co-operate and drive out every evil. Religion is an every day affair. Service is what counts. We must have a right outlook and build life after an ideal.

WHITHER ARE

WE DRIFTING?

Taking up this question economically and religiously from the viewpoints of boys and girls and people in general, Mr. Warner presented to us a very entertaining and instructing lecture on March 3. Mr. Warner, who was an ambassador from this country to England, was in a position to see where we, as Americans, are drifting. In a vivid way he told of the difference in the education of a generation ago and that of the present generation. Even here our boys and girls of today do not learn to think for themselves as did their fathers and mothers. There are two roads, one of which the people of today must choose. One of these roads is labeled "Sane, Sensible Living," the other "Good Times." The first which leads to competence, has few pedestrians but the latter, which leads nowhere, attracts the great crowds. The result of this is moral, physical, and spiritual bankruptcy.

It is appalling how little most of the modern girls know of the work about a home. The lure of a good position and an independent pocketbook takes our girls away from home. What is the result? They become wives who have no knowledge of their duties and unhappy homes result.

Not only the young people but the older ones as well, are in this mad rush for a good time no matter what the cost. Today the poor man must live like his millionaire neighbor and so spends more than he earns. It is the production of new

pleasure devices that makes the cost of living soar so high.

Then, the religion of our Puritan fathers has been forgotten. A generation ago stern religion held sway, today we have a comfortable lax religion and a desecrated sabbath. Every nation is at the height of its material power when its religious life is strict. We can see, then, that we are going down and we can see our own end by turning to the histories of such places as Babylon, Nineveh, Athens, Tyre and Sidon. Unless we stop abruptly and retrace our steps, we are doomed.

G. Cole

A TRIP TO LONDON

Miss Flora Brecht Writes from Africa

I have heard a great deal about London all my life and remember in childhood days when I played "London bridge is falling down," and sang about the "pussy cat" that went to London to see the queen and in my mind I erected an air castle and some day I was going to cross the waters and see this great city for myself. I little dreamed then that my plans would ever materialize, but as the old proverb says "all things come to those who wait," this time came for me.

Dr Paine went to London to transact business with a medical firm and I went with her. London is about two hundred miles from Liverpool and gives one a four hours journey on the train. The country thru which one travels is very beautiful even on a bleak January day. One may still see the canals with the canal boats in operation, the grass thatched houses, and the hedge rows.

There are a great many interesting places to see in London, but we had only a few days to spend there and we visited places which were most familiar to us. However London is not the city of my youthful imagination or even the city we read about in books but a city quite modern and up-to-date and yet, one will find many places that reminds one of the ancient city.

The most up-to-date sections are lavishly illuminated with electricity, while the outer streets and more remote sections are still lighted with the old street lamps. At evening when the twilight is gathering over the earth one will see the light man going up and down the street with a long pole lighting the lamps.

It is very amusing to see the uniforms

in England. There is a uniform for all, from the boy who cleans the streets to the stately guard who guards the gates of the most sacred places. Some of them are neat looking while others would cause you to smile.

The English people have spared neither time nor effort to beautify the great city.

One of the first places of interest we visited was Trafalgar square. So named in memory of the naval victory of Trafalgar. We also visited Nelsons monument. At the base of the monument are four immense lions which were modelled by Sir Edwin Landseer.

From here we visited the National Portrait gallery. Picadilly circus was not far away so we walked over there before proceeding further. This is a fashionable Rendezvous and the center of London's night life.

Not far from Picadilly is situated Buckingham Palace. We were not permitted to enter as admittance is only obtained by influence. This is the London residence of the royal family.

Early the morning of our second day we visited Westminster Abbey. This was very interesting to us. Here we saw many familiar names on both monument and memorial slabs. I hesitated some little time before the memorial slab of John and Charles Wesley. On it are engraved these words. "God buries His workmen but He carries on His work," "I look upon the world as my parish," and, "Best of all God is with us," the latter being John Wesley's dying words.

The poet's corner was also very interesting to me. Longfellow, Goldsmith, Dickens, George Elliot and many other familiar names appeared there. We passed from this chapel to that of Edward the confessor, which contains the coronation chair made by Edward I; fixed within the chair is the famous stone of Scone, upon which the Kings of Scotland were crowned during many generations. The chair is also used at the coronation of all the British Kings, and is considered the most famous chair in the World's History. In this chapel are buried all the kings and queens from Edward the confessor to George II.

From the Abbey we took a taxi to London Tower. This is London's most interesting link with English history, and dates from 1078. Kings, Queens, and Princes have lived and died, been crowned, murdered imprisoned and deposed here; we

visited the dismal cell where Sir Walter Raleigh was so long imprisoned and stood in the room in the Bloody Tower: where youthful king Edward IV and his brother the Duke of York were murdered supposedly by their Uncle Richard III.

We just had time enough left to visit three more places before returning to Liverpool. We had heard considerable talk about Madam Tussands Wax Expositions so we went over to see that. I think that I enjoyed this scene more than anything I had yet seen. As we entered the Grand Hall up stairs we were confronted by all the nobles of earth, both men and women. One could scarcely distinguish the modern figures from those of the living spectators walking about the Hall.

Among the most familiar figures were Kipling, Dickens, John Wesley, Dr. Livingstone, John Knox, Walter Scott, John Milton, Shakespear, Burns, Martin Luther. presidents Cleveland, Lincoln, Taft, McKinley, Garfield, Johnson, Roosevelt, Wilson and Harding.

Next we visited the great museum. The most interesting thing we saw here was the mummy room. That may sound rather gruesome but I can assure you that it is very interesting to see the skill portrayed in the binding of the bodies of these truly ancient dead, and to see the curious coffins in which they were buried.

We closed our sight-seeing trip with a visit to St. Paul's Cathedral. They were having services so we did not go inside. On the great stone steps leading up to the entrance of the cathedral were a number of children gathered to feed the pigeons, which I dare say would number a hundred or more.

There were many other interesting places to be seen but we were obliged to return to Liverpool for our boat was to sail for Africa in two days.

Flora A. Brecht

Alumni Notes

"HAS-BEENS"

I might start this out in the conventional way, "Dear members of the Alumni;" but I can't bring myself to do it. Rather I want to talk to the used-to-be's. Yes, you who haven't written a letter to your Alma Mater in ten years! You who used to rave about school loyalty and

stand before your fellow students and, with the impassioned eloquence of Demosthenes, declare in glowing terms your supreme, undying devotion to Houghton. You who have repeatedly said, "All I am or hope to be I owe to Houghton!" How long has it been since you even thought about your debt? That stuff sounded good a few years ago, didn't it! But is it a fact that when enthusiasm runs high, reason runs low? We say, no, not in a worthy cause like ours. But we can't prove it by you now, can we? Isn't it a bit unreasonable to swear unflinching loyalty to a righteous cause and forget your vows? Isn't it unreasonable to think that we can get along here and put out a STAR that will please the very exquisite tastes of the Alumni without a single voluntary contribution on their part? This yarn about being so busy you can't dash off a few hundred words to the Alma Mater you claim to love so well, won't go. You can't work that across with your wife, you know it! When we send out circular letters to the "dear alumni" and less than half of one per cent reply and half those beg off we can't work up much inspiration on the subject. Oh, you "you has been boosters" we have somewhat against thee, thou hast forsaken thy first love. How do you like it? Well, we're sorry, but now, honest, aside from the faithful few who bear the burden and the heat of the day, we might as well write to a bunch of South African Hotentots for help in the Alumni department of the STAR as to some of you sons and daughters of Houghton. This is no reflection on our Alma Mater. She has done her share to bring you to the place where you can command so much business you can't spare time to write her a letter.

Do you know the man who wrote the College Song? You do? "Well," you say, "I never could do things like that but I certainly worked as hard for Houghton in a different way, as he did." Is that the right word, "worked"? I guess so. Well, E. M. Hall has not forgotten us although he is in the Orient, and he has offered to help us in a material, as well as other ways. If you'll write to us we'll tell you about it. But of course you don't care much about it. Let Ernest do it. Sure, we aren't worrying about any interference from you either way. Of course superintending the mis-

Continued on page 4

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Editorial

I. P. A. CONTEST, MARCH 10

ERIC BASCOM WINS FIRST PRIZE

Earl Lusk and Josephine Rickard
Tie for Second

The oratorical contest held here under the auspices of the Intercollegiate Prohibition Association, Friday evening March 10 was a success in every way. The topics were based on the moral reforms of the day. Because we believe our readers would appreciate enlightenment concerning some

of the present evils, we shall give you a few things gleaned from the orations.

Fenno Densmore of Michigan spoke on "World-wide Prohibition". Having studied the subject in History Seminar, he is well qualified to speak on that subject. He mentioned the many influences which have united to slay the monster drink and the example and influence of our own country among the other nations in establishing national prohibition. The task of the temperance worker is a part of the commission given by Christ when He said, "Go ye into all the world and preach the gospel to every creature." Great temperance movements have been inaugurated in England, Scandinavian countries, Japan, and New Zealand. To the students of the colleges today he threw out the challenge to fight King Alcohol as much as would be required of them for to them much had been given.

Gladys Cole of Pennsylvania was the second speaker, having for her topic: "Dancing, the Great Menace." She claimed that dancing was a greater menace to our country than liquor. The very fact that many ask the question, "Is there any harm in dancing?", implies a doubt in their minds. Give God the benefit of the doubt. Late hours, impure air, scant clothing, and bad company make dancing injurious to health. It is denounced by the majority of the able physicians of the day. If preachers will will dare to preach against this evil, and church members will retreat to the spiritual powerhouse, that of secret prayer, this menace might soon be abolished.

The question of "Tobacco" was ably handled by Earl Lusk of Ohio. Anti-Prohibition workers said during their campaign that if drink were abandoned, tobacco would be attacked and this would be infringing upon the personal rights of men and women. But is the abolition of that which retards human progress, destroys the body, inspires crime, and leads to other drug habits, infringing upon personal liberties alone? \$250,000,000 more is spent for tobacco than for bread every year. Seven times as much is spent for tobacco annually as that expended for religious activities. Ignorance of the effects of tobacco is fundamental to its perpetuity in society. Churches and schools must combine to destroy the evil.

After hearing Eric Bascom of Vermont, we were convinced, if not before, that we should preserve the Sabbath. The farmer

has learned that his land, and the machinist has discovered that his machine likewise, needs rest. The noted men of history have been those who observed the Sabbath. As we proclaim Christ Lord of the Sabbath, He should also be made Lord of our lives.

Josephine Rickard of New York presented the evils of the "Moving Pictures" of today. She explained how life was desired by all, but this superficiality of life which many are seeking today is wrong for it comes far short of meeting the need of men's souls. Generally, they are not educational, and children spending their time there might better be out of doors. The pictures tend to destroy the sanctity of the home. They do not serve the people, and that which does not serve must be abandoned. It is those who have never discovered the inward fountain of life who are seeking the movies for they do supply amusement. The heart cry for life can only be satisfied by Jesus Christ, the source of all life.

George Gates of England also discussed the evil of tobacco. He told how man, ever since eating of the Tree of Knowledge of Good and Evil in the Garden of Eden, had had a perverted appetite. This habit which divests mind of its power, causes insanity, and tends to drunkenness, is indeed an evil one. He appealed to the citizens of the United States to take up the fight against tobacco.

Any one hearing these splendid orations could not help but admire those champions of truth. We need men and women today who dare speak against the prevalent evils. Only as we inform ourselves concerning these questions shall we be able to cope with them when out in the world.

ALUMNI NOTES

Continued from page 3

sionary work of several Japanese provinces is a cinch and if that was all you had to do, you "might" write us a letter if you could find 2 cents (Hall's cost 10 cents). Yes, you "might". If you take this as a joke you are the joke; if you take it seriously your conscience will be considered terribly seared, or your mind gone, if we don't hear from you.

If you don't like the STAR, say so, but don't kick too hard unless you have been pulling a little. With your help, as well as criticism, the STAR could be just

what it should be. This is a challenge to the Alumni to prove the depth of their love for Alma Mater.

"To him that knoweth to do good and doeth it not to him it is sin."

Now will you write?

Sincerely,

The Alumni Editor

THE SPIRIT OF HOUGHTON

For a person with as indefinite a character, as poor a memory, and as little capacity for assorting and arranging facts as I have, it is a little difficult to decide just which was the most helpful side of the student life to me when I was there in "Dear Old Houghton." Some will write on the social side, some on the intellectual side, and some on the spiritual side; and these all have their proper place in moulding the life of the student, but I think that which appealed to me the most was the uplifting influence of unselfish sacrifice and noble ideals. Perhaps this sounds strange from a missionary, when you would expect of all others the missionary would write on the spiritual phase of the question. But what is a spiritual influence? Is it not that in us which inspires to deeper devotion, more thorough consecration, and holier living? If this be true, then the part of Houghton life that did me the most good was the fellowship of those who had noble, godly ideals and were sacrificing for the cause of Christ which they loved.

I look back to my days in Houghton with mingled regret and pleasure; regret that I did not more fully appreciate my opportunities and make better use of them, and pleasure that it was afforded me to spend the most important part of my school days in such noble, uplifting influences. The student prayer meetings were seasons of blessed refreshing at times, especially when some hungry soul drew near the table spread by our bountiful, loving Father and ate of the old corn of the land, and drank of the wine of the kingdom. Even the memory of those refreshing scenes brings fresh blessing to my soul. To sit under the instruction of such men as Rev. A. T. Jennings, who truly sacrificed much for the good of the school and the church, was not a slight privilege by any means. Thank God for those good days when he came in the midst of pressing duties and devoted the noon hour to Bible Readings.

Those were certainly feast days that have left their impression on the students who attended. But you say, "That is the spiritual side of the student life." Yes, perhaps it is, but it was the noble lives and the sacrificing spirit that counted most and made it all an inspiration for life.

Along with this feature of the days at Houghton is another that stands out very clearly in my mind. It was the close contact and fellowship of student and teacher. Men and women with noble Christian characters, high ideals, and holy ambitions have left their impress on my life for ever. I remember with deep gratitude the privilege that was afforded this timid, backward, retiring lad to come in contact with the missionary and educational leaders of our church. The fact that those busy teachers in the midst of their busy hours were thoughtful and kind enough, and Christ-like enough to take a personal interest in me has been of untold benefit to me by way of influence and example. God bless them. I love them, and honor the memory of those who have gone to their reward; and gladly take this opportunity of expressing a word of appreciation to those who are still moulding the lives of young men and women, fitting them for a place in life's busy arena.

Maurice A. Gibbs,

1167 Ikebukuro, Tokyo.

MEMORIES OF HOUGHTON

Along the way of life there arise memories of bye-gone days which are pleasant to recall.

Some of the most pleasing of these memories in the life of the writer are those of school days in Houghton.

When leaving home the first time for Houghton, and never having been away from home for any length of time before, it brought a feeling which is characteristic to many a student, a feeling of homesickness. But not long after arriving at Houghton, through the fatherly and motherly ways of the residents in the village, those undesirable feelings were readily overcome.

Very few students, I believe, appreciate Houghton and its privileges as they ought until they have been there and have then gone out into active work and to face the fires of the battles that are arrayed against the forces of righteousness.

Few places today afford the opportunities that Houghton extends to young men and women who are desirous to make their lives count.

The average institution of learning with all that it tolerates and teaches, is a place quite undesirable in which to train and mold the lives of men and women for the great ministry that God requires of us in this day.

The Christian life of the instructors, the wholesome Christian atmosphere of the community, the teaching and living of the great truths of the Word of God by teachers and people, the eradication from the school and town of that which would militate against the Christian life of the student, are a few of the things that make Houghton a place unsurpassed by other schools, and which bring pleasing and wholesome memories to the minds of those who have enjoyed these advantages.

Today we are looking for a still greater Houghton. One of the things that proves an individual or institution worthy of greater support is that they have shown and proven themselves efficient to the extent that they were able with the equipment that was their's.

Houghton Seminary has proven herself by that test and is worthy of all that can be done in making her greater.

In the distance we can see a charter for Houghton. Let us each feel our duty and responsibility in paving the way whereby the Charter shall arrive at Houghton by 1924.

G. Visser, Theo. '19.

Pittsford, Mich.

Exchanges

Oregon, Iowa, and Utah have the largest number of students in college, according to their respective populations, and Tennessee the lowest.

The Nebraska College of Agriculture has constructed a model farmstead to teach its students the proper relation and arrangements of farm buildings.

After both sides of the question had been presented, the student body of Lawrence College, Appleton, Wis., rejected the honor system by a vote of 395 to 260. The principal objection was that it had not worked in the past and would not work in the future.

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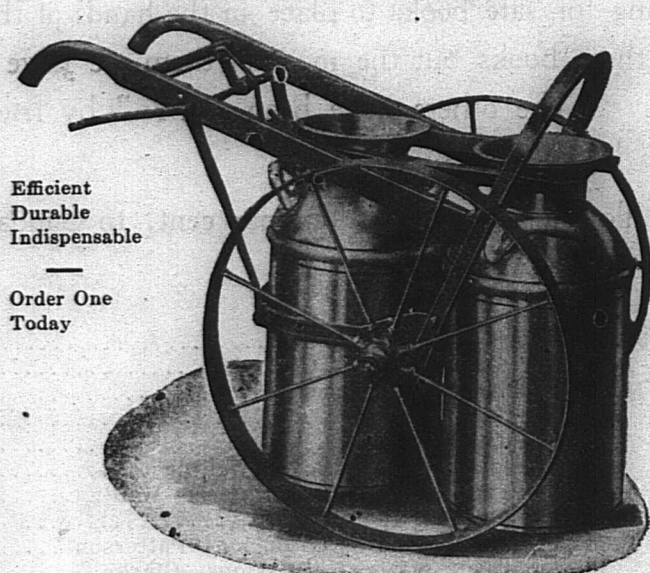
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Miss Fancher:—Where were the best men of the South at the close of the Civil War?

Mary:—Dead!

Rollman:—I heard you took the people off their feet when you sang last night.

Orner:—No, they just got up and walked out.

Spring will soon be here for Betty reports that she heard a Phoebe singing recently.

Prof. Smith (discussing "Michael"):—Is there anything in 'Michael' to suggest mental unbalance? Didn't the father go out to work every day, and never do a stroke of work?

Miss Cole:—Why, lots of people do that.

Grace (at time of great robbery):—It isn't safe at our house any more.

Prof. Fancher (looking at Howland):—Bear that in mind.

If you can't recite your lessons orally—
Wright.

If you're hungry go to a—
Baker.

If Black doesn't suit, try—
White.

If you want a good picture, go to—
Kellogg.

If your Ford won't run on level, try the—
Hill.

If your funds are getting low, go to your—
Banker.

An up-to-date farmer joins the—
Grange.

If you pass your exams, you are—
Luckey.

When Cole doesn't burn, try—
Wood.

If you don't like the country, try the—
Beach.

When your up against a hard task, be a—
Mann.

If a wolf is too savage, get a—
Fox.

If your bunk is too hard, buy a—
Cott.

If you're tired of old friends, get—
Neu.

There should be no communication in the—
Hall.

If a bushel is too much, buy a—
Peck.