

The Houghton Star.

VOLUME IX

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NUMBER 6

A New Year's Reverie.

The evergreen pines are bending low,
Bowing their heads all sorrowfully
Under their mourning wreaths of snow.
Little they feel the winds that blow
As under the skies now silently
The hours flit on unceasingly.

The eternal stars are dim to-night,
Flooding the hills with a twilight sea,
Casting their rays on vale and height—
Amethyst bars of misty light—
Kissing the earth full reverently
For the Old Year fades to eternity.

The heart of the year is throbbing slow
As the moments pass with flying feet;
Dumb is the earth as the driven snow,
Shrouding the starlight's afterglow;
For Death is waiting, with pinions fleet,
To wrap the year in its winding sheet.

The Old Year fades as fades the blush of
dawn

When in the eastern sky, the rising sun
Appears enshrined above the distant hill.
It's triumphs and defeats forever past,
And all the void of hopes of joy unfed,
Or rapture of success and laurels won,
Have vanished all and gone—
Sunk in the fathomless abyss of time!

Time!

Can mortal mind think on that word un-
moved?

The old year dies; the new is born;
The past is dead, but still the future lives.
Reader weigh that well.

Then dream not of the days that are no
more;

Look up! see where yon path winds on
and on

Among the rugged hills. There lies the
way.

Arise!

The road is rough, yet duty's call is clear;
Heed not the pain nor mind the thorns or
stones.

Though strait the path, still there is room
for all

With noble hearts and loyal purpose true.
To those who heed the call, there comes
at last

An evergrowing calm, until at last
The inmost soul itself is purified.

W. Verne Russell, '18.

Dr. Leigh Colvin.

Houghton Seminary has been doubly fortunate this year in one of its vital interests, the I. P. A. work. Besides the earlier visit of the state president, Wednesday, December 13, gave us the privilege of hearing Mr. Leigh Colvin, Ph. D., national president of the Intercollegiate Prohibition Association. It was his sec-

ond visit to Houghton, but as it was several years subsequent to the first, his audience was largely new, but fully as appreciative.

Sensationalism and Dr. Colvin are entire strangers. His presentation of the liquor problem from the view of economics and political science was absolutely devoid of the emotional and the exaggeratory. He was not overly optimistic, and regarded the issue as by no means won. Not that he depreciated the excellent success already achieved, but since our national and state governments are of the bicameral form, there is much room for "red tape" and political party manipulation. Perhaps the most interesting single item in his address was his mention of the committee of sixty, formed by Professor Fisler of Yale for the suppression liquor on the ground of health preservation alone. This body is composed of that number of such prominent men as Prof. Fisher, David Starr Jordan and Luther Burbank, who, recognizing a reason other than economic or ethical, believe the vitality of the nation depends upon national prohibition.

Dr. Colvin made a very favorable impression, indeed, and all who heard him realized the efficiency of inspiration, backed by a thoroughly trained intellect.

That Entertainment.

What entertainment? Why, the one given by the I. P. A. Friday evening, December 13. Had it occurred in May, one would surely have thought that the May festival was at hand. As it did not, we shall be obliged to accept Professor Hester's view of the matter—that the program was arranged to please the people so that they would smile big smiles in the hats which would be passed around, and at the same time, learn something more about prohibition. Big smiles did I say? Yes, and so big that they broke and filled the chapel with mirthful sounds, not once, nor twice, but many times during the evening. The name of King Alcohol alone jarred in the harmony of happy thoughts.

First the orchestra played two selections and received well-earned applause. Then, after Professor Coleman had invoked the blessing of the Almighty upon the

cause of reform, Professor Hester explained the special purpose of the meeting. He said that Houghton wanted to send two representatives to the great student's convention to be held at Lexington, Kentucky; but in order to accomplish this, funds were necessary. A collection would be taken, and those who wished might help defray the expenses of the delegates. The name of Claude Ries was recommended to the student body as our representative.

After this short prelude, the program proper began. Miss June Bolles pleased all with a pretty vocal solo. Then William Russell told in an essay of "The Attitude in Europe toward Prohibition." One striking fact was that Russia, without liquor and with the war, is to-day more prosperous than it formerly was with liquor and without the war. Next our reader who has afforded us so many happy moments on other occasions, Miss Vivian Saunders, rendered "When Tom Sawyer Whitewashed the Fence." A vocal duet by Miss Bolles and Mr. Woods followed, then an encore originally reading, "O, that we two were maying!" However, according to general opinion, the word "maying" sounded strangely like "married." Truthfulness, you know, is a cardinal virtue among Houghton students.

A most excellent original poem entitled "Keeper of the Trust" was then read by Miss Head. Immediately afterwards, Mr. Hubbard gave two selections and an encore on the violin. And then—eleven dollars thirty-one cents of substantial smiles were gathered up!

Professor Hester next told us why he opposed a present amendment purposing to obtain Prohibition. He said that he believed public opinion should be made ready for Prohibition by means of a political party. Then men who believe in and will enforce prohibition should be elected to office by the public. The next, if necessary, could be to make the amendment. "Good-bye, Saloon, Good-bye" was the following number, a vocal solo given most admirably by Mr. Woods. After the Glee Club had sung "We'll Bury Him Down" and "My Love's Own," the congregation was dismissed and start-

ed along the pleasant homeward journey, each couple arriving safely before the break of the following day.

On to Lexington.

During part of the Christmas vacation our delegates will be down at Lexington, Ky., attending the greatest civic gathering of students ever held in America.

The theme of the convention will be, "Answering the Challenge of the World's Prohibition Movement to the College Students of Today."

Big messages are to be given by some of America's foremost leaders—educational, scientific, sociological, economic, civic, religious, political. These will include Hon. William J. Bryan; United States Senator William S. Kenyon of Iowa; Charles Stelzle, sociological and labor expert; President Edwin Erle Sparks of Pennsylvania State College; Dr. Ira Landrith, noted young people's leader and recent Prohibition candidate for Vice-President; Daniel A. Poling, Associate President of the United Society of Christian Endeavor; Dr. Carolyn E. Geisel, noted medical expert and lecturer, Dr. Charles Scanlon, General Secretary of the Presbyterian Board of Temperance; D. Winfield Scott Hall of Northwestern University Medical School; Rev. Elmer L. Williams, the big "hit" of the 1914 Topeka Convention; Ernest H. Cherrington, editor of Anti-Saloon League publications; Virgil G. Hinshaw, National Chairman of the Prohibition Party.

One thousand delegates from universities, colleges and seminaries all over the United States are expected to attend. Our Alma Mater will be represented by George Hubbard, Claude Ries, Clarence Barnett and Harold Luckey.

The national oratorical contest will also be held, in which eight college orators, the pick of 1,400 original contestants, representing the colleges of every section of the country, will compete for the highest national honors in student oratory.

The Christmas Service.

The Houghton Sabbath School has a splendid way of celebrating the Christmas season. It is the time when we are especially prompted to think of the gift of Christ and of his mission on earth. It should also be a time when we think especially of helping others. So, at Christmas time, the Sabbath School takes an offering for some special line of work. This year our interest was directed to helping the mountain whites of our South-

land. The Christmas Service, held Sunday, December eighteenth, was very well planned and carried out, and we want you to enjoy it with us.

The entire Sabbath School met in the church at ten o'clock. A few simple decorations of evergreen and plants made the church beautiful. The service was in charge of the Superintendent, Prof. Hester. We all joined heartily in singing "Joy To The World" and the pastor, Rev. Whitaker, offered prayer. The chorus then sang a Christmas anthem.

Harry Lawrence, the representative from the Loyal Sons, a class of boys from twelve to sixteen years, gave a short talk on the birth and early life of Jesus.

Miss Florence Kelly gave a most interesting review of Van Dyke's book "The Other Wise Man." There is a legend that there was another wise man who started out to visit the Christ child at Bethlehem. He was delayed on the way, to minister to a fellow man in need, and came too late to worship the Son of God. Van Dyke tells how he spent the rest of his life trying to find Christ, doing good to all in need all the while. At last, he came to Jerusalem, on the day when Jesus was crucified. He died before he could reach the scene of the crucifixion. As he was dying, a voice came to him, saying, "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." A divine radiance illumined his face. "The Other Wise Man" had found the King.

Thelma Crawford, from the Sunbeam class, sang a solo.

The Gideons, the young men's class, were represented by Mr. Walrath, who gave an interesting talk on "The Story of the Christ Child as a young man sees that Life."

Miss Saunders, from the King's Daughters, gave a reading "The Angel and the Shepherds," from Ben Hur.

As our offerings were to go to the work among the Mountain Whites, the committee had arranged to have Mrs. D. H. Scott tell us of conditions among those people in Kentucky, where she had labored for three years. I think Mrs. Scott gave one of the most interesting talks I have ever heard on that subject. It was no wonder—she took us all on the journey with her. We climbed up a great mountain for three hours. Then we looked way across to another mountain, where a certain home was pointed out to us. This was to be the end of our journey.

Then we scrambled down the other side of the mountain, passed one very com-

fortable home and met the people, came to the little two-roomed house where Mr. and Mrs. Scott lived—and still we walked on. We had to climb over fences, and once we had to cross a stream on a very rude bridge. At last we came to our destination. Then Mrs. Scott described the poor house. It was a very small building, which we thought was a chicken house, as we approached it. There was only one room, one door and no windows. We easily see why the mountain whites know so little how to care for themselves. They have very little to do with. Consequently many die each year, when only a simple remedy could have saved many lives. The need of the people is for some one to live among them, to win them to Christ, to encourage them and teach them, by example as well as precept.

Following Mrs. Scott's talk the offerings of the separate classes were brought forward and placed at the foot of the white cross—our white gifts. The total offering was over eighty-six dollars. The Gideons gave the banner offering, fifty-six dollars. So we feel that we will be able to help some, at least, even now. And surely the interest that has been awakened in the work will not stop here. But we will be more ready to help in this line of work, because of this Christian service.

The services were closed by a song by the chorus and prayer by President Luckey.

Lelia June Coleman.

THE HOUGHTON STAR

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The Negro Problem.

Practically every section of our glorious United States has its own exclusive perplexities. New York City has its population problem, and San Francisco has its Chinese problem, which call to action their states, but the South, taken as a whole, has one which is of serious national difficulty, namely the Negro problem. We have tried to solve this momentous problem, and have partially succeeded; but to solve it completely, we must get at life's deepest secret, and learn what the fundamental laws of personal life are.

By the emancipation of slaves during the Civil War, we abolished one of the most ruinous curses in our land. We prohibited lordly masters from buying and selling human life as though it were but animalism. No life can be rated at a price and by checking such illegal business we truly began, at least, a noble work; but have we carried that noble work to completion? This is our problem. St. Louis by a vote of about three to one has recently decided in favor of segregation of the white and black races. She has voted that if three-fourths of the inhabitants of a city block are of one race, persons of the other race cannot become residents of that block. The idea is to make every block either all white or all black. Those who are opposed to this action say they will carry the case to the United States Supreme Court. The Court has never passed on the question whether such laws or regulations are constitutional. Did we emancipate the slaves to segregate the races to such an extent? Three to one the answer will be, "St. Louis is acting wisely in showing the negro his place."²

It has been stated that the problem of Friendship is the problem of life itself, and this includes the negro problem. He who has learned to love, and only he, has learned to live. Our relations to persons alone are of primary interest, because our relationship with Christ is deepened in proportion to our relationship with persons; and if we could bear proper relations with all persons of whatever race or color, the full solution of individual, social and religious problems alike would be found. We admit all this willingly, but at the same time assume the self-forgetful mood and say, "All this is well and good as long as the negro is excluded," but the man next to us, if not beneficial, is at least interesting, if we have but the wit to sound him. Nevertheless it is one of our gravest modern problems, and despite all our

words and efforts, it is one that is only to be solved by long steady, persistent labor.

Were all negroes mild, submissive persons who were continuously suppressed simply because of color, we might have reason to rise in arms in their further defense, but too often the negro can live in poverty or riches with equal contentment; he will consume vast quantities of food if he can get it, but if he cannot he will sing and be happy on an empty stomach; he will laugh and be merry in rags, or he will swell about in gorgeous raiment; he will curl up on the floor of a tumble-down shanty and sleep as peacefully as he would in a palace.

We may travel through the South and see negroes of every type. We may see those of the blackest color who have no ambition to rise and who know but two things about life—that they are black and that they would just as soon treacherously kill any white man that might cross their pathway as look at them. Until however they have this chance, one may thrust crowds of them out of his path by a single sweeping movement of his cane. They seldom give any resistance upon the public highways. We may then see those Negroes who rent or sometimes own their little cotton patches or work for the large planter. They commonly eat their own bread before they earn it, and find themselves in debt when their crops are harvested and sold; they frequently decamp in the night and leave their debt unsatisfied. They ride away on their shanties when the floods come, and settle wherever the shanties find land again. Admitting all these discouraging facts to be true, how much worse off would they be, if they were educated?

Today the Southern States practically have a monopoly of the world's supply of cotton. Of a total world production of some twenty million bales, we grow, normally, three-fourths. Our annual crop in weight would outbalance fifty million persons. The negroes play a prodigious part in this wonderful economic development, but get practically nothing out of it. Were they educated, the Southern planters, especially, might suffer great financial loss. We do not hesitate to censure this greed; but evil always appears less to those, viewing it from afar off. The greater class of Southerners have inherited a hatred for the negroes from generations back, and they do not look upon such as men but beasts. In transacting any business with them they do not feel any guilty conscience if they beat them out of a bargain because they do not con-

sider it a transaction between man and man. This condition of affairs is easy to be understood when we Northerners can go South and after a short stay, many of us learn to loath the Negroes worse than this same class of Southerners. When the Negroes are ignorant, they are, too often, in fact, slaves if not in name. They are cheated, deceived, and mistreated to such an extent as this, within the very borders of our land of the free and the home of the brave!

We may now visit Washington, D. C., which has been described as all it is and a little besides. The little besides is its one-third population of Negroes. Here the Negroes are divided into classes according to their shade of color, intellect, and position. Here we see the efforts of a few of us to lift the Negroes to a plane, where they need not completely excuse themselves for living, but we shudder at their assuming superiority. Might there, though, be a reason for this boldness? If they do not rise above their ignorant spheres, depressing humility deepens in proportion to their enlightenment in knowledge. No matter how high an education a Negro has fought hard to obtain, no matter how high may be his standard of morals, he must knock about our cities with greater humility than an ex-convict. He cannot enter many of the stores, cannot ride in many of the cars, and cannot eat in any respectable hotel.

We send teachers south to educate the colored, and they report great success in many instances, when they really are in sympathy with the Negroes and try to reach their hearts and brains. We admit them to a few of our leading colleges where many of them have astonished us beyond limit in their vast powers of intellect. They have proved themselves both human and intelligent beings, and worthy of our further attention. This regard on our part proves that we are fighting for their best welfare, and perhaps the day may come when the Negroes will not regard us any longer as one old black mammy seemed to, when she once in a fit of anger remarked, "I'll be glad when I get to Heben, whar there won't be no white folks around."

Christ holds that the all-embracing virtue is love. Should we not strive, therefore, towards love's culminating quality of courageous self-sacrifice? Paul adds to his praise of love, "Love seeketh not its own; is not provoked, taketh not account of evil." He thus sets the loving life over against the self-conscious, the self-centered, the self-absorbed, the self-seeking life.

Ethel Kelly, '18.

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Alumni Notes**Class of 1913.**

Various are the vocations which are recipients of the devoted energies of the class of '13 as they are putting into practice their motto, "To do rather than to seem."

C. Floyd Hester, College '13, is doing graduate work in Economics in the University of Wisconsin.

Alison Edgar, College '13, is teaching near her home at Vidora, Saskatchewan, Canada.

Ethel Acher, Prep. '13, is attending the State Normal at Geneseo, N.Y.

Emma Agnew, Prep. '13, is teaching near her home at West Chazy, N.Y.

Melvine Howden, Prep. '13, is assisting his father in the printing business at Fillmore, N. Y.

Mildred Houghton, Prep. '13, is teaching the District School at Houghton, N.Y.

George Whitaker, Prep. '13, is general manager of The Houghton Corporation grocery business.

Robert Smith, Prep. '13, is the telegraph operator at Sherman, N.Y.

Florence Reed, Prep. '13, is attending The Bryant and Stratton Business Institute at Buffalo, N.Y.

Verna Hanford, Prep. '13, was married to Rev. D. S. Warner Aug. 12, 1913 and is living at Glenn Ellyn, Ill.

Sarah Davison, Prep. '13, has been obliged to resign her position, as teacher, on account of illness and is at present with her sister, Mrs. Edward Elliott at Moores N.Y. Will not the members of the class of '13 who read this write her a letter in memory of the good old Houghton school days?

The class of '13 will be interested to know that I am still in Houghton (a member of the Junior College Class) trying to learn something, and that I still think of the good times we used to have as well as the 'squeezed in' class meetings." Earl Barrett, Prep '13.

Elsie Hanford, Prep '13, is a member of the Sophomore College Class of Houghton Seminary.

Nathan Capen and Clarence Barnett, both Prep '13, are members of the Senior College Class of Houghton Seminary.

Winfred Pero, Prep '13, is a member of the Junior College Class of Houghton Seminary and is also supplying the pulpit of the M. E. church at Wiscoy, N. Y.

Edna Smith Sellman, piano '13, is living

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at Grand Rapids, Mich., where her husband, Rev. Ray Sellman, is pastor of the Wesleyan Methodist church.

S. Clair Dart, Prep. '13, is spending his Senior year in Oberlin College. He says, 'Frequently I hear the boys say, 'I wish I were back in Houghton for awhile', so you see I m not the only one who would like to be there.'

Leslie Lane is working for the Firestone Kubber Co. His address is 293 West Miller St., Akron, Ohio.

Jessie Benning Bues and her husband, Charles Bues, are living on a farm at Forest, Ohio.

C. Belle Russell is teaching near her home at Chambers, N. Y.

Our chapel service of December 14 was greatly enriched by the presence of Evangelist Anderson, Rev. Harris, Rev. Rider of the M. E. and Free Methodist Church of Rushford, N. Y. and Rev. Harris' two daughters. After the scripture lesson by Rev. Rider, prayer by Rev. Harris and solo by Miss Harris, Evan. Anderson gave us a heart to heart talk on "Spirituality in School Life" in a simple, earnest manner. We welcome you again into our midst.

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