

Geo. L. Campbell

# THE RING-TUM PHI

BY THE STUDENTS AND FOR THE STUDENTS

Vol. VI

WASHINGTON & LEE UNIVERSITY, SATURDAY, FEBRUARY 14, 1903

No. 18

## As Others See It The Daily and Religious Press

It is among the Episcopalians, however, that the real stir is evident. Nearly every minister seen yesterday was talking about the matter and there was no effort to mince words. Bishop Gibson, himself, was, to say the least, much interested in the Advocate, and was at first disposed to take some official notice of the statements made. He was considerably surprised that such assertions, which he declared to be wholly untrue and unfounded, so far as they concerned the Episcopal church, should appear in the columns of a well-informed religious paper.

—Times-Dispatch.

\* \* \*

### Denominationalism in Our Public Schools

Mention was made in these columns several days ago of a letter in the Baltimore and Richmond Christian Advocate from the Rev. J. H. Light of Lexington, Va., in which he asserts that Randolph-Macon College is no more Methodist than Washington and Lee University is Presbyterian, adding that the University of Virginia is dominated by the Episcopal church and is to all interests and purposes an Episcopal school.

As Washington and Lee University is not a state institution, we shall not presume to discuss its affairs, but as for the charges against the University, it is without justification and is not to be taken seriously. To assume this were to assume that the governor of the state is dominated by the Episcopal church, for he appoints the board of visitors and the board appoints the professors. Now there has been no Episcopalian in the governor's chair since Governor Lee. Governor McKinney was a Presbyterian as also Governors Ferral and Tyler, and Governor Montague is a Baptist.

But Mr. Light proves too much. Further on in his letter he says:

"But now, the situation being as it is, the vital question to us is, shall we allow the other churches to educate our boys? And somebody will ask, with a sneer, 'And why not; is there any question of doctrine or morals in a problem in

mathematics?' Nay, but there is Presbyterian doctrine in a Presbyterian professor of mathematics, and while he may not purposely put any Calvinism into his lecture, his influence will carry his pupils to his church and influence the mind in the direction of his doctrine."

According to this there should not be in any of our public institutions of learning any Presbyterian professors or Episcopal or Methodist or Baptist. According to Mr. Light's idea only those who have no church affiliation would be eligible to a professorship in any state institution. Nay, more. If the denominational professor is objectionable in a college, much more so is the denominational teacher in the public schools, for children are more easily influenced by denominationalism than college students.

This is a troublesome question for the friends of popular education to raise.

—Last Sunday's Times-Dispatch.

\* \* \*

From last week's Southern Churchman (Episcopal)

### Queer "Religious" Ideas

In its last issue the Richmond Christian Advocate has a most astonishing communication, which we should pass by as the vaporizing of a diseased mind, but for the following editorial endorsement:

\* \* \*

The communication is nominally in the interests of the endowment of a Methodist institution, but is really a very unjust and untrue attack on the Protestant Episcopal church and through this church, on the educational system of the State of Virginia. And inasmuch as the attack has been given considerable circulation, it demands some attention.

\* \* \*

But the assertion that the Episcopal church controls the educational situation in Virginia. How, pray? All these institutions are controlled by boards appointed by the governor of Virginia. These boards are reappointed "in toto" every four years. For going on sixteen years now, the governors

(Continued on Second Page)

## Charges of Mr. Light Repudiated

### Students of Methodist Faith Draw Up a Denial

A flat repudiation and denial of Mr. Light's charges has been drawn up and presented to the President of the University by the Methodist members of the student body. Those who drew up and circulated the paper state that all of the men who are members of, or are affiliated with the Methodist church, except in two or three instances, endorsed the sentiment of the paper, although refusing to affix their names. Some men they were unable to see.

For various reasons other men did not sign their names, but wrote personal letters to the President, denying in even stronger terms the charges of Mr. Light.

The number who did sign, however, represent an overwhelming majority of the Methodist representation in the student-body, there being about 26 members of the church and 22 affiliates.

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### February Collegian

The Southern Collegian for February will make its appearance about the 15th and promises to be the best issue yet gotten out. It contains two stories, "Lost and Won," and "When Cupid Meddled with the Mail;" two essays, "Infinity," and "History as She is Taught;" one oration, "The Value of Time;" and five poems, "The Passing of Winter," "At Candlelight," "If I Had Not," "To a Memory," and "The Price," thus making ten literary contributions besides the editorials, book-reviews, and exchanges.

"To a Memory" and "The Price" are especially good poems, the former being the longest poetic effort contained in the Collegian, so far.

"Infinity" is an essay on things in general, concerning which we finite beings know but little. The "Value of Time" is an oration delivered at one of the recent commencement oratorical contests.

From a limited survey of the advance sheets, we would say that this number is a very good one indeed and well worth the reading.

## UNIVERSITY ASSEMBLY

### President Denny Speaks On Devotion To Truth

On Wednesday morning, for the first time in several months, Dr. Denny addressed the student-body, taking as his subject, "Devotion to Truth."

The address was one which could not fail to impress its hearers, and received the closest attention throughout.

Truth, he said, is the most cherished word in the world of education. Two ideals should ever be present in the mind of the seeker after knowledge; the one an ardent desire to find the truth; the other an equally strong desire to follow it. Not only is the truth of the utmost importance to speculative men but closely affects our happiness in private life. God alone can know all truth. Finite man is in the nature of things, incapable of obtaining knowledge as to all things, but as far as the opportunity is presented to him he may find the truth if he seeks it with moral earnestness of purpose, intellectual clearness of vision and with freedom from passion and prejudice. These three essential elements must coexist, if the seeker is to meet with success in his search. If the intellect be clouded or the conscientious endeavor be lacking, the search is unsuccessful. Even if these two elements are both present, however, different results will be attained by different persons, unless the third requisite exists. Without tolerance, passion in some form will inevitably assert itself. The bigot never recedes from a position once taken, however convincing may be the arguments advanced against it, but is like the village preacher, who "e'en though vanquished, he could argue still."

Continuing, Dr. Denny laid great stress upon the fact that after the truth is found, it should be followed with sincere and steadfast purpose. To do so, one must possess the courage of one's convictions and be willing to sacrifice popular applause in the hope of obtaining Divine recognition and approval.

As the world advances in civilization and enlightenment, more and more does it learn to hate every kind of disguise and sham. In this work of arriving at the truth in all matters, higher institutions

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# The Ring-tum Phi

A College Weekly

Subscription, \$1.50 per Year, in Advance  
Single Copy, 5 Cents

Devoted to the interests of the Students  
of Washington and Lee University.

All Students are invited to hand in contributions on all subjects of interest to the students or alumni. Such contributions should be handed to the Editor-in-Chief.

All matters of business should be addressed to the Business Manager, and all other matters should come to the Editor-in-Chief.

Entered at the Lexington, Virginia, Post-office as second class mail matter.

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## A Personal Card

For the benefit of my friends who may be disturbed by the oft repeated statement that I was enjoying the privileges of the University when I wrote my paper in the Christian Advocate, I ask the privilege to say that I tendered the usual fees at my matriculation each time and was prepared to pay all the fees of the University or else decline its privileges. At my last matriculation the secretary declined my proffered fee, adding, in the kindest manner, "We are in debt to you." It will be remembered that, at the request of the editor, I contributed to the advertising issue of the University Bulletin, the paper on the inauguration of President Denny. It was spoken of in complimentary terms by gentlemen of sound judgment, and had, I presume, some commercial value as an advertisement. It was certainly so used.

And I never for a moment considered the privileges of a student in the University as the price of silence when it seemed my duty to speak as the pastor of my church. Only a coward could feel so for himself and only a dastard in mind could conceive it for another man. "He was in the University, therefore he ought to have kept still," is an argument that no man of honor will accept without resentment and one that no man with the clear cut instincts of a gentleman will use.—*County News*.

J. H. LIGHT.

Eighty-eight Indian tribes are represented at Carlisle.

## No Truth in Charge Against Y. M. C. A.

(Communicated.)

EDITOR RING-TUM PHI:

A portion of the article by Rev. J. H. Light, which recently appeared in the Methodist Christian Advocate, seems to cast a reflection upon the non-sectarian character of the Y. M. C. A. of our University. The incident referred to by Mr. Light, took place in the latter part of November and a simple statement of the facts will be sufficient to clear the Association of any charge of denominational preference. On Nov. 22, Rev. J. E. McCulloch, a Methodist minister and Travelling Secretary of the Student Volunteer Movement for Foreign Missions, visited Lexington for the purpose of addressing our Association and arousing interest in the work of the Volunteer Movement. Mr. L. A. Coulter, State Y. M. C. A. Secretary, knowing that the Presbyterian church was the largest in Lexington, requested Dr. Whaling to allow Mr. McCulloch to preach at one of his services on Sunday. The permission was kindly given and, after a talk to the Association in the afternoon, Mr. McCulloch preached at night in the church. The Presbyterian church was chosen because it was known that not only more students, but more town people would be reached there than elsewhere. Had this been true of the Methodist church it would certainly have been the one selected. Though objections are frequently offered to the Y. M. C. A.'s of our country, the charge of denominationalism is never made by unprejudiced persons familiar with the methods and character of the work, and the local organization is no exception in this respect.

C. R. BLAIN,  
President.

## Charges of Mr. Light Repudiated

(Continued From First Page)

The following is a copy of the document:

GEORGE H. DENNY,

President of Washington and Lee University:

We, the undersigned men from Methodist homes, students at Washington and Lee University, hereby most heartily repudiate the statements made in the article of Rev. J. H. Light, published in the Baltimore and Richmond Christian Advocate, in which it is claimed that "all the influence, active and passive, apparent and undefinable, are used to win every Methodist boy that sets his foot in Lexington away from the faith and church of his fathers;" that Washington

and Lee is a Presbyterian university at heart while advertising itself as non-sectarian and "making capital out of the allegation;" and that "45 per cent. of the patronage of Washington and Lee is 'bought patronage.'"

We know of no influence being used to proselyte; believe that Washington and Lee is strictly non-sectarian, and that there is no "bought patronage" at this University.

(Signed)

W. W. Bays, Jr.  
Willard Neal Grubb  
C. S. Carpenter  
W. G. Riddick  
H. L. Kidd  
E. S. Boice  
H. R. Henderson  
F. C. A. Kellam, Jr.  
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Ballard F. Combs  
O. B. Harvey  
S. B. Thomas  
H. R. Morse  
Carlyle Peek  
L. D. Howell  
M. S. Carney  
K. Floyd Gay  
Geo. C. Gilbert  
L. V. Kelley  
G. Cunningham  
Wm. Dan. Alexander

## As Others See It

(Continued From First Page)

of Virginia have been, in one case a Baptist and in three instances Presbyterians. There has been no executive who could be suspected of "Episcopal" complicity for fourteen years. In that time every board in the state has expired by limitation two or three times and been reappointed. Where has the Episcopal influence come in and how has it been exerted? If any such influence has been exerted at all, the plain implication is that it has been done unfairly and by indirection. Before any such charge as this, involving the honor and integrity of hundreds of gentlemen of the highest standing is made, there ought to be strong and clear proof. Where is such proof? Who are the witnesses? All parties in interest have a right to demand clear and explicit utterances, and no dodging the issue. It is easy to make damaging insinuations, but such conduct is not considered reputable among Christian gentlemen.

\* \* \*

Again: "The Episcopalians" have no college or university, hence

they own the state institutions! It then follows: The Methodists have no insane asylums, hence they own the state asylums!

Queer "reasoning!" The Episcopalians are, as a rule, educated people; they want their sons to be educated; as a natural result they send them to first class state institutions rather than to a third class denominational college. The natural result is that when institutions of learning are looking for professors they are compelled to select from the very best material; it then follows that a very large proportion of those selected are Episcopalians. "Hinc illæ lachrymæ!"

\* \* \*

The charge that it has, in any way, directly or indirectly, by word or deed, as a church, or in any recognized assembly of its members, ever under any circumstances, tried to control or direct the action of the state for its own benefit, is absolutely untrue and without shadow of justification in fact. And these facts are well known to, and recognized by all intelligent people everywhere.

And further, the suggestion that the Episcopalians are in some covert and underhand way using the state institutions to make proselytes from other religious bodies is altogether unworthy of any paper—even secular—and much more so of one professing to be published in the interest of religion.

The entire article is evidence of a painful relapse into methods of journalism discredited and discarded by all properly constituted journalists, and such as to produce astonishment and great pain and sorrow in all rightly constituted minds.

## GRAHAM-LEE

The Graham-Lee meeting last Saturday night was one of unusual interest. Mr. C. R. Pilkington was inaugurated president for this term, beginning the duties of his office with a few well-chosen remarks which were enjoyed by all.

Mr. J. F. Bouchelle, being elected vice-president, took the chair.

Mr. Smith then declaimed, and the question, Resolved, "That the Sugar Trust will receive all the benefits of the Reciprocity Treaty with Cuba," was debated and won by the affirmative.

Mr. W. B. Crawford was elected to represent the society at the Intercollegiate Oratorical Association.

Four new names were presented for membership, making in all over forty-two on the roll.

Though we may sit in darkness we are unable to see a great Light.

# EDITORIAL

We are much indebted to Messrs. Miley and Stoddard for their courtesy and efforts in getting out this issue.

## Darkness From Light

During the past week there have been certain new developments in the controversy with the Rev. J. H. Light of this city. We have already taken occasion to discuss this matter editorially at some length. It would seem, however, that the attack upon our institution has entered upon a new phase and that the assault begun by Mr. Light threatens to become general. Not only has Mr. Light himself practically declined to rectify the notoriously erroneous statements in his recent article, but he has published what we consider a most abusive and unwarranted card in our contemporary, *The County News*. Moreover, the controversy has passed beyond the limits of Lexington. Sundry religious journals have rushed to the attack, although in a more adroit and circumspect way than did Mr. Light. While much indignation has been shown by the secular newspapers concerning the all-embracing attack on the state institutions, they almost uniformly specify that they know nothing about conditions at Washington and Lee. We would not willingly suggest a false interpretation of motives, but we confess it seems to us as if certain persons and certain journals, instead of waiting to investigate the truth of the charges made by Mr. Light, have been only too ready to accept them. They apparently feel that Washington and Lee is fair game for them, and that they have some object to be served by smirching its reputation. The situation seems to be that referred to by the author of "Rejected Addresses."

"Then, when 'Dog's meat' echoes through the street,  
Rush unsuspected dogs from their retreats,  
Sink their hind legs, ascend their joyful cries—"

In short, the good name of Washington and Lee has been dragged in the dust, and aspersions worse than the former unsupported and blatant charges have been made against it.

What is the first count in the indictment against Washington and Lee University?

It is urged that the institution

"advertises itself as a non-sectarian institution and makes capital out of that allegation." As for the second portion of this charge, we have nothing to say. If Washington and Lee is non-sectarian in spirit, then it has a right, which we believe nobody will question, to appeal to those who believe in undenominational Christian education for such aid in that good cause as they are willing to bestow. And we frankly and openly confess that Washington and Lee has "advertised" itself in the way referred to by Mr. Light. It has done so since it was chartered as a college. It has stood for liberal training, fair minded teaching, and freedom of opinion in the face of detractors more biased in their attitude, more sectarian in their prejudices, and more disingenuous in their methods than the Rev. J. H. Light himself. Among the efforts to "advertise" Washington and Lee as a non-sectarian institution a notable one was made by General R. E. Lee in 1867. On June 21st of that year, General Lee, then president of this institution, stated in a letter to Mrs. Ann Upshur Jones, of Brooklyn, N. Y.: "I do not know that it ever has been sectarian in its character since it was chartered as a college; but it certainly is not so now." And, as if this "advertisement" were not sufficient, the Board of Trustees on Sept. 18, 1873, took occasion to put themselves on record to the same effect, declaring:

"That Washington and Lee University has no connection with, nor is it conducted in the interest of, any religious denomination whatsoever.

"This University is founded and administered upon the broad basis of an evangelical Christianity. \* \* It neither teaches nor proscribes the religious doctrines of any sect of Christians. There is not, nor has there ever been anything in its character, its constitution, or its teachings, \* \* \* that gives to any denomination, preponderance or influence in the University to the exclusion or injury of any other."

"Advertisements" of the same sort might be multiplied. Again and again, when the false charges of sectarianism and bias have been brought against the institution, the Trustees have individually denied their truth. President William L. Wilson

over and over again refuted this charge of sectarianism. After the death of Mr. Wilson, when President Denny assumed the executive headship of Washington and Lee, and sought to continue the work of raising an endowment in commemoration of President Wilson, he was met by a repetition of the old charges.

These charges were presented to the committee of Northern educators who were interested in the work of raising the endowment, and were fully discussed by them.

President Denny, promptly denied the charges and announced his intention to administer the institution upon its historical basis as it had been by his predecessors. That committee, after a thorough investigation of the matter, fully satisfied itself that the charges were without foundation. More recently, President Denny has "advertised" the institution as non-sectarian in his public utterances.

The non-sectarian character of the college has been echoed and reechoed, repeated and re-repeated, sworn to, asseverated and pledged from New York to Georgia.

Yes, Washington and Lee has "advertised" itself as non-sectarian. But Mr. Light doubts its good faith in so doing. He says "it is as thoroughly denominational in spirit, and tradition, and habit, as any straight out denominational college in the State." He charges that this has always been the case. What shall be said of such a claim? It gives the lie to the statement of General Lee, which has been quoted. It convicts President Denny and the Board of Trustees of perjury. And last but not least, it compels Mr. Light to eat his own words and confess himself a perverter of the facts. For, in the University Bulletin for July, 1902, he calls special attention to the "Catholicity in learning," and "independent search for truth" by which the institution is characterized.

What evidence has Mr. Light to offer in support of these terrible charges? He does not submit a single fact. He points to the self-perpetuating character of the Board of Trustees,

to the preponderating number of Presbyterians in the Faculty and to the failure of students of Methodist parentage to attend his church. He argues that "all the influences, active and passive, apparent and undefinable, are used to win every Methodist boy that sets foot in Lexington away from the faith and church of his fathers." Yet as we have said, not a single specific fact, save that "of about forty Methodist boys in the University, about one in five can be depended on to show up as a Methodist" was cited in support of the allegation. How far is this charge true? Can it be the case that, in spite of the solemn pledges to which reference has already been made, the University has really been false in spirit, although not in name, to its promises? Let us see. In order to be "sectarian" an institution must, one would think, be denominational in its teachings, or in its officers. At the present time, the Board of Trustees contains eleven members of the Presbyterian church (not fourteen as stated by Mr. Light) and four members of other churches. The Faculty list in the present catalogue includes ten members of the Presbyterian church, and eight men who are members of other churches or of no church. The student-body contains one hundred and twenty-two men who are either Presbyterian, or are affiliated with that denomination; forty-eight who are members of, or attendants upon, the Episcopal church; forty-six who are Methodists or believers in Methodism. Beside these, there are eighteen Baptists, and eleven others who believe in the doctrines of that religious denomination. Members of still other churches number twelve, and there are perhaps seven or eight students who, while not church members, affiliate most naturally with denominations other than the four here mentioned by name. Moreover, of the last ten appointments to the Faculty, including two elections to the Presidency, only three have been members of the Presbyterian church, while seven have been members of other churches, or of no church. Certainly

there is here no suggestion of denominationalism in the composition of the Faculty, or of the student body, nor does the recent record of the institution in the matter of appointments seem even faintly to suggest a preference for the Presbyterian church, but rather the reverse. We know that Mr. Light bases his argument partly upon the composition of the Board of Trustees. We think, however, that he would scarcely care to dictate the religion of the members of the board, nor could they be open to the charge of denominationalism, if in their conduct and policy, they show no tinge of that kind. The situation was long ago explained by General Lee in the letter from which we have already quoted. "Located in a Presbyterian community," said he, after his denial of the charge of sectarianism, "it is natural that most of its trustees and faculty should be of that denomination, though the rector, president, and several of the professors are members of the Episcopal church." If the alumni of the institution who have become worthy of membership on the Board of Trustees, are largely Presbyterian in their religious faith, could it be otherwise than that there should be a preponderance of that faith among its officers of administration and instruction? Yet, the preponderance of Presbyterians among its alumni has not prevented men of other denominations from being called to its executive headship, or to the chairs in its Faculty, whenever they have proved to be the most fit men obtainable for the places they were to fill. It is a striking fact that of the four presidents who have administered the University since the Civil War, but one has been Presbyterian in faith or sympathy.

Mr. Light charges that the influences thrown about Methodist students at Washington and Lee "are used to win them away from the faith and church of their fathers;" and that "every influence is brought to bear on our boys to take them away from their own church." What are these influences? Where is this prevailing sentiment? Mr. Light furnishes no examples of it. We defy him to cite a single instance in which a student of Methodist parentage has left Washington and Lee as a Presbyterian. We point him to the statement published elsewhere in this issue and signed by the large majority of the

Methodist students who are now at Washington and Lee. In that statement, these men expressly repudiate the charges advanced by Mr. Light, and deny that the influences thrown about them are of the character claimed by him. Nor is this all. Of the students who have not signed the statement, nearly every one has voluntarily come forward expressing entire sympathy with the document, and some have gone so far as to take even more extreme ground in individual letters to President Denny. These few have withheld their names for purely personal reasons. Almost to a man, the Methodist students of Washington and Lee decline to give aid or comfort to Mr. Light.

We are aware of the answer that may be made by our critic to the considerations herein presented. He may say that the college influence is stronger than the church influence. He would speak, perhaps, of an imaginary contest between his church and Washington and Lee. He might aver that the same subtle influences have led to the signature of this paper that are supposed to have seduced the members of his church away from their ecclesiastical allegiance. But we must refuse to accept such contentions if they are offered. We must deny that the influences alleged by Mr. Light even exist. We must refuse to cast a slur upon the Methodist students of Washington and Lee University by even for a moment believing that they do not know their own minds, or knowing them, would be so unworthy as to sign a statement testifying to what they did not believe. If it be true that Methodists who come here are unwilling to stand up for their own faith—a statement which we will not admit—then may there not be some other explanation than that a large body of students has been debauched into giving up its early religious ideals? May it not be that the difficulty in the situation rests elsewhere? Is it not possible that earnest Methodists are unwilling to assent to the methods of one who could be guilty of the unwarranted and injurious charges now under consideration?

Men will choose to go where they are welcome, and their absence unnoticed, rather than to sit at the feet of one who seeks to measure their every act upon the Procrustes bed of denominationalism, and who admittedly places a "commercial value" upon every line written and every word uttered.

We hesitate to give to this con-

troversy a personal tinge. Yet there are weighty ethical questions involved in it, entirely outside of and beyond the status of the University or of its teachings. We believe that it is our duty to refer briefly to these. Mr. Light has been a student in full standing at Washington and Lee University for the whole of one session and part of another. During this time, he has enjoyed the benefit of provisions in the organization of the institution by which he has been freed from the payment of University dues.

While Mr. Light has been the recipient of the University's hospitality, he has looked about him and made observations concerning what he conceives to be a corrupt state of affairs. If it be true that that state of affairs existed and exists today, then we must honor Mr. Light for his courage in exposing it. If the conditions contemplated by him existed only in his own imagination, we still believe that it was his duty, thinking as he did, to set forth what he conceived to be the real situation. But there are in this world certain laws of courtesy, certain rules of gentlemanliness and good spirit, quite as binding upon men as the deeper ethical canons by which moral action is guided. If Mr. Light felt it to be his duty to reveal a corrupt condition, it was equally incumbent upon him to withdraw from the University and to resign the courtesies of the institution before beginning his attack. But he did not do this. His withdrawal came after, and not before, his late article. It may not be an unfair assumption that he thought it possible to continue the enjoyment of his privileges, in spite of his assault upon the foundations of the institution.

There is a deeper imputation upon his conduct even than this. According to him, Washington and Lee University is a corrupt spot given over to illegitimate pastimes of various sorts, prominent among which he enumerates dancing. And here again the facts are out of joint with Mr. Light's assertions. Of the 278 men enrolled at Washington and Lee this session, there are, we believe, some fifty who might possibly be able to dance upon occasion. Of the fifty, not more than twenty-five are in the habit of attending balls or dancing parties when these are given, and during the current session but four such occasions, we understand, have taken place. Could the pure soul of Mr. Light have been corrupted by four dancing parties in the course of a session, none of which were attended by him? If the situation was too terrible, why did he not earlier with-

draw? He contrasts the conditions at Washington and Lee with those prevailing at Randolph-Macon, very much to the advantage of the latter. Yet is it not true that the only difference between the two institutions lies in the fact that in Lexington the dancing parties have been held under University supervision in the gymnasium on the campus, while at Randolph-Macon they have been held in a rented building? This would be a fine-drawn ethical distinction if made by our scholarly antagonist, and one well worthy of the scholastic philosophers of the Middle Ages. Yet we fancy that even Thomas Aquinas himself would have found it hard to show that an act committed in one building was less moral than the same act committed in another, or that the influence exerted over the mind of a Methodist boy by a student who danced in a gymnasium was worse than that exerted by one who attended a "german" in a public hall. Moreover, we have the authority of Mr. Light himself on this point, for he says in the University Bulletin already referred to that "the spirit of this school will be clearly, distinctly, positively Christian. It will hold to Christian doctrine without apology; it will stand for Christian principle without embarrassment; it will cultivate Christian character without hesitancy." Surely there could be no more beautiful tribute than this. But can a school be catholic and Christian and yet not moral? We appeal from Mr. Light, the preacher, writing a bitter denominational article in the seclusion of his study, to Mr. Light the student, amidst Commencement flowers, surrounded by the corrupt youths to whom the words "hop" and "german" are as familiar as "breakfast, dinner and supper," and who speak of the presidency of the final ball as the highest honor within the gift of the University.

No, we refuse to accept the charges of Rev. J. H. Light or any of them. We believe that he has denied his character as a scholar by jumping at conclusions or misstating facts which were within his easy reach. We think that he has compromised himself by bringing unwarranted charges against the members of friendly religious denominations. We feel keenly that he has violated the laws of hospitality by seeking to undermine an institution to which he owed nothing but gratitude. Great as is the sacrifice of these imponderable elements of human faith and confidence, there is also a worldly loss which is worth counting. Can Methodists afford to endorse methods of the kind we have here discussed? We do not believe it. We

know the Methodists of Lexington. They are honorable people. They will not assent, we think, to an attack upon their neighbors and friends. They will understand that an assault upon the two educational institutions with which the prosperity of Lexington is so closely bound up, is an assault upon themselves. They will recognize that the losses of the institutions are their own losses. They will admit that they cannot afford to see the institutions injured, unless there are real reasons for inflicting such injury. We trust that they will follow the example of the men of their own faith within the University, and will make the *amende honorable* to their brethren of other denominations and their neighbors of the college and the V. M. I. They should not be debarred by any wrong notions of loyalty to injustice, or by any efforts to make it seem that the author of false and unwarrantable charges is being martyred. "Whatsoever a man soweth that shall he also reap." A just retribution should be visited upon conduct which results in the undeserved injury of others. From whatever standpoint we look at this matter, the incident seems to us painful, even disastrous. A university or college works along long lines. Ours will not continue for a great while to feel the sting of this ungenerous onslaught. How permanently it will affect Mr. Light we cannot say. The situation is unfortunate.

"For this I say is death, and the sole death,  
When a man's loss comes to him from his gain,  
Darkness from light, from knowledge, ignorance."

Let us draw a veil over this occurrence.

We are a day late this week owing to the fact that the County News drew the sectarian lines in its composing and editorial rooms. We were under the impression that we had an agreement with the editor to set a certain amount of copy, but find that we were mistaken as he had stated that he would not set any matter "reflecting upon Mr. Light." It made no difference anyhow, as the composers would not set the type. We call Mr. Light's attention to this as one of the evils of sectarianism, and think that it is up to him to write a card of thanks to the County News this week.

We have examined Dr. Lord with the X-rays and find no Calvinistic doctrine in him.

## PERSONALS

Miss Helen Booker is visiting friends in Richmond.

Miss Lizzie Graham left several days ago to visit a friend in New York city.

Miss Dunnington of the University of Virginia, who has been the guest of Mrs. Prof. Vance, returned home Thursday.

Mr. John L. Campbell and wife left on Thursday morning for Somerville, a winter resort in South Carolina, where they will spend a few weeks.

Dr. Currell delivered an address Thursday afternoon at the Southern Seminary at Buena Vista, on "Romanticism and Realism in English Fiction."

Hon. H. St. George Tucker and Mrs. Tucker have been spending the past few weeks in St. Augustine, Fla. It is expected that they will soon return to Lexington.

Dr. Quarles will preach tomorrow morning at the Methodist church, his theme being the supreme excellency of Christianity as compared with other religions.

Mr. and Mrs. Prof. Vance and Miss Hume were called to Waynesboro on Tuesday by the sudden death of Mrs. Vance's and Miss Hume's grandmother, Mrs. Whitecarver. They returned to Lexington Wednesday morning.

## BRADFORD SOCIETY

### Meetings for this Session Discontinued

A rather interesting question based on the facts of Riggs vs. Palmer, 115 N. Y., was discussed in the Bradford Society last Thursday night. In 1880, Francis B. Palmer made his last will and testament in which he gave most of his property to his grandson, E. E. Palmer. The latter knew of the provisions in his favor in the will and in order that he might prevent his grandfather from revoking such provisions, which he had manifested some intention to do, and to obtain the speedy enjoyment and immediate possession of his property he wilfully murdered the old gentleman by poison. The New York court held that the murderer could not take the property under the de-

vised, the will being considered void to that extent. One of the judges, however, dissented.

In the Society, Harman and Huddle argued in support of the devise, and Baker and Rogers against it. The court held, with two judges dissenting, that the provision for the grandson should not be forfeited by his crime. With this view, Professor Vance concurred, stating his reasons in substance as follows:

The commission of a felony works no attainder of blood or forfeiture of estate in Virginia. All the requisites for good will existed in this case, and there was no revocation under any of the provisions of the statute defining the methods whereby a will may be revoked. The statute made no provision to cover a case like the present, and it would be an assumption of legislative powers for the court to attempt by judicial construction to extend the statute to the present case. While courts will sometimes make an exception to a statute in order to avoid an absurdity, or in order to allow a man the common law right to protect his property, a court cannot go to the extent of violating the plain terms of a statute and making a fundamental addition thereto. That very fluid maxim of the law, that no man shall be allowed to profit by his own wrong, cannot be applied in such a manner as to do away with a clear rule of law, and such a remedy as a case like this one would seem to demand that it must be provided for by the legislative department of the government.

In view of the fact that practically every member of the Society has had an opportunity to engage in the debates, and as the attendance has been rather small since Christmas, it was thought advisable to discontinue the meetings for the remainder of the session, and upon a motion by Mr. McKay, to that effect, the Society adjourned until next fall.

Extra copies of the RING-TUM PHI may be had by dropping a card to the business manager or by calling at Miley's printing office, second floor of the new Bank building.

The kind of Light reading we are having at present is very prejudicial to the young student.

We understand that there will be a charge of the Light brigade in tomorrow's Times-Dispatch.

Listening is a lost art when it comes to Literary Society celebrations.

In fact, both articles in the Advocate are simply the statements of a diseased brain and morbid imagination. So far as the Episcopal Church is concerned, there is neither truth nor justice in them from beginning to end.—Rev. Mr. Clarke, in Sunday's *Roanoke Times*.

A letter has been received from Randolph-Macon agreeing to arrange a joint debate with the University. The matter will be acted upon by the literary societies tonight.

A dashing and debonair Mr.  
Fell in love with a maiden and  
Kr.,  
But his ardor too great  
Turned her love into hate,  
And raised a most huge fever  
Blr. —Ex.

## WORK

Let me but do my work from  
day to day,  
In field or forest, at the desk  
or loom,  
In roaring market-place or  
tranquil room;  
Let me but find it in my heart  
to say,  
When vagrant wishes beckon  
me astray,  
"This is my work: my blessing,  
not my doom;  
Of all who live, I am the one  
by whom  
This work can best be done in  
my own way:"

Then shall I see it not too  
great, nor small,  
To suit my spirit and to prove  
my powers;  
Then shall I cheerful greet the  
laboring hours,  
And cheerful turn, when the  
long shadows fall  
At even-tide, to play and love  
and rest,  
Because I know for me my  
work is best.

—Henry Van Dyke.

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(Continued from First Page)

of learning should play a leading part in upholding the two ideals which must be ever before the searcher for the truth, and the whole truth.

In closing, he said:

"Such ideals, young gentlemen, we are endeavoring to cherish and to place before you here. The late president of this institution, when the curtain of life was ringing down for him, said that it maintained, as its distinctive features, first, "thoroughness as a rule of work," which alone guarantees that intellectual clearness of vision concerning which we have spoken; and second, "moral responsibility as a guide of action," which is the best legacy of that moral earnestness of purpose mentioned as the second element in the analysis we have given.

"And I take it that the tolerant judgment, the third element in the analysis made, is none the less a distinguishing characteristic of this institution, endowed by Washington and administered by Lee. I take it that its character, its traditions, its declarations, its deeds, its aims, its aspirations, its splendid spirit—what it has been, what it is and what it is to be—cannot fail to condemn the intolerant and dogmatic spirit, whether in the domain of religion or of learning. Such an institution must refuse to believe that it is necessary to subscribe to any special formula of man's invention in order to train the youth of our country into independence of judgment, soundness of reasoning loyalty to truth, and reverence for righteousness.

"It will be our endeavor, not to drive you in any direction, but merely to lead you in the ways of truth, with the simple faith that it will make you free."

### The State Convention to Meet

Attention is called to the fact that the Y. M. C. A. State Convention will be held at Newport News, from February 26 to March 1. It is hoped that Washington and Lee will have her usual large delegation present.

### On The Outside

A new fraternity, Sigma Rho Alpha, has been organized at Syracuse University by the agricultural students.

A movement is on foot to arrange the football schedules for Southern colleges later in the season. It is the intention of those interested in the plan to have the season open during the first week in November, and close during the week preceding the Christmas holidays.

A department of the Philippines, to prepare men for service in those islands, has been established at Johns Hopkins.



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