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## FACULTY FOR 1914-15.

Daniel Webster Kurtz, B. D., A. M., D. D., President,  
Professor of Philosophy and Education.

Henry Jacob Harnly, B. S., A. M., Ph. D., Dean of the  
College, Professor of Biology and Geology.

Arthur Bowser Fritsch, A. M., Ph. D., Professor of Math-  
ematics and Greek.

Arthur Jerome Culler, A. B., D. D., Ph. D., Pastor and  
Professor of Psychology and Education.

Elmer LeRoy Craik, A. M., Professor of Languages.

Eld. Joseph J. Yoder, A. B., Dean of Bible School, Pro-  
fessor of Bible and Social Science.

Edgar Pauver Long, A. M., Professor of English and  
French.

C. M. Stodghill, M. S., Professor of Chemistry and Phy-  
sics.

Fredman George Muir, Director of Instrumental Music.

John Alvin Blair, Superintendent of Commercial School.

Charles Luther Rowland, Director of Vocal Music.

Edna Belle Dettler, A. B., Professor of Expression and  
Public Speaking.

Minnie Walters, B. S., Professor of Domestic Science and  
Art.

Robert Ellsworth Mohler, B. S. D., A. B., Professor of  
Agriculture.

Mrs. Amanda Faberstock, B. S. L., Instructor in Bible.

Eld. Ellis M. Stuebaker, Instructor in Bible.

V. Grace Neher, Instructor in Stenography and Type-  
writing.

Edward M. Giblette, Instructor in Science.

Paul Wilmore Harnly, Instructor in Mathematics.

Chester Earl Ditch, Instructor in Biology and History.

Ernest Arden Reiman, Assistant in Physics.

Galen Edgar Lichty, Assistant in Physical Culture.

Lula Pearl Ullom, B. S. D., Librarian.

May Ullom, Assistant Librarian.

Ida Elizabeth Brubaker, B. S. D., Matron.

# McPHERSON COLLEGE BULLETIN

SERIES III

NOVEMBER, 1914

No. 4

## THE INAUGURATION.

McPherson College was a busy place Thursday, Nov. 19, when the fifth president of the institution was inducted into his office. Large crowds were in attendance at the various exercises. At ten o'clock the students, faculty, and guests assembled at the gymnasium and marched to the chapel where the inaugural program was rendered.

The music, both vocal and instrumental, was appropriate to the occasion. Elder J. J. Yoder, as President of the Board of Trustees, presented the keys and charter of the institution to the new president of the college. Dean H. J. Harnly also gave a short historical setting of the occasion. The President's address was delivered by Elder Daniel Webster Kurtz, A. M. B. D., D. D. This scholarly effort is printed herewith in its entirety.

The inaugural address was delivered by Hon. Henry Jackson Waters, President of the K. S. A. C. President Waters was at his best and his address was well received.

The afternoon program began at 2 o'clock and consisted of addresses by representatives of the various colleges of the state. President Kurtz presided. The following gave stirring and appropriate addresses: Dr. J. F. Kelly; Dr. L. D. Whittemore; Dr. E. M. Hopkins, Dr. E. F. Pihlblad, Prof. P. C. Hiebert, Elder J. H. B. Williams, Judge P. J. Galle, Mr. E. R. Burkholder, Rev. M. A. Stone. The college song and the benediction closed a most enjoyable day's program.

In the evening from 7 to 9 President and Mrs. Kurtz held a public reception in the gymnasium.

## ACCEPTANCE OF KEYS AND CHARTER OF THE COLLEGE BY PRES. KURTZ.

Mr. President:

I accept the keys and charter of McPherson College from you, the President of the Board of Trustees, as the insignia and authority of my office. It is my purpose to defend the dignity, the honor, and the rights of this Institution, and to promote the Cause for which it stands.

I promise furthermore, to uphold the noble heritage and principles of the Church of the Brethren, that owns and controls this institution, and by the help of God, to promote the Cause of true Culture and Religion in His Name.

### PRESIDENT'S ADDRESS.

McPherson, Nov. 19, 1914.

Mr. President and Friends of Education:

In assuming the responsibilities of the presidency of McPherson College, I presume it is deemed fitting that I give, from my own point of view, an interpretation of the significance of this event. This I shall attempt, briefly, to do.

I feel keenly the fact that I am entering upon the labors that others have begun. This Institution was conceived and founded with high purposes, and it has been maintained through the years by noble self-sacrifice. When I think of the large views, the broad plans, and the profound purposes of those who preceded me in this office; and especially when I recall that loyalty and devotion to the cause which can only be expressed adequately in the terms of "a living sacrifice", I feel both strengthened and humiliated. I am helped by the example of their lives, and by the splendid results which they achieved. Their difficulties and hardships can hardly be appreciated at the present time

when the notes of education and culture are heard on every side. They had to create sentiment, and forge ways and means of advancing the cause, and blaze untrodden paths for progress. I wish here to pay my tributa of honor and respect to these men into whose labors we enter.

But the very greatness of their devotion and achievements, humiliates him who is to follow, and who, under God, is to carry on and perfect the work which they have left, and to do it in a way that is worthy of the Cause and the Institution. It is by the power of Faith that we take the venture, and we know that according to our faith will it be done unto us.

I feel it is due to you and to me to say that I have consented to assume these duties only after much prayer and consideration, with the full consciousness of the greatness of the task, as well as the bigness of the opportunity for service. I accepted this position of honor, and trust, and responsibility, on the one hand, because I believe it is the best possible investment of my life. On the other hand, I have so much faith in the worth of the cause, and the efficient co-operation of those who share these responsibilities with me, that I am confident of success in this great endeavor.

#### I HAVE FAITH IN THE CAUSE.

I believe in the cause of Education. It is axiomatic that the education of the youth in the schools and collages of the land is essential and fundamental to our civilization, and the hope of the future. The human infant is helpless, and it has a long period of development which gives the race a chance to educate it so that it may adjust itself to the complex life in which it too is to play its part. The teachers of the land have largely in their power the life of the future. "The greatest explosive on earth is an idea". "As a man

thinketh in his heart so is he". It is psychologically demonstrated that every idea in the mind, unless inhibited, at once expresses itself in action. What a man thinks, that will he do; and what a man thinks and does, determine his character. Herein lies the hope and the responsibility of education. So far as we can direct the thinking of the youth, that far do we determine their future. The teachers of a nation control its destiny. To be great is not to rule, but to teach.

### THE COLLEGE.

I believe in the college, and in the small college. It is put out to you that much criticism has been raised against the American Colleges. But in spite of this, the fathers and mothers are sending their sons and daughters to our colleges in ever increasing numbers. The increase of attendance in the colleges is almost twice as large in some institutions as the increase in vocational and special departments.

There are great differences of opinion among educators as to what the college stands for. The critics tell us that the work of the college should be more definite, more practical; the college should give what men need. When we ask them what kind of training they suggest, the usual answer is, vocational training, and beyond that they are as vague as the morning mist. The purpose of the college is to train men for LIFE, but vocation is not all of life. Man liveth not by bread alone.

The college course should aim to give a broad culture, which we term a liberal education, which is a preparation for real life in its larger aspects. The college should give men a love for the Truth, for the Good, and the Beautiful. Its education should give knowledge, skill and power. The college should study the deepest needs of man, then supply those needs. Let

we carefully distinguish between the needs, and the wants of men. Give men what they want, and they give you their money and make you rich and famous. Give men what they need, as did the prophets of all ages, and they may stone you, or crucify you. What do men need? is the question. The deepest needs of men are the things that pertain to LIFE, to the life of the Spirit.

The college is not primarily to train men for the vocations. But the knowledge, and the skill, and the power attained in a college education fit men to adapt themselves quickly and well to their vocations. This is well illustrated on the Mission fields. No institution in America could presume to train a person for the variety of things that every missionary is called upon to do in the mission work; but it is universally recognized that those with the best general education adapt themselves best to the ever growing demands for originality and adjustment. Life is much larger than vocation, if we mean by vocation the trades and industries by which men earn their living.

The great institutions of our civilization are the home, the school, business, society, the state and the church. The normal individual is at one and the same time a member of each of these institutions. The proper education fits him to adjust himself quickly to all of these, and to become a leader and promoter of all that is best in each of these institutions.

I like the statement of President Hadley who said, "Our motto at Yale is 'Depth for efficiency, and breadth for power'." The college is to furnish the breadth of culture, whereby the individual is enlarged in his vision of truth, and broadened in his sympathies through the study of history and literature, and the classics, philosophy and ethics, as well as the sciences. What we need is balance, and this can only be attained

through acquaintance with the various aspects of truth. Some men think they have broadened out, when they have only flattened out. Broad-mindedness must be based on a many-sided curriculum. "Depth for efficiency" is the province of the university, and the vocational schools which prepare men for specific things. No doubt the college can and should do more, especially in certain sections of the country, in specialization, but it should never lose sight of the fact that life is more than vocation, and education is to fit men for the highest life.

The college aims to exalt the True, the Good, and the Beautiful, to develop character. Ultimately, the perfection of character is the only thing worth while. The college course is to create in the individual higher and nobler desires which become the expulsive power of a new affection. The emotional and the-aesthetic natures must be developed for the fullest expression of life.

Dr. Zueblin summed up the work of the college, as preparation for occupation, citizenship, and character. We may well accept this if we include under the term character the affections, and aesthetics, and whatever broadens and enlarges the vision of man, and deepens the sympathies of the soul.

We may sum up these ideals in other words. The college should create in the hearts of the students a passion for Truth, the desire to get in harmony with the Higher Life, and a love for humanity that expresses itself in service. Culture is not complete, unless it includes "to know", "to be", and "to do". Education is for Life, and life means service.

The small college has a special advantage in training men and women for life. All life comes from life. The personality of the teacher is the incarnation of the



ideals which he teaches, and his close contact with the pupil affords an unparalleled opportunity. "A book is a soul embalmed in words". The facts of a book are dead till they are breathed upon by an inspiring teacher till they are transformed into living Truth. Intimate contact with a teacher who embodies the truths of culture is the opportunity of the small college. This kind of Incarnation is the commonest thing in life, and is at the basis of all good teaching. The Great Teacher selected a small class of learners that they might get in touch with his life. Personality is the beginning and the end of education.

In the small college the instructors feel their responsibility more keenly because of this close contact with their pupils, and the pupils are more profoundly influenced and inspired by the close contact with the teacher. Furthermore, the small college offers a larger field of self-expression to the pupil, which is essential to the development of leadership in the world. The small college, too, draws its students largely from the rural communities, where hard work, frugality, serious-mindedness, and earnest endeavor are the dominant virtues. I believe that the college, and the small college, such as McPherson College, offers unusual opportunities for the investment of one's life.

#### A DENOMINATIONAL COLLEGE.

This is also a denominational school, owned and controlled by the Church of the Brethren. This is a small denomination, but there are those who love her. It is a well known fact that no church can grow and prosper without schools to train her missionaries, workers, and pastors. Furthermore, all denominations have experienced that they must largely train their own children if they are to become loyal supporters of their cause.

What is our cause? Is the church of the Brethren worth while? The Church of the Brethren was founded over two centuries ago, as a protest against formalism and force in religion. The first principle that was laid down was the principle of Peace. For two centuries we have opposed the spirit of war, and we are glad that the best thought of the world now agrees with our forefathers' vision.

For two centuries we have stood for temperance. No member of this church was ever allowed to manufacture, or sell, or continue to use alcohol as a beverage. To-day all leaders of civilization and of business agree with us on this question.

No member of this church ever held slaves. Our very name shows that we believe in Brotherhood, which makes distinctions of caste impossible.

We believe in the Brotherhood of man, not only in theory, but in practice; and the church has consistently preached and practiced this doctrine, which is now universally recognized as a fundamental hunger of the human soul. Nothing is clearer in the teachings of the Master than this.

The church of the Brethren has no creed save the New Testament. Alexander Mack, the leader of the church, refused to write a creed, saying: "We are not wise enough to write a creed. Perhaps wiser men will come after us, and see more clearly the truth of the Bible, and they may then hesitate to change the creed. So we shall have no creed save the inspired word". We, as a church, are absolutely free to accept all Truth, all Goodness, all Beauty and Virtue, no matter whence they come, and incorporate them into our life and creed. We stand for an open Bible, freedom to investigate all truth, and freedom to interpret and appropriate the truth. No pulpit is broader, and no pulpit is freer to take for its province the sum total

of revealed and discovered truth. With us, all truth is sacred, and all goodness divine, whether they come from the stars above, or the earth beneath, or from the Holy Book.

The Church of the Brethren has always insisted on the highest morality. "Faith without works is dead". The works are the fruit of the spirit, which always meant unadulterated honesty, righteousness, justice, and purity. The church has never sanctioned wrong, and there is not a single blot on her history where her vision was dull on the moral questions.

The Church of the Brethren has always stood for the simple life. Perhaps this was, at times, too stoical; nevertheless, the church rightly recognized that if religion is to be more than a name, it must manifest itself in contrast to the luxuries, vanities, and frivolities of the world. "Be not conformed to this world, but be ye transformed by the renewing of your minds" the words of Paul, and "If ye love the world, the love of the Father is not in you", the words of John, are sufficient to show the basis for the doctrine. Our people have demanded that religion should have a content, that it should not be sham, but genuine, and that it must contain the elements of self-sacrifice and devotion to the things of the Spirit.

Are these doctrines worth fostering and propagating? Is it essential that a church that has stood for two hundred years for Peace, for Temperance, for human freedom, for the Brotherhood of man, for an open Bible, for the highest morality, and for the Simple Life, should continue on the earth? We have a hundred thousand young people who must be trained for life. Is not this an opportunity to invest one's life for God and Humanity? I believe that the church of the Brethren, with her noble history, her high ideals, and her present constituency of the purest blood in America,

has a great mission to perform in the world, to enrich the spiritual life of the nation, and to advance the Kingdom of God. It is this vision that appeals to me.

#### OUR PROBLEM.

"A school is the creation of the proper environment for the development of a soul". A school cannot do the learning for any one; it can only expose the pupil to certain stimuli which will help him to learn for himself. The best school is the one which surrounds the pupil with the proper stimuli that will cause him to react most efficiently toward the perfection of his being. Our problem is to build up here such an environment, in the way of a faculty, buildings, libraries, laboratories, etc., that will make it possible for the young men and women who come here, to prepare themselves for life. This means that the public, for whose interest and benefit the school exists, must support it by sending us their children and by endowing the institution, so that the time and energies of teachers and pupils may be employed to the best advantage.

I wish to emphasize again, that the college exists for humanity, and that means, to meet the needs of man. The college is to develop the higher life. Schaeffer says: "Education is the unselfing of the self, and the unselfing of the will". It is the enthronement of the Spirit, making the body, not the master, but the willing servant of man. It is also the unselfing of the will, wherein we see that life comes to itself, and finds itself, in the spirit of Brotherhood and loving service.

Our problem of education can only be solved as we have a clear conception of the end of man, the doctrine of man. I do not believe we can improve on the Biblical teaching on this subject. In the first place, Man is to have dominion over nature. He must know

nature that he may master it. There are two kinds of knowledge, says Martineau, the knowledge of things, that gives us power over things, and the knowledge of God, that makes us better. The college is to help man to become sovereign over nature. Hence we have our courses in science, biology, physics, chemistry, mathematics, etc., that we may know nature, and make it do our work.

In the next place, man is related to the race, and this relationship is to be that of Brotherhood. History shows how men have struggled and fought for ages in attempting to adjust themselves to each other. The best thought of today agrees that the Biblical doctrine of brotherhood is the ultimate criterion of society. "The study of man is man". We have our courses in history, literature, sociology, economics, and ethics, which are needed to help the student to adjust himself quickly and properly to the institutions of our civilization.

Finally, man is related to the Absolute, to God, the Personal Spirit, perfectly good, who in holy love, creates, sustains, and orders all. Man's relation to God is that of a child, or sonship, which, in the Hebrew, means likeness. Our relation to God should be that of harmony, unity, oneness, in tune with the Infinite. We should rise to that sublime height where we voluntarily choose the true, the good and the beautiful because they are true and good and beautiful.

With these purposes in view, we shall <sup>try</sup> to contribute constantly to the life of the community and the church. The closer the relation we bear to the masses, the greater will be our service to the Cause which we espouse. It is our purpose to co-operate, as individuals and as an institution, with every movement, that means the uplift of mankind.

## GREETINGS.

To the trustees.—You have heard my view of the purpose and problem of the college to which you have called me as your president. I thank you for the honor you have conferred upon me by calling me to such a large field of service. I thank you for the confidence you have placed in me and I promise you, by the help of Almighty God, to do all in my power, to maintain the honor of this institution, and to further the cause for which it stands, and through its instrumentalities, to enlarge the Kingdom of God.

To the Faculty.—I have accepted this call to service largely because of my confidence in you as co-workers in this great field of opportunity. I feel toward you as a brother and co-laborer in our cause. I am altogether optimistic that our cause is right and good, and that we are going to win out for the true culture of those who came to us for instruction.

To the Alumni.—You have a large part in the future welfare of your alma mater. A college is judged by its out-put, by its alumni. We are happy to identify ourselves with an institution whose alumni are making good in the world, and are everywhere leaders and promoters of the things that count for most. An institution is not only judged by its alumni, but its strength depends largely upon the enthusiasm, the co-operation, and the support which the alumni give, to back up the institution. I have the confidence that every alumnus of this college will be a positive factor in the future growth and glory of this institution.

To the Students.—It is my purpose to be in your midst to serve, to inspire, and to direct your lives to worthy ends. I have been a student for fourteen years, and I know the hardships and the joys of student life. I know what it is to be hungry, and what it is to be filled; to be in want, and in plenty; to experience

those dark hours of solitude, thinking that no one cares, and I know also the joy of victory and triumph. I wish to say to you, go on, as long as you can with your education. You are now fitting yourselves for the next forty years of your life. None of you can hope to face the future of the twentieth century successfully, without the very best preparation you can get. And remember also, that you must get that preparation now, or never. I ask you to come to me in joy, or in sorrow, and it will be my blessed privilege to minister to your needs.

To the Citizens of McPherson.—We appreciate the splendid co-operation and kindly support which you are giving to this institution. I assure you that we appreciate the confidence you have put in us, and I hope we may ever be worthy of your esteem, and that you may sincerely feel that our college is not only an asset to the wealth of your city, and to the business of the city, but rather we would have you think of us as contributing to the moral and religious uplift of McPherson and its vicinity. We are proud that your children are in our institution, and we shall do them naught but good.

To our guests, the representatives of the educational institutions and organizations of the Commonwealth of Kansas.—We appreciate your being with us more than we can express, and we rejoice that you honor us with your presence. We are all interested in the one cause of education, to fit men and women for the largest life. I am happy to feel that a closer bond of fellowship is developing between all our institutions of learning, and I hope that this fellowship may redound to greater good in the future. Ours is a small institution, smaller, and younger than many that you represent, but I ask you not to judge us by our attainments only, but also by our purposes and am-

ditions. We are investing our lives here to meet the needs of men, as we are those needs, and you are serving the same great cause in your respective fields of labor. It is my prayer that we may work together for the uplift of the race, for the glory of God, and the establishment of His kingdom of Love, and Truth, and Goodness in the hearts of men.

#### ELDER EARLY'S VISIT.

Elder H. C. Early of Penn Laird, Va., President of the General Educational Board and also of the General Mission Board of the Church of the Brethren, arrived Oct. 30 for a few days' visit at McPherson College. As a representative of the Educational Board he met with the faculty and trustees, preached, and also gave an educational address. His educational address was a most eloquent and stirring appeal to the young people of the church to prepare for the work of missions and the ministry. No man in the church is better qualified to speak on such subjects than Bro. Early. After listening to the address, Hon. J. D. Botkin, Warden of the State penitentiary, said he had not heard its equal for ten years. While here Elder Early held numerous conferences and personal interviews with students, faculty members, and friends.

#### REVIVAL SERVICES.

The revival meetings of the McPherson Church of the Brethren began the last week in October and continued two weeks. Dr. A. J. Culler, pastor of the church, was the evangelist, and his sermons were unusually strong in their appeal. Dr. Culler is especially thorough in his presentation of the church doctrines, and made this phase of his preaching of more than usual interest. The student body showed a marked interest in the services and attended very well.



**BIBLE INSTITUTE  
OF McPHERSON COLLEGE  
JANUARY 17-24, 1918**

**Sunday, January 17**

- 11 A. M. Dr. A. J. Culler—Sermon,  
"The Ideals of the Ministry."  
7:30 P. M. Dr. A. J. Culler—Sermon;  
"Doctrine of Non-conformity to  
the World."

**Sunday, January 24**

- 11 A. M. Dr. D. W. Kurtz—Sermon,  
"Doctrine of the Church."  
7:30 P. M. Dr. A. J. Culler—Sermon,  
"The Doctrine of Christ."

The purpose of the Annual Bible Institute at McPherson College is to help pastors, Sunday School workers, missionaries, and all who are interested in the Bible and the Kingdom of God, to get new visions of truth, new inspiration for work, and the proper point of view of the Bible and of church work.

There is no tuition for this week's intensive Bible study. All are invited to come and enjoy it. The two lectures on Palestine will require an entrance fee of 25c each. All proceeds being used for books for the library.

Bring your Bibles with you. Come and plan to spend the entire week.

This Institute comes at the opening of the second semester, and affords a good beginning for new students. Fathers and mothers come and bring your children with you. Let each church send delegates.

Board 50c per day.

**Please Announce in Your Churches**

## BIBLE INSTITUTE PROGRAM

	MONDAY	TUESDAY	WEDNESDAY
9:00 a. m.	Dr. Kurtz. The Book of Amos.	Dr. Kurtz. The Book of Amos.	Dr. Kurtz. The Book of Amos.
10:30 a. m.	Dr. Culler. The Book of Romans.	Dr. Culler. The Book of Romans.	Dr. Culler. The Book of Romans.
11:30 a. m.	Mrs. Fahnestock. The Bible: Its Nature and Scope.	Mrs. Fahnestock. The Bible: How to study it.	Mrs. Fahnestock. The Bible: The Effect of such Study.
1:30 p. m.	Miss Dettler. Bible Reading.	Miss Dettler. Bible Reading.	Miss Dettler. Bible Reading.
2:30 p. m.	E. M. Studebaker. The Sunday School.	E. M. Studebaker. The Christian Workers' Meet- ing.	E. M. Studebaker. Round Table on the S. S. and C. W.
3:30 p. m.		Prof. Mohler. Agricultural Exhibit.	Prof. Mohler. Agricultural Exhibit.
8:00 p. m.	Dr. Kurtz. "The Meaning of Culture."	Dr. Culler. "Jerusalem, the Holy City."	Music Dept. "Sacred Concert."

## BIBLE INSTITUTE PROGRAM

THURSDAY	FRIDAY	SATURDAY
Dr. Kurtz. The Book of Amos.	Dr. Kurtz. The Book of Amos.	Dr. Kurtz. The Book of Amos.
Dr. Culler. The Book of Romans.	Dr. Culler. The Book of Romans.	Dr. Culler. The Book of Romans.
Dr. Harnly. Temperance.	Dr. Harnly. Education.	Dr. Harnly. Education.
Miss Dettler. Bible Reading.	Miss Dettler. Bible Reading.	Miss Dettler. Bible Reading.
Prof. Yoder. Missions.	Prof. Yoder. Rural Leadership.	Prof. Yoder. Rural Problems.
Miss Walters. Domestic Science.	Miss Walters. Domestic Science.	Testimony Meeting.
Prof. Mohler. Illustrated Lecture on Agriculture.	Dr. Kurtz. Galilee and Syria.	Dr. Culler. The New Covenant.

## THE LECTURE COURSE.

The college is having something new this year in the nature of a lecture course. All the six numbers are to be given by two members of the faculty. Prof. Kurtz and Dr. A. J. Collier have each been abroad twice and are especially well informed on matters of interest in Europe and the Orient. They have very generously agreed to give this series of six lectures without pay for their services, with the understanding that all the proceeds will be used to buy library books. Each lecture will be illustrated by almost 100 slides. The following subjects and dates are announced:

Capitals of the Warring Nations—Nov. 17.

Egypt, the Land of Mystery—Dec. 15.

Jerusalem, the Holy City—Jan. 19.

Galilee and Syria—Jan. 22.

Constantinople and Athens—Feb. 16.

Italy and her Art—March 2.

Lectures number three and four will be given during the Bible Institute, thus enabling visitors to enjoy a part of the course.

## HIGH SCHOOL INSPECTION.

The University of Kansas has asked that McPherson College select a member of her faculty to help do the work of inspecting the High Schools of the state. Dr. H. J. Harnly, Dean of the College, has been appointed and whenever his duties will permit will visit the schools which have been assigned him.

## ELECTION OF TRUSTEES.

At the various District Meetings held in the ten districts tributary to McPherson College the following trustees were elected, most of them to succeed themselves:

- Northwestern Kansas—O. W. Burgh.  
 Northeastern Kansas—W. A. Kinca.  
 Southeastern Kansas—O. E. Shirky.  
 Southwestern Kansas and Southeastern Colorado—  
 J. Edwin Jones.  
 Executive Board—J. J. Yoder, F. P. Dotter, H. J.  
 Harnly, J. N. Dresher, J. A. Flory.  
 Northern Missouri—E. G. Rodabaugh.  
 Middle Missouri—Jas. M. Mohlar.  
 Southern Missouri—  
 Nebraska—C. J. Lichty.  
 Oklahoma—A. L. Boyd.  
 Western Colorado and Utah—

#### REUNION AT TOPEKA.

Through the efforts of Supt. H. W. Thompson of the Hillsboro schools a delightful reunion and banquet was arranged and held in the Y. M. C. A. building in Topeka during the State Teachers' Association. About twenty-four former students and alumni of McPherson College were present. E. L. Craik, Secretary of the Alumni Association, was toastmaster. The following responded with brief remarks: Robert Cram, G. C. Dotzour, Bertha Collins, Bess Benell, Robert Russell, D. L. Dalke, H. W. Thompson. Pres. D. W. Kurtz gave a short but vigorous address appealing for a closer relation and co-operation between the college and the alumni. A committee was appointed to attend to making the reunion a regular annual affair.

#### PERSONALS.

McPherson College was honored Oct. 2 by a visit from Gov. Geo. H. Hodges. The Governor's chapel address was of a general nature, dealing with the great problems of education from the point of view of the state's executive.

Mrs. Cora G. Lewis, a member of the State Board of Administration of Schools, was a chapel visitor Oct. 16. The tenor of her address was a plea for simplicity in dress and social customs. Miss Anna Arnold, candidate for State Superintendent of Instruction accompanied Mrs. Lewis and spoke briefly on some of the significant events of Kansas history. Miss Arnold is the author of the state text on Kansas history.

Prof. D. W. Kartz spoke at the McPherson County Teachers' Association Oct. 17. He is also to give an address at the State Association to be held in Topeka the middle of November.

P. S. Goertz, who is studying on a fellowship in Yale University has been engaged as pastor of a German Lutheran church in New Haven. His duties in this connection during the school year will bring him a \$500 salary and a seven roomed house free. Mr. Goertz graduated at M. C. with the Class of 1914.

Clyde Forney was recently elected Sunday School Secretary of the District of Southwestern Kansas and Southeastern Colorado. His term of office is three years, and he will devote his summers entirely to Sunday School and evangelistic work.

Professor J. A. Blair is on the program of the Missouri Valley Commercial Teachers' Association, which convenes in Kansas City immediately after Thanksgiving. Professor Blair will speak upon "How can the commercial schools meet the demands of the business world?"

Geo. D. Kuna, B. D., A. M., class of '04, has been called to the pastorate of the First Church of the Brethren, Philadelphia, Pa., and has entered upon his duties.

Dr. D. W. Kartz was elected by the Darlow Conference to represent Southwestern Kansas and South-

eastern Colorado on the Standing Committee of the Hershey Conference next June.

O. Robert Cram, N. '10, has been elected Superintendent of Public Instruction in Cheyenne county, Kansas. Mr. Cram has held public office before and will of course make good. His home is in St. Francis.

Roy Carlson, N. '09, has been licensed as a pharmacist in the states of Kansas and Oklahoma, passing the examinations at the first trial. This is said to be rather unusual. Mr. Carlson is eligible to practice in thirty-eight states of the Union. He owns a store in Belle Plaine.

At a recent business session of the McPherson Church, Dr. A. J. Caller, the pastor, was ordained to the eldership, Elders J. J. Yoder and D. W. Kurts having the ordination in charge.

Pres. Kurts and Professor E. L. Craik were in attendance at the State Teachers' Association in Topeka, Nov. 12, 13, 14. About 5,000 teachers were registered.