

The Weekly Almanian

THE STUDENT PUBLICATION OF ALMA COLLEGE

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CLIZBE'S RELATION TO THE COLLEGE

STUDENTS AND THEIR PROBLEMS WERE ALWAYS OF VITAL INTEREST TO HIM.

The whole community of Alma has felt that Dr. Clizbe belonged to no section of it. For eight years he has done no work at the college. His wealth of friendship was such, I am quite sure, that no one thought of him as belonging to the College. He was a business man, though that could never have been the whole of him; he was a good Presbyterian, though that fact never narrowed his far greater interest in the kingdom of God (and for that kingdom he set no narrow limits, and the phrase was one he loved); he was a good college friend, but that fact never limited him in his interests or in his associations.

Still Dr. Clizbe came to Alma to be professor of Bible. All his active work done in Alma was in that capacity. He never allowed himself to ask and probably would never have received an adequate salary for the work, his stipend being always merely a nominal one. I do not feel adequate to interpret his work and life as a teacher for he was retired before I knew him.

Early in the recent appeal for funds Dr. Clizbe gave the information that he and his wife had for years planned that the college ultimately should receive his homestead property. If it would help in the present movement he wanted at once to make the transfer. His generous gift then became the first announced gift in the present successful movement of development. At that time conservatively estimated it was announced as a gift equivalent to \$6,000. It set a standard, and had, as he wished, great influence.

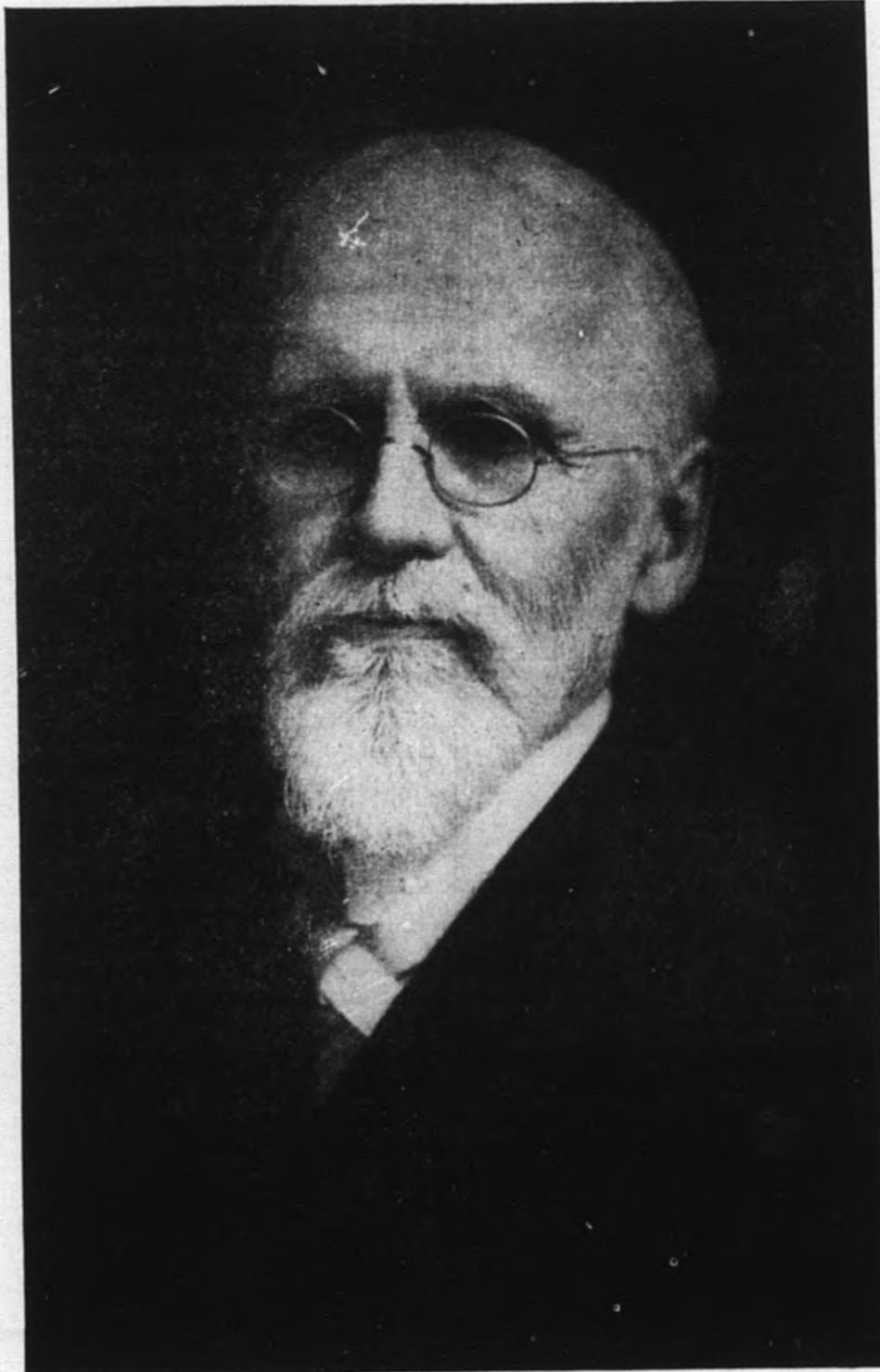
He frequently made other gifts in cash. He was always eager for every bit of helpful news. He rejoiced and fervently thanked God for every success. He had faith. I have heard little of impatience from him and that came from two keen disappointments: he was always impatient that men cannot see that property cannot be weighed over against human welfare and Christian character, and that men can be so insistent on the letter of God's law as to forget the loving spirit of a Heavenly Father, who in mercy gave his Son to take on human form that men might know the Divine. But never did he ascribe littleness in men's actions with regard to money, or men's narrowness in religion to their innate meanness but to their lack of vision and to their failure to properly estimate values.

I suppose we would all be surprised to read the list of those students whom Dr. Clizbe has aided financially during the last twenty-five years. Some of them worked for him. These were as carefully and exactly paid as any business man pays his bills. He was careful in business matters to the point of frugality. This was partly because he hated waste but chiefly because he had big generousities in mind. His private philanthropies were many but no one could furnish the list. It was not meant that any one should know.

Teachers must give their minds to the work. But when Dr. Clizbe came to Alma in 1897 it was not to give his mind but himself to the work. Many teachers save themselves, and try to give their minds only and that within the limits of the actual or supposed contract. Dr. Clizbe's mind and his heart and his heart's affection went into the work. I cannot speak of his class room work. I knew that his life taught Jesus Christ.

A college is not altogether a place of the mind. Minds meet minds and are sharpened, but some of us re-enforce our mind's accomplishments

In Memoriam



DR. JAY CLIZBE

We never knew the dawn nor the day of his life, we only knew the twilight, yet to live in those few hours before the darkness was to have a vision of what the setting of life's sun could mean in a life with God. We know of nothing which his life more perfectly mirrored than the majesty and the serenity of Peace. It is

enough! We are youth and we seek ideals. Dr. Clizbe has lived an Ideal for us, the Ideal of love of his fellowmen and peace with God.

We thank God for the life, we thank Life for the Ideal. To the Life we bring the tribute of youth,—Love, to the Ideal, we bring the tribute of Love,—Faith.

with small success in living what we teach. Every word of Dr. Clizbe's teaching that had an ounce of force, was re-enforced by a pound of consistent living.

He walked humbly with his God. The majesty of God, declared by one of our greatest statesmen, the greatest conception of the human mind, was understood of him. He was humble before God and reverent as he viewed his way with men.

"Reverend" is the word to describe his attitude toward youth. He saw with reverence the good in a rough boy of uncultured person; he listened with reverence to the greatness; he was reverent before a student's right to individual opinion.

He had the long view of life that could allow youth time to mature. He knew that he that planted seed in a human heart must wait to see the bud, then the flower, then the full corn in the ear. He could be patient. He could allow youth to make mistakes in choosing roads, to take wrong turnings, to bog in the wrongly chosen way. And he could wait with faith that the word of God will not fail.

He had the gentleness that belongs to the gentleman. He thought us all kinder than we were because we could not show hatred in his presence. We were thought gentler than we were because our voices softened because of his soft voice and gentle manner. He had more faith in the world and in the good in mankind because his presence forbade littleness and cynicism and lack of faith. In this sense he made his own world.

And his own world was good. God had made it. God was its proprietor

and was not an absentee landlord. God was its ruler and had never abdicated. God had declared it good when he made it and had never given notice that that judgment was unlike his immutable self. God had worked to establish the floods and the lands and God had never ceased to work.

As a consequence his life was sunny. The lines of his face showed his confidence in men and his faith in God. Serenity ruled his features. A quiet joy dominated. The God that he saw and the world that he saw reflected themselves in a face that suggested his satisfaction with his vision.

Because he loved this world so (and he knew it from many angles and was interested in all its activities) he knew that the next world would be better. He was confident to eternity and deathlessness for himself. There need be no fear of God's future dealings with him. Death as the supreme adventure of life could lead him to nothing allied with dread, or sorrow, or uncertainty. The details of it all had no anxious thought.

And so, whatever his teaching may have done in making his Christ the Christ of others, whatever power there was in his mind and the words that expressed it, his greatest teaching was his life. And when all the words that he spoke are forgotten (how he loved good talk!) the power of his wonderful example will teach us to cherish and obey the great Teacher whom he loyally served and to whom he looked up with the contentment that belongs elsewhere only on the face of the little child that looks up to the face of the perfect mother.—H. M. Crooks.

Dr. Jay Clizbe As Friend and Citizen

As I think of Dr. Clizbe as a friend and citizen, my mind instinctively turns to the greatest words of the Old Testament, and with one exception, the supreme statement in Scripture, "And what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God." What a wonderful description of his intimate contact with us. The beauty of friendship is not open to definition. As well attempt to adequately describe a glorious sunrise, or the wonders of God in Nature, as to cast into words the intimacies of his beloved personality. His was the rich fruitage of a life that gave. After an evening visit, we found ourselves amazed at the freshness of his mind; the virility of his thought. And as his form passed into the darkness of the night, and we heard his cane tapping its way homeward, we pondered over the question, "What does it mean to do justly, and to love mercy, and to walk humbly with God?" The answer came from the life of (Continued on page three)

COLLEGE MOURNS DEATH OF STRONG

PROMINENT FRESHMAN SUC-CUMBS FROM EFFECTS OF BLOOD-POISONING.

Dare Strong, the son of Mr. and Mrs. W. D. Strong, died at the home of his parents about 4:45 Monday afternoon after suffering terribly for a few days from blood poisoning, caused from an infection of a cold sore on his lip. From Thursday evening on, until he passed away late Monday all possible medical assistance was rendered, but to no purpose.

He was born October 6, 1903, attended the Alma public schools and Alma high school. In high school he was active in high school affairs, such as Hi-Y work, etc. He was a member of football, basket ball and baseball squads, and was also a member of the high school debating team last year. He graduated in June of 1922.

This fall he entered Alma College. He at once proved himself an industrious student. He became a member of the debating class, and just before his untimely end it was announced that he had succeeded in making the affirmative debating team.

He was a member of the Phi Phi Alpha Literary Society and had made his presence in the society count.

In recognition of his work in "making the team," the College Debating and Oratorical Council has awarded a debating letter to the young man, it being felt that the greatest effort put forth in debate comes in learning a question and in qualifying in other respects for the team. The letter is to be presented to his parents.

He is survived by his parents, Mr. and Mrs. W. D. Strong, five sisters, Florence Strong of Alma; Mrs. Ashley Price of Durand; Mrs. Cleland of Waukausha, Wis.; Mrs. Romaine Clarke of Ithaca and Miss Beulah May at home, and two brothers, Fred J., and Blaine of Waukausha, Wis.

All classes in the college were suspended Friday afternoon. The funeral services were held from the home, and were conducted by the Rev. M. W. Duffey of the Methodist Church, which Dare had attended for years.

In the short time that Dare Strong was on the college campus, he had made himself a definite part of the student body. He will always be remembered for his ever-ready smile, for his friendliness and for his abounding good nature. He was keen and alive with the joy of life. His personality attracted one to him immediately, and thus his circle of friends was large. Though Dare Strong has departed, his memory will always be cherished as that of a true, upright young man.

CLIZBE'S RELATION TO THE CHURCH

HIS LIFE DEVOTED TO A LONG AND HONORABLE SERVICE TO THE CHURCH.

Dr. Clizbe gave his life to the church for the Gospel Ministry in early youth. In preparation for that ministry he matriculated in Amherst College from which institution he graduated with honor. Immediately following his graduation from college he entered upon the study of theology in Andover Theological Seminary from which institution he also graduated. He was ordained to the Gospel Ministry in 1864 and after a few months preaching in Amherst, Mass., he was called to the pastorate of a church at Newark Valley, Ohio which pastorate covered a period of upwards of fourteen years.

Only one incident of an intimate nature has come to my knowledge during this, his first pastorate. However, that incident is so illuminative of his whole life and ministry that I relate it to you now.

Dr. Clizbe preached the first foreign missionary sermon that had ever been preached in the parish and the following Monday personally solicited the first foreign missionary offering that the church had ever given. The amount of the offering was \$119.00 and of that amount Dr. Clizbe personally contributed \$100.00, the remaining \$19.00 being contributed by the rest of the congregation, but the interest in missions stimulated by this effort later resulted in at least two persons giving their lives to missionary service and going out to the foreign field.

Upon the conclusion of his pastorate, Dr. Clizbe was called to Paw Paw, Mich., where he labored for a period of five or six years when he was called to the pastorate of the Presbyterian Church in Mason, Mich. This pastorate covered a period of seven years when another incident occurred which illustrates the high sense of moral obligation that always controlled his life. It was the year 1896 when the free and unlimited coinage of silver at the ratio of sixteen to one was the paramount issue in the presidential campaign. This monetary proposal impressed Dr. Clizbe as being fundamentally dishonest as well as impracticable. This impression was so strong that he openly campaigned against the proposal and in support of the gold standard even though his participation in the campaign rendered his further service in the church unacceptable to many of his parishioners. Immediately upon the conclusion of the campaign with perfect good will he resigned his pastorate, carrying away with him only the most gracious sentiments toward all who had differed from him concerning this conviction.

Upon the conclusion of his pastorate at Mason, Michigan, Dr. Clizbe was called to the professorship of biblical instruction in Alma College, which professorship he adorned for seventeen years. At the expiration of that period because of advancing years and failing strength he relinquished his active ministry.

But even in his retirement he did not sever his vital relations to the church. He remained the constant friend and advisor of the pastor of the First Presbyterian Church of Alma, Mich., and was always urgently insistent that every possible effort be put forth for the strengthening and broadening of the influence of the church. And he was always prompt in putting his interest into concrete form. When it was proposed that a debt which had accumulated on the church should be lifted, Dr. Clizbe made the first subscription. He gave the first contribution toward the renovation of the building of the First Presbyterian Church of Alma, Mich. Eastminster Chapel is really the creation of the heart and brain of Dr. Clizbe. He bought the ground on which the chapel stands (Continued on page three)

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AGE AND YOUTH
The loss of Dr. Jay Clizbe and Dare Strong has been keenly felt on the campus. The valley of darkness through which the college has passed, has only intensified the esteem and admiration in which both were held. Age and Youth, the Grim Reaper plays no favorites, for both must go. Age was ready and prepared to answer the call. A long and worthy life had reached its completion, and was longing for rest. Thus in the departure of Age one can feel only happiness to know that the reward long sought at last has been gained.

But it does not seem right that Youth should have to heed the summons. Youth with its ideals to be yet either won or disillusioned. Youth with its hopes, its promises and its expectations yet to be fulfilled. That Youth should be cut down in its prime, there can be no answer. Only that question of the eternal "Why?"

DR. CLIZBE AND BOOKS

Those whose privilege it was to know Dr. Clizbe as a conversationalist realized what an intimate contact he kept with books. His mind was a deep well of fresh water, and his conversation covered a broad field, both in current affairs of the world and in the rich literature of the past. He was up-to-date, tolerant on disputed questions, and quick in seeing a new point. Although age had dimmed his eyes and hardened his hearing, it had left the freshness of his mental processes unharmed.

Only a short time before his going, he came to the home of the writer one evening to inquire for new light on the much disputed Hamlet problem, "Was Hamlet mad, or did he only feign insanity?" Some of the more recent publications bearing on the subject were looked over and discussed, and he seemed pleased to note them.

In the autobiographical sketch which he wrote in 1882 for his class of 1861 of Union College, Schenectady, he says:

"It may be of interest to some of you, who are also country pastors, to know that I have found comfort in a literary class, consisting of my young people, whom I meet on Monday evenings, and with whom I talk upon some literary subject. Just now we are going over English History, intending to read Shakespeare's historical plays in connection with it.

"I have also started a public library in connection with my church, the church having control of it and selecting the books, while the public has the use of them."

Dr. Clizbe gave a part of his personal library to Alma College some years ago. Since his death the balance has been divided between the Alma College library and his heirs.

He was a rather frequent visitor at the College Library, looking over the large-typed headlines of the papers, which was about all he could see to read for himself. He borrowed books, both from the library and from his friends, and he had a student reader who read daily to him.

His charm of conversation should serve as an inspiration to us all to store our minds as we pass along life's highway, so that we too may keep young, as he did, when the years rest heavily upon us.

TRIBUTES OF APPRECIATION

The high esteem and regard in which Dr. Clizbe was held is daily made manifest by the numerous letters which come to President Crooks, and parts of which are quoted here.

"I met him in Rome over 50 years ago, when he spent part of a winter there. A very pleasant friendship began and never ended. He was indeed a sincere, dear friend."

"He was one of the most beautiful souls I ever knew, and my own debt to his character and his friendship is exceeding deep."

"He was a grand old man and in every regard a Christian gentleman. I have known of his ministry and had the pleasure of his friendship for about thirty years and in all that time have known him as the honor-

able man in whom his friends delighted."

"It was a benediction to know Dr. Clizbe and to sit in his classes back in the days that are vivid in my memory. There was a freshness in his presentation of the Bible that made his lessons always stimulating and helpful. But back of all his words was Dr. Clizbe himself, a beautiful crystal-clear character. We all honored and revered him as I am sure he has been steadily regarded since, even though his connection with the class-room has been less close than formerly. The college has lost deeply in his death, but it is a comfort to know he went quickly, since he wished death to come so."

"I am minded to pass on what a student of his at Alma once said to me—That just to see Dr. Clizbe with that wonderful face, was to make one want to be a Christian."

"Words fail to express my sorrow at the loss of this dear old man. I consider it a privilege and an honor to be counted among his friends."

"It has not been my privilege to meet him except occasionally but I have heard him spoken of as a noble character, a good man and beloved by all who knew him."

"I was one of the 'boys' who had the privilege of living in their home and the words of your letter strike a note that I cannot explain. Just a day or two before Christmas I received a most cheerful card telling of himself and enquiring after my work and welfare. One of his greetings to me has been constantly in my mind all day—While in his home his customary morning greeting was 'Good Morning—is life worth living today?'"

"He was one of my dearest friends. He always seemed to me as near perfect as a man could be."

"It was good of you to let the friends of Dr. Clizbe know of the passing of that grand and good man, and to inform them somewhat of the manner of his going. And I am proud to have been included in the number of his friends. Though, of course, I did not know him well, yet I had met him several times, and came to look for him every time I was in Alma. His pure, wholesome life preached a most eloquent and persuasive sermon through his transparent countenance, and one needed only to see his face to be helped.

How Alma will miss two inspiring friends of hers— Drs. Barkley and Clizbe. And yet their influence abideth still."

For those who knew him best, words cannot express an adequate appreciation of Dr. Clizbe, yet, because of his interest in us as students, and because of his unflinching service to Alma, we would wish to offer our sincerest tribute to his memory.

Even those of us who only knew him as he passed us on the street or as he talked to us in chapel could not help feeling a little better, a little more kindly, because of his own genuine sincerity while those of us who were privileged to know him more closely have memories of him which we will cherish throughout our lives. We will remember him as a friend for whom none of the happenings of our everyday lives were too small or insignificant to claim a share in his interest and as one who, when we became weary or discouraged, was more than eager to help us back to a keener appreciation and a fuller understanding of life and its meaning for us.

Dr. Clizbe never grew old. Age could not touch the spirit of one for whom life held such an abundant interest. Leaving us, he could only pass on to that fuller deeper life of which he himself was so confident.

To Alma students, Alma will always have a greater meaning because of Dr. Clizbe and we will go out with higher ideals, a nobler purpose and a firmer faith in the God whom he served because of his life here among us.

Mildred Gerow

G. B. PORTER

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A LETTER FROM THE NIECE
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Jan. 9, 1923.

Dr. H. M. Crooks,
Alma, Michigan.

My dear Dr. Crooks,
As this was the day our precious uncle was to leave Alma and tomorrow morning would have gladdened our hearts with his presence, naturally our thoughts turn to you and the devoted friends of his in Alma. Again we want to express our appreciation of the many kind attentions that were shown us and for the helping hands which made it possible for us to return so soon to our duties here. Will you please thank the faculty and the student body for the beautiful flowers that they sent. Uncle Jay loved the flowers and he loved the boys and girls of the college. It was fitting that he lay beneath a mantle of flowers sent by them.

We open tonight and busy weeks will follow and we all hope to do finer work than ever because of the inspiration of his life.

Very cordially yours,
Ellen C. Bartlett.

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Choice of a Career

From the Yale News

THE NINETY-FOUR

Someone, probably an insurance agent, was quoted recently as saying that from the mass of one hundred college graduates one individual only rose to the Polo and butler class, perilously near the top of the financial ladder. Five others became comfortably off and found themselves after twenty years at the small yacht and chauffeur stage. The other ninety-four presumably congregate in the great section of the American people who drive their own Buicks to the golf club. In other words, dreaming about being a rich man is one thing, and making the grade is "something else again."

Yet the ninety-four presumably work just as hard as the sumptuous six. Their business is the axis on which a small and uninteresting world revolves. They have become devotees of the dollar and when that fickle deity deserts, have nowhere else to turn. Jammed in a dull, straight rut of business they can never leave the road and jump the fence into finer fields of life. This, then, is the portion of ninety-four men out of every hundred now on the campus.

The answer to the problem lies in the proper choice of a career.

Between now and Commencement we shall have something to offer on the subject of "Careers." Watch for the space with the Famous Signature.

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**Career of Clizbe
Is Interesting**

Dr. Jay Clizbe was born in Amsterdam, N. Y. on June, 16th, 1836. His whole life might be said to be a preparation for the ministry, for this was always his dominant thought and purpose. He attended Amherst College, and graduated from there with honors. In the fall of 1861 after graduation, he attended the Union Theological Seminary in New York, where he remained one year. The two following years of his seminary course, he passed at Andover, Massachusetts. In 1864 he was ordained for the Congregational Church, and he immediately began to supply the pulpit of the Second Congregational Church, Amherst, Mass.

The winter of 1867-8 he spent in Minnesota supplying the pulpit of the First Congregational Church of East Minneapolis. At this time his eyes troubled him to such an extent that a long rest seemed desirable, and in the summer of 1868, he and his wife sailed for Europe. They were gone a little more than a year. After a time, he went to Marshall, Mich. where he supplied a church for one year. It was at Marshall that his wife's health failed, and from then on she became a confirmed invalid. After leaving Marshall he came to Newark Valley, N. Y. where he remained for fifteen years. From 1887-91 he was a resident of Amherst, Mass. supplying various churches there. Then he went to Paw Paw, Mich. where he remained for five or six years. Mason, Mich. then became his home for a period of seven years. In 1897 Dr. Clizbe came to Alma College and for sev-

enteen years he was professor of Bible. Though retiring from active work, he still kept an interest in the college and the students. Their problems became of paramount interest to him. Many a student found his burden lightened when he was just about ready to give up in despair. In 1916 Mrs. Clizbe died, and she was buried at Amherst, Mass. The surviving relatives of Dr. Clizbe are two nieces, the Misses Ellen and Emma Bartlett, who maintain Putman Hall, a girls' school at Poughkeepsie, N. Y., and a distant relative, Professor W. D. Clizbe of Birmingham, Mich.

Dr. Clizbe had one thought always uppermost in his mind, and that was at his death he should be able to give to Alma College ten thousand dollars. But though he was not able to carry out his plan as he wished, he deeded his house and willed two thousand dollars to the college, which forms almost an equivalent of his original plan.

He also willed one thousand dollars to the First Presbyterian Church of Alma for the use of Eastminister Chapel. One thousand dollars was willed to Mt. Holyoke, which institution was attended by his wife.

HE'S AN EDITOR NOW

The Record is in receipt of a copy of the Valley News, published at Dundee, Illinois, the managing editor of this publication, which is now in its fourth week of existence being Willard D. Beshgetoor a recent graduate of Alma College. He was also a graduate of Alma High School. While in College, Beshgetoor gained his newspaper experience with the Almanian, the student publication of the institution.

**DR. JAY CLIZBE AS
FRIEND AND CITIZEN**
(Continued from page one)

our friend, "To live as Dr. Clizbe lives." His friendship with God round expression in his friendship with men.

In his personal contacts with the community, Dr. Clizbe expressed his faith in justice and mercy, as the true foundations of citizenship. Intimate qualities of mind and spirit made him beloved among his fellow townsmen. Though many will rise up to call him blessed, no single individual can tell the whole story. Let the business and professional men who knew Dr. Clizbe, offer their impressions of the man. Theirs is a willing testimony:

"The squarest, most upright man I ever knew."
"His presence in my store was a moral tonic."

"I never met a more righteous man."
"A man of God walked our streets."

This indeed, is eulogy justified by a life among men. Without sacrifice, we may refer the words concerning the Apostle Peter to Dr. Clizbe, for men gathered about him "that at least, his shadow passing by, might overshadow some of them."

England's great poet, Robert Browning, in a few masterly words, published on the very day of his death, phrased his philosophy of life. How well the lines describe the spirit and counsel of our friend.

One who never turned his back, but marched breast forward,
Never dreamed, though right were worsted, wrong would triumph,
Held, we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday, in the bustle of man's worktime,
Greet the unseen with a cheer!
Bid him forward breast and back as either should be,
"Strive and thrive!" cry speed,—
fight on, fare ever
There as here!"

The spirit of Dr. Clizbe which illumined even the flesh, will live on as a constant inspiration toward high thinking and righteous living. He, being dead, yet speaketh: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."
—Roy W. Hamilton.

**CLIZBE'S RELATION
TO THE CHURCH**

(Continued from page one)
and he contributed the first gift toward the erection of the building.

If it is possible to summarize the long and honorable service of Dr. Clizbe to the church. I would say that in it all and through it all "He adorned the gospel of Jesus Christ."
Rev. Mason.

WRIGHT NAMED CAPTAIN
Roger Wright of Crosswell, a Sophomore in Alma College, has been elected by the members of the football squad to lead the 1923 Maroon and Cream football team.

Wright has been a member of the Alma College elevens for two years, playing fullback his first season and center his second year. He is a real fighter, and a natural leader, and it is believed that his selection as Captain of the outfit will prove highly satisfactory.

KAPPA IOTA
Monday night thirteen pledges became members of the Kappa Iota Literary Society. They are: LoReta Neely, Josephine Peavy, Georgina Dunster, Mary Campbell, Thelma Fuller, Vesta Ellicott, Ruth Wy-song, Florabelle Lautner, Winifred Porter, Dorothy Lee, Esther Smith, Thelma Potter and Nettie Roberts.

Thomas Meighan in "The Man who saw Tomorrow" at the Strand Thursday and Friday.

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Wednesday Evening, January 24, 1923

at

HIGH SCHOOL AUDITORIUM

ADMISSION 50c

Full Program will be announced next week.

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Alma Loses Hard Contest to Vans

The Lansing Vans, an aggregation composed of former Michigan Aggie captains and University of Mich. ineligibles, proved a stumbling block for Coach Roy Campbell's clan Saturday evening, the Capitol City five winning from the Maroon and Cream 20 to 16 in a hot battle.

The passing of the Alma team against the Vans did not begin to approach that which was shown against the Mt. Pleasant Normals in the contest the previous week, but this may have come from the fact that the Vans were guarding more closely, making the throws of the Maroon and Cream more hurried than they had been in previous contests. A number of comparatively easy shots at the basket were "blown" during the game, which if made probably would have resulted in a victory for the Alma tossers. The Vans, however, also missed some shots of this kind, probably nearly as many as the Alma team missed.

The Vans took the lead right at the start on a foul, and quickly added two more points by a field basket, but the Almates came right back and took the lead on field baskets by Hickerson and "Dud" Johnston. Until late in this half Alma managed to maintain a small lead over the Vans but just before the end of the session the Lansing team knotted the count, where it remained when time was called for the period.

In the second half the visitors jumped into the lead and from then on managed to maintain it against the hard fighting Alma aggregation, which was continually threatening the visitors and it was not until the final whistle blew that the Vans were assured of a win. The hard battling of Alma on the defense to keep down the scoring of the Vans accounts for many of the fouls that were called on the Maroon and Cream.

It is felt that the Alma outfit put up a good contest against such an all star cast as the Vans displayed, and it is generally conceded that a good break in luck would have handed the game to the local cagers.

Alma Vans
 Hickerson — R. F. — Heasley
 Carty — L. F. — Murray
 Johnston — C. — Foster
 Shaver — R. G. — Hammes
 Welthoelder — L. G. — Kurtz

Substitutions—Kirker for Hickerson, Hickerson for Welthoelder, Welthoelder for Hickerson, McDonald for Johnston, Graham for Murray, Roh for Kurtz, Kurtz for Foster, Murray for Graham, Foster for Kurtz.

Field baskets—Heasley 3, Murray, Graham, Kurtz, Johnston 3, Hickerson, Kirker.

Fouls—Foster 1 out of 7, Heasley 0 out of 2, Graham 3 out of 3, Murray 2 out of 2, Carty 3 out of 4, Kirker 3 out of 5.

Referee—Roper, M. A. C.

Y. W. C. A. MEETING

The Meeting of last Thursday night was interesting for the reason that the women of China and their handicaps were discussed. Mildred Gerow, the speaker introduced the topic of the evening with a few remarks regarding the servile and yet pampered condition of the Chinese women. Ruth Allen read a short sketch written by a "Y" worker illustrating how helpless and incompetent but withal how eager they are to learn. Emma Ritter read portions from several letters from missionaries, which were absorbingly interesting in that they portrayed the everyday life in a typical Chinese city. The meeting was adjourned with the Mizpah benediction.

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