

Purple.

# Morningside College Bulletin

New Series

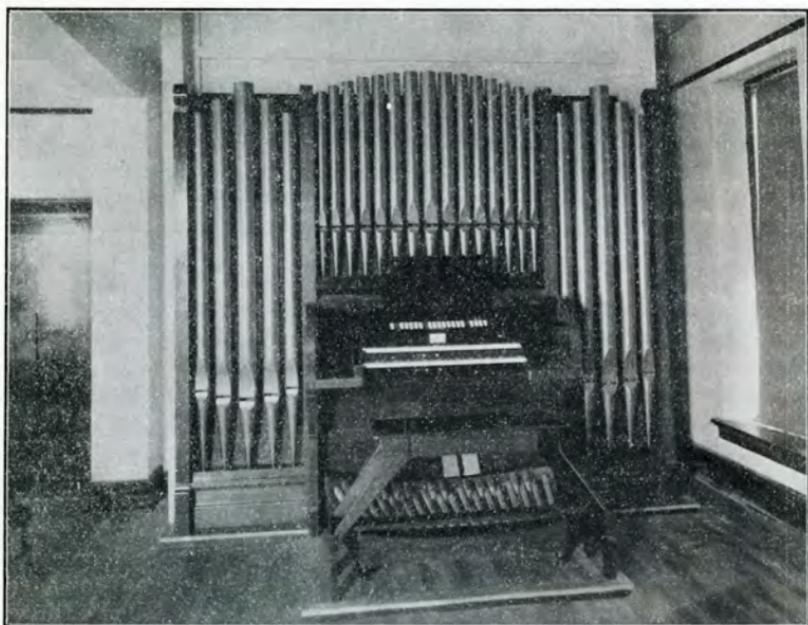
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THE NEW CONSERVATORY BUILDING.



ORGAN, CONSERVATORY RECITAL HALL.

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## The New Conservatory Building

By Professor O. A. Morse.

The old Conservatory Building was destroyed by fire on the morning of Sunday, December 6, 1914. It had done duty for twenty-four years, first as the main building of the University of the Northwest, then as the main College building, and latterly as the Conservatory of Music. Although the interior has been remodeled, it was quite inadequate to the growing needs of the institution, hence, the first idea in its reconstruction was to make the interior conform to modern building principles, wholly fireproof, and arranged for the best accommodation of the departments that were to be housed therein.

The new building was begun in July, 1915, and was completed during the third week in November. The external appearance differs from the old building in the absence of the tower and the changed roof. The old walls have been carried up three or four feet, and the slope of the roof so altered that the third floor does not require dormer windows as formerly. Internally, however, the plan has been completely changed. The outside steps are lower than formerly, there being a short flight of white marble steps just inside the outer door

leading to the first floor. The entrance hall is floored with mosaic tile, and presents a very handsome appearance. The handsome plaster frieze presented by the graduating class of last year has been placed on the wall of the entrance hall. The whole north half of the first floor is devoted to the Recital Hall, which contains opera chairs for 100, with room for about twenty-five additional chairs. The stage contains a fine pipe organ, just built by the Bennett Organ Company, of Rock Island, Ill. The organ contains nine stops, is blown by electricity, and has every modern appliance. The south half of the first floor contains the office of the Conservatory, where the musical library will be placed and the musical periodicals kept on file. The studio of the Director of the Conservatory and office of the Principal of the Academy are also on this floor.

The second floor contains six large studios and the third floor has three studios, a class room for harmony, counterpoint, public school music, etc., and five practice rooms.

The basement rooms are used by the Academy classes. Special pains were taken to make these rooms wholly suitable for class work. A layer of hollow tile was laid underneath the cement floor, thus insuring absolute dryness, and the windows were made larger, with the result that there are no more attractive class rooms in the college.

Notwithstanding the confusion that has resulted in the Conservatory from the non-completion of the building, the work has grown very much, and the tuitions are over \$200 in excess of the amount at the corresponding date for last year. The course in Public School Music is especially popular, and fifteen students are registered in this work. The work will be properly accredited by the state educational authorities, so that no further examinations will be required for graduates to receive the state certificate. The work in piano, voice, violin and theory has all advanced over last year.

# The Matriculation Sermon

## Life More Than Bread.

Delivered by President A. E. Craig Sept. 19, 1915.

"Man shall not live by bread alone." Matt. iv., 3.—

A starving man was haled before the police court for stealing a loaf of bread. He admitted the truth of the charge, but defended his action on the plea that "It was necessary to live." "I do not see the necessity," replied the hard-hearted magistrate as he handed out the customary penalty for such an offence. Passing over the culpability of the crime of stealing a loaf of bread, may we not seriously consider the plea of the defense? Is it not necessary to live? Is not the love of life the most instinctive passion planted in the human breast? To maintain life is the desperate endeavor of all. If you will examine the social movement around you, you cannot but be impressed that the all-absorbing interest of humanity is how best to make a living. How tragic this struggle becomes when men feel they are being crowded close to that dark precipice that drops off into poverty, perhaps starvation!

I want to say frankly to this company of young people before me, that from this time forth your chief concern will be how to make a living. Possibly some of you have already felt the weight of that burden. Probably more of you have had that load carried largely for you by others. Your parents have stood guard between you and necessity. Possibly they still hold that paternal relation, but the fact cannot be blinked that you must face this great issue seriously yourself and solve the problem of how to make your living through your own intelligence and industry.

The most practical question for us to face is, what is life? How is it sustained? How enlarged? How enriched?

You will learn in your biological laboratory, if you have not already made the discovery, that life is the mystery of mysteries. With elfish skill it siezes upon dead matter and builds up out of it castles of airy beauty. Look at the flower, the tree, the bird on the wing, the beast roaming in the field. What a wonder is compressed into each! But the crowning wonder of creation is your own life. In addition to all the complexities of organism found in the lower creatures, you possess that higher mystery of mind and soul. Yet these higher organisms are also sustained by this mysterious something called life. Remove the power of life and this wonderful personality would fade away and this majestic form would crumble into clay, dissolve into gases, and pass the way of all the dead.

But we are interested not only in the mystery of life, but also in the more practical question as to how this life is to be sustained. What builds life up? In our time we are making a diligent study of this problem, and we believe are reaching definite results. We have been studying the chemistry of plant life and finding out how it may be best developed to advantage. That wizard of the garden, Luther Burbank, has revealed something of the boundless possibilities in the scientific culture of plant life, and has led us to believe that we may hope for still more marked improvement in the floral kingdom. We know more than the ancients did about animal culture. Compare the proud-stepping, stately horse with the creature revealed in the fossil remains found in our museums and behold the evolution! Our fine domestic dog has also been bred up from the wild wolf, shyly loping through the forest. We know better how to feed an ox and fat a hog than we once did. This knowledge is not to be despised. We found colleges to promote the study of animal husbandry.

But do we know how man grows? Have we discovered the food best fitted for his use? Here, too, great advance has been made. It is a far cry from the rude fellow, crunching nuts under a tree, or gnawing uncooked flesh in a cave, to the table of the epicure today, spread with all its inviting dainties. We have literally put every clime under tribute to furnish the store required for human sustenance today. Yes, we know how to feed men, bread is the food for man. Under this generic term we not only include the fine products of the flour, but every form of food preparation known to modern dietetics.

This is pre-eminently the age of bread. Our increasing complexity of civilization intensifies this problem of bread-winning. We are straining every effort through science, invention, commerce and industry to meet this demand. We have sought out the richest fields of the earth and put them under cultivation. The result is our wealth has become both varied and abundant. Our bins are full of wheat, our cribs are bursting with corn, our orchards are bending beneath their loads of ripening fruit, our hillsides are covered with fattening flocks. Science has everywhere come to our aid with its magic powers and assists not only in the production, but in the preparation and transport of these commodities of our daily life. To produce and handle these materials for bread has become the absorbing interest of our day. We summarize it all in the word, business. So large has this matter loomed before our eyes that we are disposed to regulate everything according to its standard. The term success with us almost always has a commercial meaning. Even life's higher pursuits find their common denominator in bread. What a man's services in any realm are worth must be expressed in terms of money. A marketable value is thus put on every interest of life.

But in this our age is apt to be greatly mistaken. Our text brings us back to a critical scene in the life of our Lord. He had finished

his forty days of fasting in the wilderness and is now tempted of the devil. As one has said, "Satan had the magnificent affrontry to try to derange the calmness of divine consistency by an appeal to the low necessities of hunger." But Jesus met his sordid appeal with the sublime words spoken by Moses to the Children of Israel, who had been fed by manna in the wilderness, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is timely for us to emphasize the fact that bread alone is not enough. We have other and higher needs. Yet how many there are who yield to the subtle suggestion that all man requires is to have his physical needs supplied, everything else is illusion. But if man can be satisfied with bread alone, then whence come these other cravings? Whence these divine discontents, these noble aspirations, these longings for the truth, these importunings of duty, these yearnings after good? Do not these stand for realities, too? If they do how shall we meet their demands? This is the most vital question of the hour.

But let us frankly admit that man needs bread. We dare not belittle that intense struggle which so many have to pass through to secure even the necessities of physical sustenance. It is saddening to think that with the major part of humanity the paramount issue of life is a mad, desperate struggle for bread. This fact underlies much of our social unrest. It explains the difficulty we have in interesting society in the nobler things of life. But it is vain for us to shun the issue. William Booth, founder of the Salvation Army, in his great book, "Darkest England and the Way Out," says, "You might as well throw a crust to a drowning man as to preach the gospel to a starving man. You must first supply his physical needs, and then he will be in a condition to listen to you." It is a truly noble thing to make some contribution to this effort to lighten the physical burdens of life. Some one has said, "He is a true benefactor who makes two blades of grass grow where formerly grew but one." Let us honor the efforts of science to increase the store of human goods. Education is paying more attention than formerly to this vocational side. We are coming to realize that the scholar, like Wordsworth's ideal woman, must not be,

"Too high and good, for human nature's daily food."

\* \* \* \* \*

But today we scarce need to emphasize this fact, it is quite evident enough. Our age is in danger of running into money-madness. A thick crust of materialism is settling over our civilization which threatens to smother out some of the finer things of life. I saw this fact well stated in a little poem appearing in the Outlook some time since:

"Alas in these times, 'tis true of all climes, in spite of the lark that sings,

“Man goeth apace in a mad wild race, and lays down his life for things!  
If we search far and wide, on every side, the end kept in view is the  
same:

Man counts for naught where battles are fought, and Things is the  
end of the game.

For butter and bread, with hurrying tread, man goeth forth to the fray:  
And when more and more, his larder runs o'er, he thinks he has won  
the day.

Men hold that their strength throughout the world's length, is houses  
and money and lands,

And so for their souls, from equator to poles, they lift not the weight  
of their hands.

Thou Giver of All, who markest the fall of the sparrows that down-  
ward come,

Who seest our way by night and by day, of truth and of goodness the  
sum,

Grant we may learn, man's greed to spurn, and know thine age-old  
plan

That things is not the end of man's lot, but the end of Things is man.  
Grant we may know, as onward we go, and the sun flies fast from  
the South

That we should be spurred by every word which proceedeth out of  
thy mouth.

Not alone for the sake of bread and cake, grant that thy children may  
strive,

But oh! to the song of the lark all day long, may our souls be keenly  
alive.”

No! Man shall not live by bread alone, he has other and higher needs to meet. Let us look a moment at some of these other longings of life. It must be borne in mind that men have intellects and these have their cravings as real as physical hunger. But bread will not appease the hunger of the mind. For this we must have the truth. This hunger of thought is what distinguishes man from the lower brutes. The contented cow quietly chews her cud in the pasture and never lifts inquiring eyes to the bright skies above her and lisps “Twinkle, twinkle, little star, how I wonder what you are.” The sheep grazing on the hillside never stops to classify the clover it crops. Mental curiosity is characteristic of men. This intense longing is as real as any physical pang of hunger. But the Creator did not plant this appetite in man just to tantalize him. The benevolence which provided food for hunger, water for thirst, which suited organ to function, creating air for the wing, oxygen for the lungs, and water to serve the fin of the fish, did not endow man with mind and leave him incapable of satisfying his intellectual necessities. He laid the pillars of his universe in truth. He invited us to think his thoughts after him.

So every atom provokes a thought, every flower is a challenge to study, the orbit of every swinging world is a trapeze inviting us to intellectual exercise. But opportunity always brings obligation. Since we were born to think we must needs do so or die. We cannot live by bread alone, we must attend to the higher things of the mind.

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I urge the necessity of seeking such enrichment. I know of no poverty so distressing as that of a vacant mind. One of our deepest social tragedies is the spectacle of people who have in their hands all of wealth that heart can desire and yet have not an uplifting thought, a cultivated taste, a solitary source of enjoyment higher than the gratification of sensual appetites. They are strangers to that great group of intellectual aristocrats, who from our library shelves invite us to enjoy their exclusive company. They are as blind to the beauties of nature as was poor Peter Bell to whom

"A primrose by the river's brim,  
A yellow primrose was to him,  
And it was nothing more."

They are unfamiliar with art and incapable of appreciating that beauty which Plato called "the splendor of truth." They are oblivious to the fact that

"The world is full of poetry; the air  
Is living with the spirit; and the waves  
Dance to the music of its melodies  
And sparkle in its brightness."

How splendid it is to be in possession of a riches that cannot be touched by the clumsy finger of circumstances, that is immune to the canker that eats into the grosser things of wealth. Let me paraphrase the words of the Master and say it should be yours to lay up treasures of the mind which moth and rust cannot corrupt nor thieves break through and steal.

But there is something greater than truth that ministers to human welfare, that is duty, which is thought translated into action. Here, too, we need to have a care lest we starve our life of one of its greatest needs. There is a seductive temptation for those who live apart on the higher planes of thought to overlook their obligations to others who may not be so privileged. It used to be a pleasant diversion of the educated classes in New England to speak of themselves as the Brahma caste. Some there are who still speak loftily of pursuing "art for art's sake." They dwell upon the delights of pure thinking for the unalloyed pleasure that such pursuit brings them. One has said, "If I held truth captive as a bird in my hand I would let it go again that I might have the pleasure of pursuing it." Such sentiment may be high sounding, but it is vicious nevertheless, and contrary to the highest human values. Many men find great sport in stalking big game through the forest or casting the fly for the gamey fish.

This they do, not because their larder needs to be replenished, but because they find genuine sport in handling the gun and rod. But there is a nobler idea in the words of Phillip Brooks: "Every truth we know, we should seek to know it in relation to our fellow man." Another has said:

"I slept and dreamed that life was beauty,  
I waked and found that life was duty."

God did not create us solitary animals, like some of the wild beasts of the lair. We were all born into society, and we must regulate our actions accordingly. This fact should have especial bearing upon your purposes as students. What is your aim in seeking a mental equipment? Do you seek to sharpen your wits and increase your mental power wholly for the sake of the advantage it will give you over your fellow men in the fierce competitions of life? If that is your aim, it is an unworthy one. Someone has said that "Every revelation is likewise a commandment. God tells us something that we did not know before, in order that we may do something that we had not done before." We hear much today of the need of socializing every aspect of life. Commerce, industry, politics and religion are receiving a new interpretation in terms of human welfare, rather than of personal profit. Surely education ought to be brought under this new application. I am encouraged to believe that more and more our choice young people are coming to feel they have a supreme obligation to those less favored. I believe an increasing number may be found to join in the sentiment of George Eliot:

"May I reach  
That purest heaven, be to there souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty,—  
Be the sweet presence of a good diffused,  
And in diffusion even more intense  
So shall I join the choir invisible  
Whose music is the gladness of the world."

Man cannot live by bread alone, he must have spiritual food for his religious nature. This endowment can be no more neglected without peril than can his physical, intellectual or social natures. Men have been guilty of starving each of these. Their bodies have wasted away for need of nourishment. Men's minds have stagnated for the lack of fresh intellectual stimulus. Their social natures have atrophied because they have withdrawn their tentacles of interest from the vital matters of humanity, becoming hermit souls in this world of intense social activity. But whenever a person lives a normal life he admits the claims of his religious nature. His methods of doing so may not be in accord with our ideals. His ideas may be low, his performances grotesque, nevertheless there is something in

the religious observance of the most benighted to compel our respect. I shall never forget the thrill I felt when I first entered what is perhaps the oldest remaining temple of worship in the world, the temple of the Sphinx at Gizeh. As I looked at the sacred niche, I recalled that Pharaohs as long as 5,000 years ago here lifted reverent eyes in worship of what they considered to be the Most High. I have never been able to enter any place of worship with indifference. When I see the Mohammedan carrying his shoes in his hand as he devoutly enters the mosque and prostrates himself to the ground as he turns his face towards Mecca, I cannot accept his cult, but I must respect his devotion. I recognize his feeling of the need of some influence to lift him above himself, for as has been said, "Unless above himself he can, uplift himself how mean a thing is man."

One of the peculiar perils of a college life is religious. This is not because a college community is wickered above all others, as a rule it is much in advance of the average. It is not because college crowds are vicious, they are usually the choice spirits selected from many communities. But there are certain perils of a peculiar character confronting the student calculated to lower his religious vitality. One of these is his separation from his customary religious surroundings and his insertion into an entirely different environment. Transplantation of either trees or people has its risks. There is the necessary relaxation from the duties of the home church and the easy inclination to drift, when one is not moved by some compelling duty. Satan is on the lookout for the religious idler. Then there is the lure of such vices as are found in any community, but always attractive to those fresh from other surroundings. Spiritual dangers lurk in life's surprises. Then may I say the most perilous of all religious dangers is that growing out of the problem of adjustment between religious faith and growing knowledge. I cannot more than mention these among the many which will make a strain upon the religious resistance of every student. It becomes us all to have a care for our religious welfare. If you have a soul, you must nourish it with spiritual food, for it cannot be fed on mere material things. It must have heavenly manna. But whence this spiritual food? What nourishes the spiritual life? Surely this is a vital question. To its consideration the best thought of the ages has been devoted. Young life is not always as receptive of religious counsel as wisdom might dictate. Youth is the time of restiveness and growing independence. But in religion as in everything else the corporate consciousness of the centuries ought to count for something. While interpretations may differ, with one accord the testimony is that our spiritual welfare is some way bound up with our fidelity to Jesus Christ. It might be well to consider the Master's own words on this matter. We recall his controversy with the Jews following the miracle of the loaves. He chided them for caring more for loaves and

fishes than they did for the things of his ministry. He said, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you. For the bread of God is that which cometh down out of Heaven and giveth life unto the world." Then they cried, "Lord give us this bread." Jesus replied: "I am the bread of life. He that cometh to me shall not hunger, and he that believeth on me shall never thirst." Let us grasp the thought that whatever keeps us in living touch with Jesus Christ keeps us spiritually vigorous. As we lose our vital touch with Jesus Christ we wane and weaken. No rigid rules can be laid down whereby we may maintain this divine contact, but there are certain observances which may have the support of Christian testimony, which we do well to heed. One of these is constant communion with him in prayer. Another is the thoughtful study of his word. Another is the frequent intercourse with others who may have come into a sensible relation with Christ. Anything, whether it be prayer, Bible study, worship in the sanctuary, the perusal of inspiring books, quiet reflection, active social service, whatever finds you in your deeper consciousness will be spiritually stimulating, will be food for the soul.

"Man shall not live by bread alone." He begins life on the low plane of the physical. But as life unfolds higher faculties, higher yearnings, higher needs will constantly appear, until life expands unto its completeness. It was this ascending scale of life Holmes refers to in that famous stanza of the Chambered Nautilus:

"Build thee more stately mansions, O, my soul  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple nobler than the last,  
Shut thee from heaven by a dome more vast,  
Till thou at length are free,  
Leaving thy out-grown shell by life's unresting sea!"

A tutor was once employed to teach the son of a king. The young prince was sometimes disobedient. But in the esteem of the teacher it was not thought proper to administer corporal punishment to the son of the king. So he pinned a piece of purple ribbon to the lapel of the boy's coat. When the prince manifested a disposition to defy authority the instructor pointed with his rod to the purple ribbon on the coat. This was an appeal to his royal blood. I would like to impress each of you with the true dignity of your high estate. I would have you believe that the noble nature with which heaven has endowed you cannot be nourished up to its best on the mere, sordid things of life. While we must live the life of sense, since we are all mortals, let us also keep in mind that we have the life of the spirit which links us with the immortals. "Man shall not live by bread alone."

## Alumni Notes

Janet Macdonald, '10, A. M. (University of Illinois), '13, holds a scholarship at Bryn Mawr College and is pursuing work in classical archaeology at that institution.

Clarence Craig, '15, is Instructor in English in the Anglo-Chinese College at Foo Chow, China.

Hazen Gantt, '14, is Instructor in Spanish in the Soldan High School, St. Louis.

Hulda Kreutz, '12, is teacher of German and English in the Bethany, Ill., High School.

James H. Lewis, '12, is assistant pastor of the Madison Avenue Methodist Episcopal Church, New York. He is also doing graduate work in Columbia University.

Ethel Collier, '15, is teacher of German in the Alton High School.

P. W. Brown, '09, is cashier of the University of Oregon, Eugene, Oregon.

James Dolliver, '15, is a teacher in the Humboldt High School.

Herman Leuder, '15, is taking a course in architecture at the University of Illinois.

Ethel Murray, '09, is Vice-President of the Northwestern Iowa Teachers' Association.

Ruth French, '15, is studying music in the New England Conservatory, Boston.

Ella Campbell, '13, is taking a library course at the University of Illinois.

Alice Anderson, '11, is a member of the faculty of Sioux City High School.

Jeanette Bartlett, '09, is a teacher in the Pella, Iowa, High School.

A. B. Gilbert, '03, is a minister at Petaluma, Cal.

Augustus Brunelle, '14, who held a scholarship in Latin at the University of Wisconsin, received his A. M. in June. He was given an appointment as assistant in Ancient History for 1915-16.

Elizabeth McConkey, '10, received her A. M. from the University of Chicago in 1915. Her work was in the department of German.

A. J. Quirin, '01, is a minister at Savanna, Mo.

Myra Mills, '08, is pursuing graduate work in English in the University of Chicago.

Clara Yetter (Mrs. C. W. Flint), '00, wife of the new President of Cornell College, will be welcomed back to Iowa. „

Mabel Irwin, '15, is a teacher in the High School at Ute, Iowa.

Eleanor B. Wright, '15, is a teacher in the Jewell High School.

- Anna Goodchild, '11, is pursuing graduate work in German at the University of Wisconsin.
- Martha Macdonald, '07, A. M. (University of Chicago), '10, resigned her position as Professor of Mathematics at Oxford College (Ohio) to accept a similar position in the Pullman Technical School, Chicago.
- Jacob S. Wendell, '09, M. D. (University of Michigan), '13, is assistant operator in the University Hospital, Ann Arbor, Mich.
- George Prichard, '13, is a senior in the Law Department at the University of Iowa.
- I. N. Gabrielson, '12, has recently accepted a position in the Bureau of Plant Industry of the United States Department of Agriculture.
- R. R. Vernon, '15, is taking a course in the Y. M. C. A. Training School in Chicago.
- J. D. Kolp, '14, has a position with the Security National Bank in Sioux City.
- J. H. Bridenbaugh, '10, M. D. (Rush Medical), '14, is practicing medicine at Billings, Mont.
- Florence Montgomery, '13, is a teacher in the Oakland, Nebraska, High School.
- Ethel Olsen, '15, is a teacher in the West Side High School.
- Bernice Bowman, '14, is a teacher in the Onawa High School.
- C. L. Barks, '14, is teller in the Northwestern National Bank, Sioux City.
- Hattie Gabrielson, '10, is working in the United Charities, Chicago.
- H. L. Mossman, '10, is practicing law in Omaha.
- S. O. Rorem, '09, is instructor in Business Law and Civics in the Sioux City High School.
- A. G. Cushman, '08, is Secretary of the Y. M. C. A. at the Massachusetts Institute of Technology, Boston.
- W. H. Johnson, '09, is in business in Minneapolis.
- F. H. Chandler, '11, is Superintendent of Schools at Sanborn, Iowa.
- Helen Giehm, '14, is a teacher in the Sac City High School.
- A. E. Kent, '12, is a student in the Boston University School of Theology.
- Lottie L. Sanders, '13, resigned her position as instructor in Expression at Wheaton College, Norton, Mass., and is spending the year with her parents in Sioux City.
- Lisle Hosford, '14, is Superintendent of Schools at Wakefield, Nebr.
- C. W. Maynard, '05, M. D. (Northwestern University), '09, is practicing medicine in Pueblo, Colorado.
- F. H. Trimble, '11, has been obliged to lay down his work in the Mission field in China for a time on account of his health and is spending the winter in Florida.
- Alice Klippel, '14, is a teacher in the Fulda, Minn., High School.
- Gladys Tuttle, '12, is instructor in Latin in the Morningside Academy.
- A. C. Lemmon, '13, is Superintendent of Schools at Culbertson, Montana.

### Morningside at the State Teachers' Association.

On account of the youth of our college, Morningside has not heretofore followed the custom of most of the colleges of Iowa in holding alumni reunions at the time of the State Teachers' Association. This year, however, notices were sent out to alumni who are teachers in Iowa, announcing a dinner to be held Friday evening, November 6th; about twenty-five gathered at the Kirkwood Hotel in Des Moines, and after an excellent dinner, short speeches were made by a number of those present, concluding with remarks by President Craig and Judge Scott M. Ladd, a member of the Board of Trustees. Professor Brown was master of ceremonies, and to him much credit is due for the success of the occasion. Now that a beginning has been made, it is the intention to hold each year a Morningside reunion at the time of the State Association.

### Recent Publications By Morningside Alumni

The Iowa State Historical Society has recently published a book on "Social Legislation in Iowa," by John E. Briggs, '13. The volume covers about 500 pages. The New York Independent recently gave the work favorable notice.

The Methodist Book Concern, Chicago, announces a book by Charles E. Carroll, '05, on "The Community Survey in Relation to Church Efficiency." It is one of the Constructive Church Series, and is an attempt to answer the question, What is the church doing to help the community? The volume has an introduction by Bishop F. J. McConnell and is profusely illustrated with charts, diagrams and photographs.

The September number of the Journal of the American Water Works Association contains an article by R. E. Heilman, '06, on "Some Economic Aspects of Water Works Valuation."

Ira N. Gabrielson, '12, contributes an article in the Wilson Bulletin XXVII, 1915, on "Field Observations on the Rose-breasted Grosbeak."

S. O. Rorem, '09, has published a book for use in the schools on "How Sioux City is Governed." The purpose of the author is to give a "condensed authentic explanation of the city, county, state and federal governments as they exist in Sioux City." The book contains one hundred and eight pages and is from the press of Perkins Brothers Company.

### Marriages

It is requested that wedding announcements be sent to the Editor of the Bulletin that this record may be more nearly complete.

Jacob S. Wendell, '09, to Helene Macfarlane, of Bessmer, Mich.

Katherine Tackaberry, '09, to Will Orr, of Dakota City, Neb.

Joseph E. Jeffrey, '10, to Augusta Knapp, of New York City.

J. H. Bridenbaugh, '10, to Jennie Nelson, '11.  
Jean A. Whittemore, '13, to C. P. Reynolds, of Chicago.  
S. A. Braley, '13, to Sara Whitehouse, '13.  
Ralph Tackaberry, '11, to Mabel Pecaut, '14.  
Minnie Nelson, '13, to Marian Watson, of Towell, Wyo.  
Eva Inez Leazer, to E. C. Potter, of Denver, Colo.  
Dora Eisentraut, '96, to A. H. Byrkit, of Los Angeles, Cal.  
Vincent E. Montgomery, '13, to Sadie Furnass, of Newton, Ia.

### FACULTY NOTES.

Several members of the Faculty will attend meetings of learned societies organized under their respective departments during the Christmas recess. Prof. H. G. Campbell will attend a meeting of the American Psychological Association in Chicago. Prof. T. C. Stephens will attend a meeting of the Wilson Ornithological Society, of which he is President, held in conjunction with the American Association for the Advancement of Science, at Columbus, Ohio. Prof. E. A. Brown will attend a meeting of the Missouri Valley Pedagogical Association in Omaha.

Prof. F. E. Haynes, who is absent on leave, has completed his book on "The Third Party Movement" and it is now in the hands of the printers. It will be a work of some six hundred pages and will be published by the Iowa State Historical Society.

Prof. J. A. Coss read a paper at a meeting of chemists held at the University of South Dakota recently in celebration of the completion of the new Chemistry building.

Vice-President W. C. Hilmer, who has been seriously ill the past month, is recuperating and will be able to resume his work after the holidays.

### **SUMMER SCHOOL ANNOUNCEMENT.**

A summer school of twelve weeks will be held beginning Monday, June 12, 1916.

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