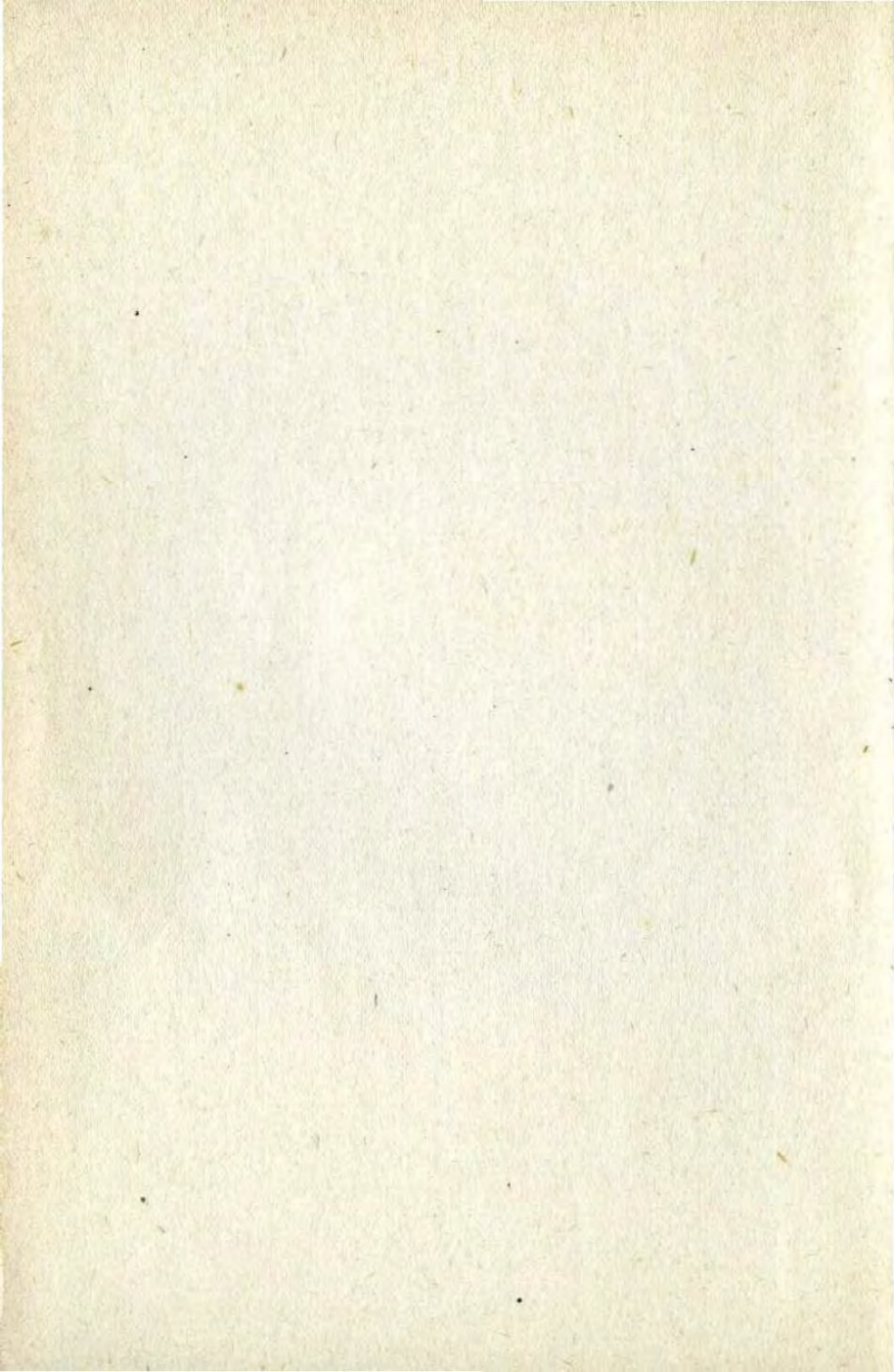
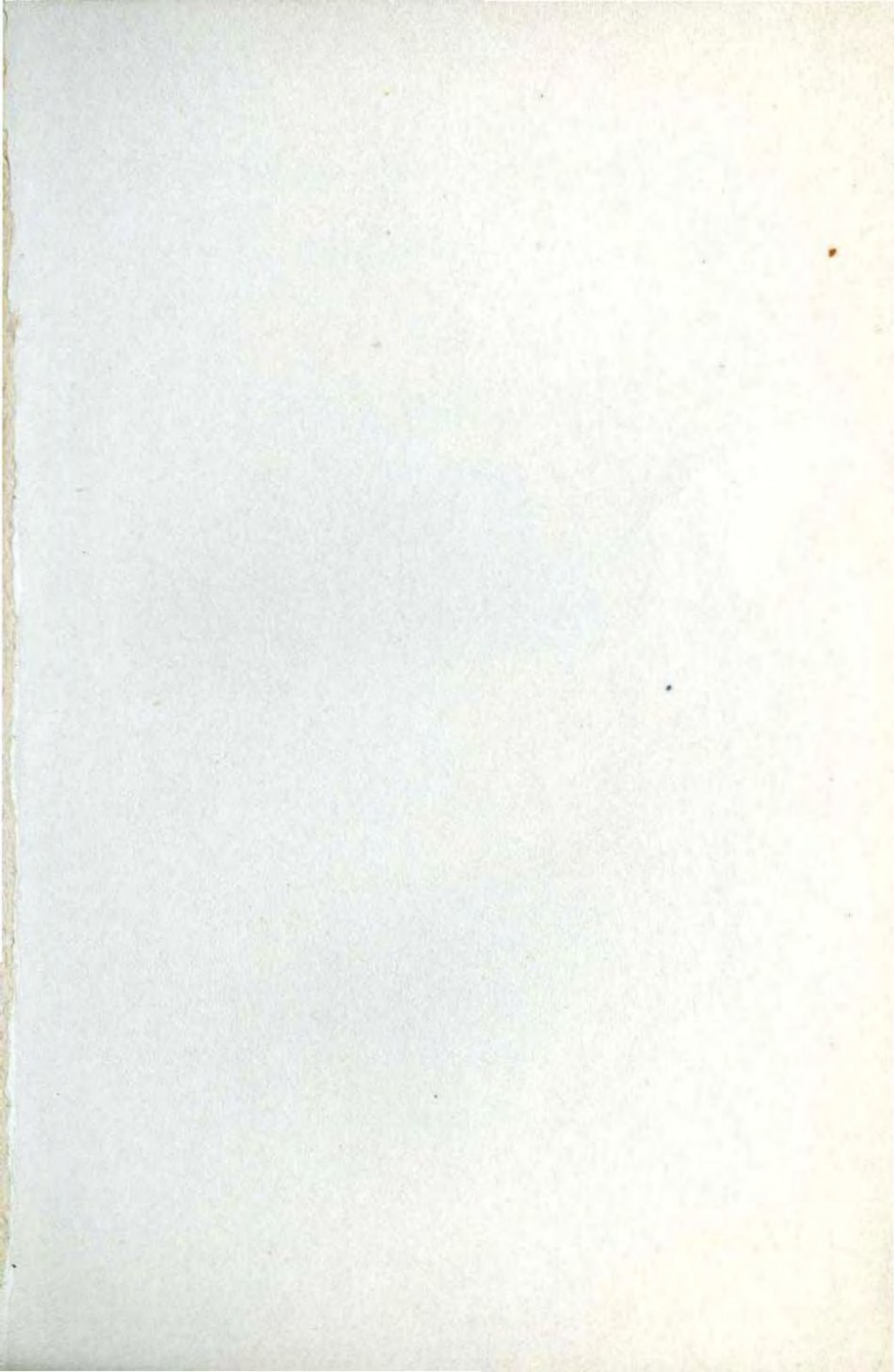
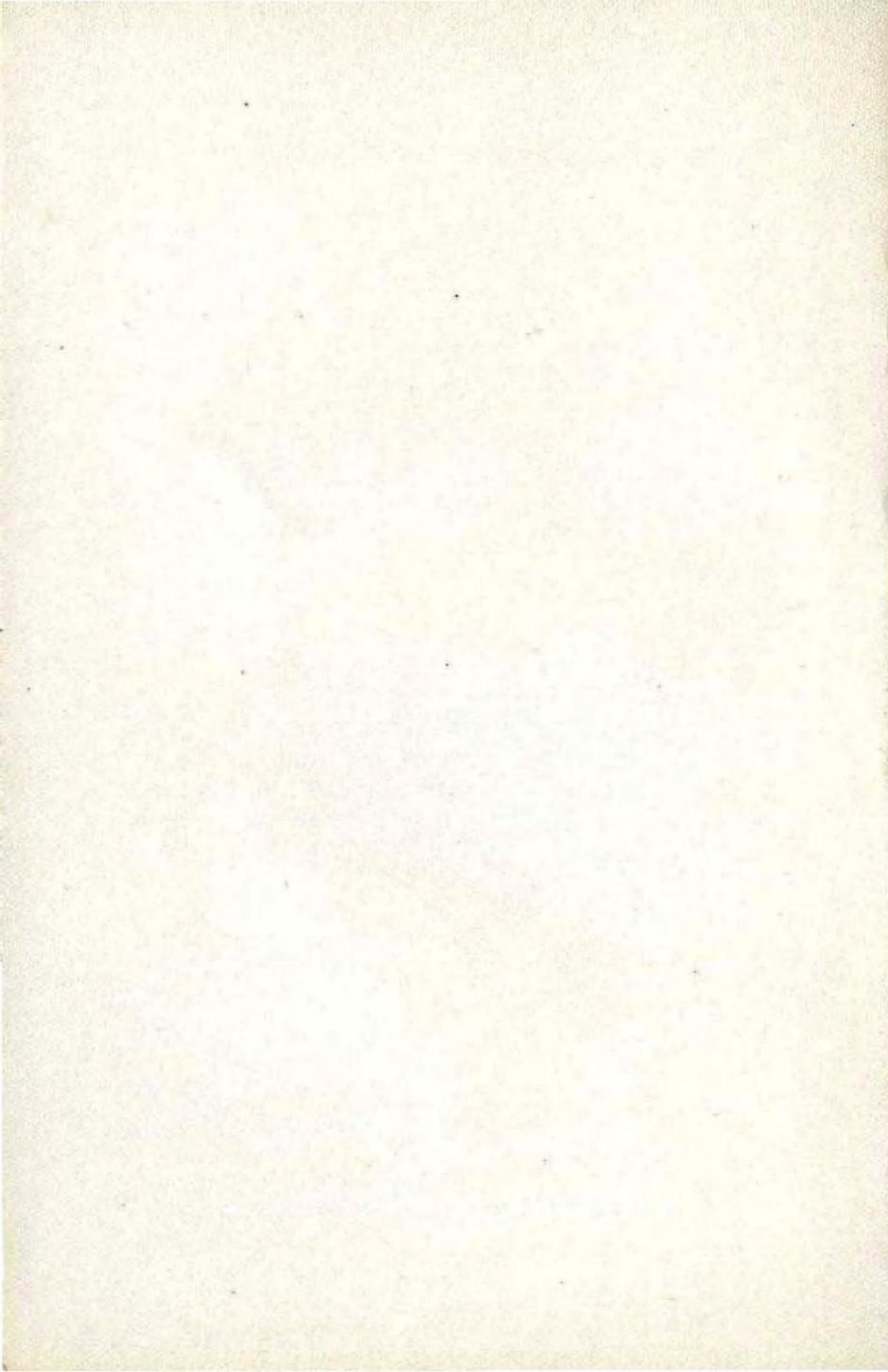


HISTORY OF  
THE HARBAUGH CLUB











HISTORY OF  
*The*  
HARBAUGH  
CLUB

*of*

FRANKLIN AND MARSHALL  
COLLEGE, LANCASTER, PA.

By  
FRED D. WENTZEL



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## FOREWORD

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TO gather statistics from interminable college records; to read the letters of alumni filed in profusion in the library of the Harbaugh Club; to chat with reminiscent men of the nineties concerning the childhood of the organization; to write innumerable letters requesting information, some to uncertain addresses, and to receive a precious few in reply; to recall with warm pleasure his own association with the men of Harbaugh; to endeavor to arrive at a just appreciation of the Club's achievements, both material and spiritual; and finally to submit his gathered facts and the conclusions of his judgment to those who cherish with him the memory of Harbaugh,—such has been the task of the author of this history. Withal, it has been a pleasant task. For the story of Harbaugh is pleasant to read from the records, and pleasant to tell. In the telling of it one needs not to blush, save with pride.

To the members of the Club who have been kind enough to co-operate in the gathering of statistics and information, and also to others who have been generous in their assistance, the author wishes to express his deep appreciation.

F. D. W.



FRANKLIN & MARSHALL COLLEGE  
LANCASTER, PA.

November 4, 1913.

To Whom it May Concern:

This certifies that I have carefully examined the list of names, submitted to me, of the young men who at present constitute the students' club known as the "Harbaugh Club", and that I know nearly all of them personally inasmuch as they are or have been members of my classes. It affords me pleasure to say that both in point of scholarship and character they stand up well in the student body, and that individually and collectively they enjoy the respect and confidence both of their teachers and their fellow students, some of them taking very high if not the highest rank in scholarship in their respective classes.


Very respectfully,

John S. Harts.  
Prof. of Philos., F. & M. College.

[A valued testimony from the "grand old man" of F. and M.]

# THE HISTORY OF THE HARBAUGH CLUB

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HE remote origin of the Harbaugh Club is found in the famous organization called "Mixed Pickles," which began its career in January, 1893, just forty years after the removal of Marshall College to Lancaster and its consequent incorporation with Franklin College.

During the first two years of its existence the president of the organization was L. Allen Sangree, '94. Mr. Sangree, who is now associated with *Ainslee's Magazine*, New York, co-operated in 1894 with Howard C. Hillegas in editing the "Hullabaloo," probably the most unique publication ever connected with the history of Franklin and Marshall. Although the "Hullabaloo" was short-lived, it achieved during its brief career an enviable reputation. Its influence was by no means limited to the students of the College, among whom it assumed the role of Court Jester; but it became known far and wide for its interesting and original humor. Many of its jokes were reprinted in *Puck*, *Judge*, the

New York *World*, the Philadelphia *Press*, and several foreign papers.

Of the *raison d'être* of the "Pickles" Mr. San-gree writes in humorous vein:

"The information that Harbaugh Club is legitimate successor to the "Mixed Pickles" was a most cheering surprise to me, for I doubt if any one would dispute my claim to being sole founder of the latter. After these long years away from Alma Mater it is positively thrilling to contemplate eternal fame from this activity, for up to the present my advertised successes in life have been limited to rolling a cow-boy cigarette with one hand and coining the word 'jinx.' To rumble down the corridors of history with this distinction, as they used to roll nine pins down the halls of old Harbaugh Hall, is passing joy.

"Mention of Harbaugh Hall recalls that the initial step was taken because of a wholesale mutiny among the Harbaugh Hallers of that period. Summoned from our dens by Jim, the ancient negro waiter, who occasionally stumbled with an arm-full of flap-jacks and gravy, the students of that day resembled so many Oliver Twists, and seldom it was that one could get a second helping. The hungry denizens rushed to the long table like Pershing's men going over the top, with loud cheers, and when a victim discovered the same piece of meat he had attacked three days before, our glee was ghoulish.



"My original notion was to found a table where the baseball players might be entertained, for we aimed to revive this sport; but when the name 'Mixed Pickles' was flaunted, students rushed for a seat and full eighteen sat down at the first meal. Home-made cooking and serving proved a colossal treat; officers were elected, and in a short time things rang merry as a marriage bell. Three square meals a day were furnished for as little as \$4.00 per week, and the sturdy lads from Berks and Lehigh vacuum-cleaned that table with the thoroughness of a harvest hand going for green corn on the cob.

"One rift only dented the cloud of serenity, namely, when the founder rang in a semi-professional baseball player named Tommy, gathered from the lots in Philadelphia. This was not precisely according to Hoyle, but other colleges were doing it, and F. and M. was keen to trim Lafayette and the Indians. We assumed that the short-stop could be crowded in and his board loyally shared by the Club, all for glory of college athletics; but retribution came when the hireling tried to steal second with the bases full, whereupon the 'Mixed Pickles' rose as one and cast the slacker out.

"The only guest of the infant establishment welcomed in my régime was "Buck" Irvine, who jolted the provision committee by absorbing three pieces of raisin pie and four pork chops."

In the years of Mr. Sangree's presidency the Club boasted a maximum membership of eighteen men, among whom prevailed the most cordial relations. As early, however, as the spring of 1900, dissension had arisen among the members, who then numbered twenty-three; and the "Mixed Pickles," seven years after being jarred, were widely scattered by the fermentation of irreconcilable differences. The nature of these differences is veiled in obscurity, and it is unnecessary to discuss them here. It may be well, nevertheless, to say that there existed between the men no bitter or rancorous feeling. "It seems to me," writes an old alumnus, "that the main cause for the scattering of the 'Mixed Pickles' was a desire for better things and for a closer organization." That the question was not one of personal animosity is demonstrated by the friendly spirit that obtained between the two organizations later formed by the disbanded members.

Efforts with a view to reorganization were soon begun, and in the following academic year, 1900-01, the "Pickles" were gathered into two separate clubs, the Harbaugh and the Franklin. An ex-Pickle who was especially interested in resuming the old associations, and who may be called the directing genius in the organizing of Harbaugh, was Charles L. Noss. During the summer of 1900 he communicated with fifteen former members of the "Mixed Pickles" and



with a few other desirable men, and at the beginning of the first semester of the college year sixteen students were ready to sit at table in the boarding house at 442 North Mary Street. These were definitely organized on September 13.

The Club was happily named to perpetuate the memory of Dr. Henry Harbaugh, the distinguished poet and preacher. Dr. Harbaugh is profoundly honored in the Reformed Church, in whose Eastern Theological Seminary he was from 1863 to 1867 Professor of Didactic and Practical Theology; he has endeared himself to the hearts of the Pennsylvania Germans by putting into musical rhythm their own peculiar dialect; and he is revered by all who know how fearlessly he championed righteousness and justice, and how thoroughly he exemplified in his own life the highest virtues of the Christian religion.

G. L. Thomas, '01, enjoyed the honor of acting as the first president of the new organization. By the spring of 1901 twenty men had been initiated, and from that time up to the advent of the Lambda Chi Alpha Fraternity in 1918, hearty co-operation and laudable interest in the welfare and progress of the Club never failed to maintain the active membership at from twenty to thirty.

As may be inferred from the list of officers printed in the Appendix, Harbaugh was origin-



ally nothing more than an eating club. The social benefits of the organization were necessarily confined to the brief association at meals and at such other times as the members might individually choose. "We were living scattered here and there," writes an alumnus. "We hired a cook and went to her home to have our meals served. We paid her a certain sum per meal for each individual. The buying was done exclusively by one of our men who was known as the marketman. All our meetings were held at the boarding place."

And yet the Harbaugh spirit of sociability and good fellowship was vigorous even in its youth and under none too favorable circumstances, as we learn from the following graphic extract from a letter written by one who was a member of the Club in that early period: "It seems like yesterday that the Club met for the first time at 442 North Mary Street, which was our first club house. Harbaugh was then only an eating club. There was good motherly Mrs. Hollinger; and Andrew, the waiter, who would persist in wearing that old dirty red sweater when serving the meals and could not be persuaded to put on the white coat which the Club provided. And who of the old boys has forgotten the days of anxiety, the conferences, the reports, the neat calculation which preceded our blooming into a full-fledged house-club? The old house at the corner of Mary and James

Streets would no doubt be considered shabby head-quarters for the Harbaugh of today, but we thought it mighty fine then.

"And then the fellows,—staunch, true Harbaugh men, every one of them: 'Calypso' Dotterer, our small but mighty President, who smiled but seldom, and then only at the follies of those who were not so wise as himself; 'Pop' Ginder, of course, who earnestly but unsuccessfully tried to steer 'Bill' Jones into the right path; 'Bobby' Edris, the 'cut-up,' and Elmer Leinbach, his guardian angel; and 'Georgie' Ely, who sometimes had a moustache, and sometimes didn't. And then there were 'Jakey' Zehring, the cackling midget; and 'Tommy' Kressley, than whom no better fellow ever lived; and 'Shif' Shiffer, who was in love and out again before you could crack your fingers. All these are staid(?), sober(?) ministers now. It can hardly be believed. I almost forgot to mention Bucher, my old 'chummy,' who is now devoting himself to teaching the young Chinese mind how to shoot. George Missell intended to be a minister too, but changed his mind before it was too late, married the lady of his choice, and, at last reports, was away out West. Poor 'Jakey' Bitner has passed over the river,—the only member of Harbaugh, with the exception of one 'Billy' Koehler, who has died since Harbaugh was organized more than fifteen years ago. And, again, there were Hower; Deyhoff,

who didn't like soup; Brillhart; Heafner, who was related to the brewer and proud of it; 'Sammy' Whitmore; Leach, the human anaconda; Meyer; Whitehead, with a white head; Bright; Fahrenbach; Winkleblech; and a lot more whose names are almost forgotten. That was 'some' Harbaugh!"

But, despite the healthful relations so forcefully pictured in this enthusiastic reminiscence of the "good old days," discontent with the narrow limits of the organization was quick to manifest itself; indeed, the memories of the foregoing letter concern themselves not so much with the Harbaugh of the first five academic years as with the Club of larger outlook and wider service which was established in 1905. A new constitution, adopted on May 8 of that year, transformed the eating club into a truly social secret organization.

What hardships this change entailed, and with what lofty purpose and cheerful resolve they were endured is told in the following letter: "Well I remember, as will all Harbaugh men who were in College or Seminary on April 1, 1905, the taking of the step that bound us closer and gave us the foundation to build the organization which we have today (1915). I recall the carrying of trunks, the unloading of furniture, the arranging of tables and chairs, the sacrifices, and finally, the feeling of ownership that was ours when we gathered that memor-



able evening in our new quarters at 448 West James Street.

"It might be well to inquire what the spirit of Harbaugh was ten years ago, — what caused such men as Dotterer, our worthy President, Misell, our Treasurer, Bready, Bucher, Zehring, et al., Seminarians,—in fact, the whole membership of our boarding club, to talk, think, yea, verily, eat 'Club-house' and 'Fraternal Organization.' It surely was not convenience and an easy life; it was not pecuniary gain, and money was a big item with many of us, as more than one was spending his own earnings. We certainly knew all the inconveniences, financial and physical, we would necessarily be subjected to by this move. Our worthy Treasurer visited many furniture houses, and found that, even by stretching our pocket-books and our credit, together with the credit of those of the Faculty who were good enough to vouch for us, our furniture must be very meagre. Matting for the floors, even for the parlor, and chairs which proved to be of the poorest, with a study table for each room, was all we could offer ourselves in exchange for the comfortable, well-furnished rooms we then occupied. We also knew of the additional work, such as firing a heater, sweeping, cleaning, and washing windows that would be our lot. Did we hesitate? The present existence of our organization speaks for itself.

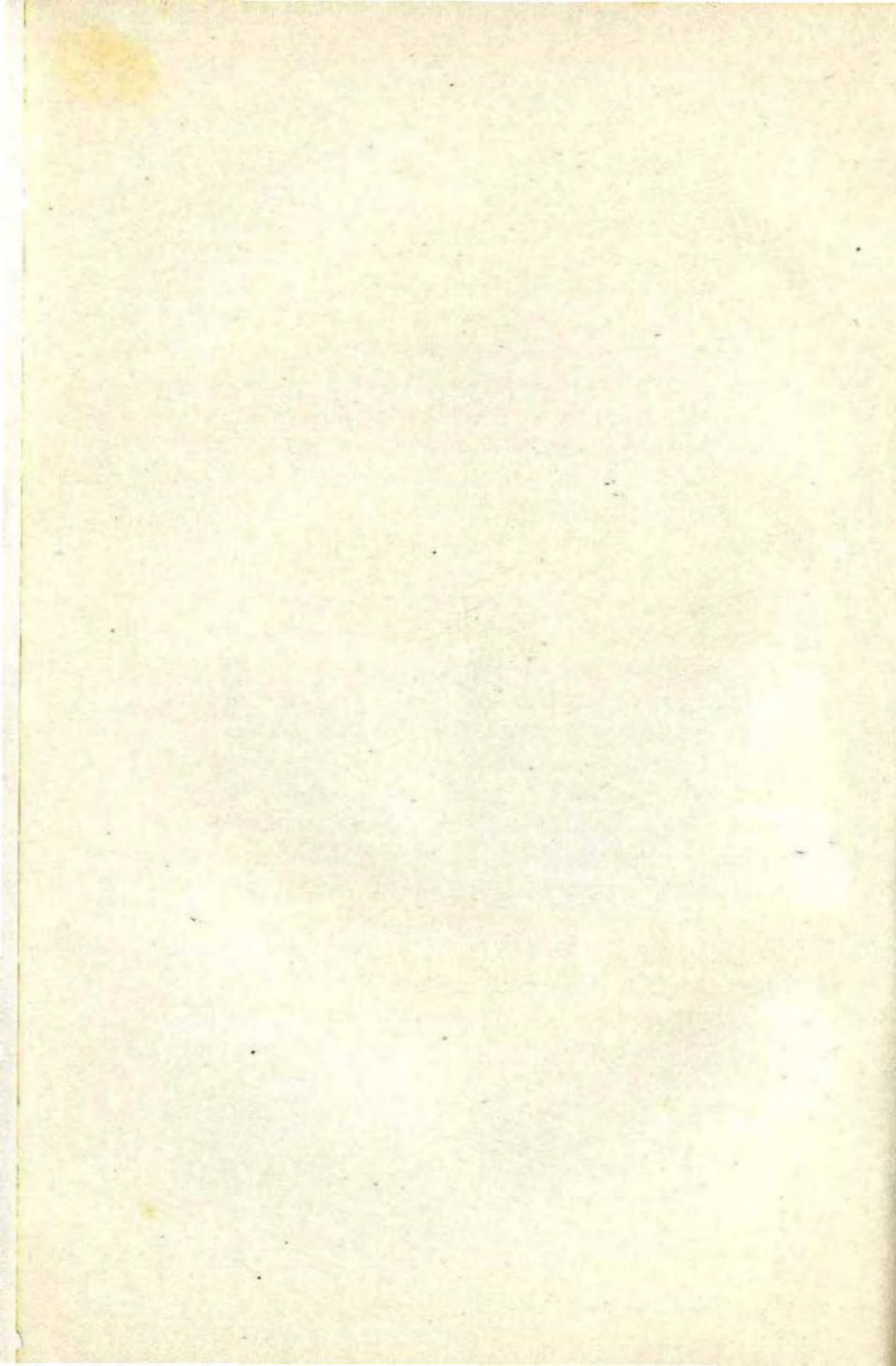
"This was the spirit that moved Harbaugh

ten years ago,—the spirit to withstand individual discomforts so that we could enjoy the society and fellowship of our brothers; the desire to give our beloved College one more organization, and one that we believed would fill a want in her social activities. She then had, as now, many organizations, both clubs and fraternities. Some of us, before the forming of our own organization, had the opportunity of joining one or the other of these; but all of us felt that there was something wanting in them, for most of their members thought more of their club than of college, scholarship, or literary society. We wished for an organization that would not cause us to forget what we came to Lancaster for, but would foster in us a desire for those things and aid us in getting what F. and M. afforded; an organization that would make us good, loyal F. and M. men, abounding in college spirit, to which it would add the social fellowship that a fraternal club offers. This is the want we were trying to fill. This is the spirit of self-sacrifice that our members had. We flatter ourselves that during the years 1905, 1906, and 1907, our Club filled the bill and our members had the organization they desired."

The object of the Club as it was reorganized in 1905 was not merely "to provide board and a home for its members," but also "to promote a spirit of good fellowship among them and to advance the interests of the College." Hereto-







fore, Harbaugh had been rather selfishly interested mainly in securing "boarding and room at reasonable rates," but thenceforth she was to subordinate cheap living to social culture and loyalty to the larger institution of which she fully recognized herself a part. Not that Harbaugh men had formerly forgotten their individual duty to the College, but now they set about as an organization consciously and deliberately to further the interests of their Alma Mater. In the words of an alumnus, "Our motto was, *College, Literary Society, Club*, and lastly, *Individual*."

It was not long after the inauguration of what might be called the era of social culture and collective loyalty to the College that the desire for legal recognition began to find expression; and on May 24, 1909, the organization was chartered under the laws of Pennsylvania in the Lancaster County courts. The granting of the charter marked the beginning of a sense of closer solidarity, and the history of the Club since that time is a story of rapid development and progress.

Significant of the enlarging vision of Harbaugh men was the creation, in the fall of 1911, of the *Harbaugh Periodical*, a quarterly magazine which proved a very effective means for the maintenance of keen interest in the welfare of the Club on the part not only of active members but of alumni as well. An editorial in the

first issue, dated October, 1911, states thus the objects of the publication: "(1) to disseminate such Club and collegiate news as shall be of interest to alumni; and (2) to keep in closer touch with the alumni in order thus to strengthen and make vital the bond of brotherhood already existing."

The career of the *Periodical* was highly successful and satisfactory. Social events like the annual house party or banquet, and special matters such as the fraternity question, were brought to the attention of the alumni and discussed largely through its pages. Now and again poems, or alumni letters more important or interesting than usual found their way into its columns. The paper was frequently given spice by original quibs and jests, which were college humor par excellence.

That the *Periodical* was a welcome visitor to alumni was often attested in the letters of appreciation sent by them to the active members. "Undoubtedly," wrote one, "it is a little sheet of big value, cementing together Club and alumni by its 'periodical' reminders." "Allow me," said another, "to congratulate the staff on getting out such a fine paper. It may not be of so much interest to you who are daily associated with all the happenings of the Club, but it certainly brings a great deal of pleasure to us who are removed from the family circle but are in



this way kept in touch with what you are doing there."

While the paper was at first so irregular with regard to time of publication that it was dubbed by the Club wits "The Spasmodical," the year 1913-14 brought measures of reform; and thenceforth those who expected it in the last ten days of October, December, March and May, were seldom disappointed. Another improvement worthy of mention was the initiation in the spring of 1916 of the custom of making the May issue a banquet number containing all the speeches delivered at the yearly banquet. Since these speeches were generally the quintessence of Harbaugh wit, wisdom, and idealism, they were read with great delight by the absent members, and with pleasant memories by those who had the good fortune to attend the festivities.

The financial management of the *Periodical* was comparatively easy. It was soon seen that the original subscription price of sixty cents was inadequate to defray expenses. Accordingly, in June, 1912, it was increased to seventy-five. The paper occasionally found itself in debt, not so much because of the lack of hearty alumni co-operation as because of the careless or indifferent business methods of the staff. A quick response was almost invariably accorded by the alumni to any systematic and determined effort to secure the payment of subscriptions.

Although the adoption of a new constitution in 1905 and the chartering of the organization four years later widened the outlook of the Club and assured unity within the ranks of the active membership, those who paid reverence to the Harbaugh of the past and whose interest comprehended the old defenders of the Harbaugh ideal as well as the new, began in 1913-14 to feel that there was something lacking in the plan of organization. For, once a man had been graduated from the College and had left the immediate environs of the Club, the only ties that bound him to his former home were those of personal friendship and common ideals of character and of life. Alumni had no direct share in the administration of the Club, since there existed no channel through which they might definitely bring their experiences and influences to bear upon its life. It was therefore proposed that a reorganization be effected which should encourage a more intimate co-operation between active members and alumni. A new constitution, embodying the changes suggested by the sponsors of the movement for a "Greater Harbaugh," was framed in the spring of 1914 and adopted at the alumni meeting in June.

In addition to the "Junior" officers elected under the old plan, the improved constitution provided for a Grand Senior President and a Grand Senior Secretary-Treasurer. The Grand Senior officers were to be elected conjointly by



the active and alumni members at the time of the Commencement reunion. Nominations were required to be made one year before elections. The duties of these alumni officers were thus defined: "The Grand Senior President shall preside at all alumni meetings and at all joint meetings of alumni and active members. He shall represent the Club in its external relations and act as its chief executive officer. The Grand Senior Secretary-Treasurer shall keep a record of the names and addresses of all members, active and alumni; shall keep a record of the minutes of alumni meetings and of joint meetings of alumni and active members; and shall attend to the alumni correspondence. He shall also have charge of all funds not immediately connected with the local administration, and shall make annual reports of the financial condition of the Club."

The more general unity and the larger purposes of the new regime are well expressed in the constitution: "The object of this organization shall be to provide a home for her members, to perpetuate friendship, encourage culture, promote patriotism, foster college spirit, and cement social ties amongst her members throughout the world." At the time of its origin the Club strove "to procure boarding and room at reasonable rates and to promote the spirit of good fellowship." When, in 1905, it became a real fraternal organization, those who



reframed the constitution did not forget to add that one of the objects of the Club was "to advance the interests of the College." And with the last epoch-making step in the rise and growth of Harbaugh, a fitting climax for this historical unfolding was achieved when the writers of the constitution made it a purpose of the organization "to promote patriotism" and to "cement social ties amongst her members throughout the world." First, the self view; then, the college view; and,—crown of all, the world-view.

That the more inclusive organization was not a mere name is evidenced by the fact that on May 3, 1917, nine Harbaugh men met to form a Western Harbaugh Alumni Association. Most of them had been graduated from college a decade or more before, and their interest in Harbaugh cannot be charged to personal friendship. It was a realization of what Harbaugh had meant and was still meaning to them, as well as a desire to make possible the enjoyment of the Club's benefits by future generations that led these loyal alumni to band themselves together. They felt that "Greater Harbaugh" was a fact; that they were active members of the organization; and that the best way to fulfill their obligations as active members was to form an association at whose meetings they might discuss ways and means for the upbuilding of the Club. Had it not been for the coming of the

Fraternity, many similar associations would doubtless have been formed.

Indicative of the foresight and progressive disposition of Harbaugh was the movement looking toward the purchase of a Club home. The first intimation that such a movement was on foot is found in the minutes of the regular meeting held on November 5, 1908, which inform us that "by motion it was decided that a committee be appointed to look into the matter of establishing a fund for a permanent Club home." Little, however, seems to have come of the motion; and it is not until March 6, 1911, that the question is again referred to in this laconic style: "It was decided that the surplus of \$2.30 from the bowling party receipts be paid into the Building Fund."

At the alumni meeting of June 8, 1915, the Secretary-Treasurer of "Greater Harbaugh" was instructed "to receive all monies for the Harbaugh Building Fund, and to select some reliable Lancaster Trust Company or National Bank for the deposit of each \$300 contributed." A resolution was also passed that if no house were needed the Fund should be devoted to educational purposes, preference to be given to those of Harbaugh descent.

Definite and effective action was finally taken in the early part of 1917. According to the plan adopted, the entire sum for which it was thought a suitable home could be purchased was divided



into non-interest bearing shares of \$25 each. Provision was made for payment by installments at the rate of \$5 a year. This was a method both systematic and safe; systematic, because the names of all contributors with the amounts of their contributions were necessarily kept on file; and safe, because each contributor would hold a share of the property as security for his investment.

As a result of efforts put forth by active members, as well as by the Grand Senior Secretary-Treasurer, the *Periodical* of November, 1917, was able to announce that the total amount of the pledges received had reached \$1100. By May, 1918, \$220 of this sum had been collected and invested in Liberty Bonds or War-Savings Certificate Stamps.

This investment, together with the whole-hearted response given by the sons of Harbaugh to the call of their country during 1917 and 1918, proved that the patriotism of which the framers of the constitution spoke was more than a meaningless phrase. Late in 1917, out of a total membership of about 270, many of whom were disqualified by age, thirty men were in the war service of the United States, and others were making preparations to enlist. Harbaugh's interpretation of Loyalty was supremely unselfish, and here she proclaimed to the world that she meant to be loyal "to the last full measure of devotion," to the end that



she might aid in healing the wounds of all humanity by the cleansing and renovating power of international Love and Honor.

1917-18 became thus a highly significant year in the history of the Harbaugh Club. In it the House Fund campaign accomplished its first great success; a large number of the members of Harbaugh enlisted in the battle against German autocracy; and the year was now to be made memorable by yet another event of profound import. December 15, 1917, marked the passing of the local organization and ushered in a national Greek fraternity. It is an interesting coincidence that a little more than four months later, on April 27, 1918, the Franklin Club, which was also composed originally of a goodly number of "Mixed Pickles," was installed as the Nu Chapter of the Sigma Pi National Fraternity.

The fraternity question had intermittently claimed the attention of Harbaugh men ever since 1912, when it was first favorably discussed. The Delta Tau Delta, the Alpha Sigma Phi, and the Sigma Alpha Epsilon received consideration in turn. At last, on October 15, 1917, a motion was carried to petition for membership in the Lambda Chi Alpha; and just two months later, the ambitions of those who desired to join a Greek letter fraternity were splendidly realized in the ceremonies initiating

them as the Alpha-Theta Zeta (chapter) of the Lambda Chi Alpha Fraternity.

While Lambda Chi Alpha is a comparatively young organization, it has forty Zetas scattered throughout the country. Most of the chapters are found at large institutions, and it is a tribute to the commendable character of Franklin and Marshall as well as to the high standing of Harbaugh that a Zeta was established at Lancaster.

The expansion of the Fraternity has been rather rapid, but its chapters are all excellent organizations. The fears of some of the older Harbaugh alumni that the Club could not join a fraternity without irreparable hurt to her ideals, seem to have been ill-founded. In the Christian stamp of its beautiful ideals Lambda Chi Alpha is a second Harbaugh. And, in any event, whether the spiritual aspirations and democratic principles of old Harbaugh will be preserved depends more on the character of the men admitted into the Zeta than on the nature of the organization. The superior social and even material advantages of sane fraternity life need no argument, and the majority of Harbaugh men are confident that they can carry into the greater field of usefulness which they have entered the same "Harbaugh spirit" that glorified the history of the Club in her noble past.

After this rather cursory review of the



gradual expansion of Harbaugh, it becomes the pleasurable duty of the historian to present a more intimate picture of her daily life, a more detailed account of her achievements, and a deeper analysis of her purposes.

No other organization at Franklin and Marshall College upheld so consistently as the Harbaugh Club a worthy standard of scholarship. Harbaugh men never forgot that, however necessary and desirable are the athletic and social activities of an institution of learning, its primary purpose is mental culture. No amount of athletic prowess or social finesse could, in their opinion, atone for failure in the classroom. New members were always encouraged to serious study, and one of the requirements of admission was membership in either the Goethean or the Diognothian Literary Society. It was but natural, therefore, that when the College authorities, in 1914-15, determined the relative scholastic standing of the clubs and fraternities then associated with Franklin and Marshall, Harbaugh topped the list with an average of 79.6 per cent., leading by 4 per cent. her nearest rival. The Club did not yield first place to another organization until the spring of 1918, after it had become a fraternity. Then the Marshall Club, which had long cast jealous eyes upon her sister, succeeded by the narrow margin of 1.5 per cent. in compelling her to accept second honors.



Nor were the scholastic victories of the Cherry Red and Sky Blue confined to the classroom. In the Literary Societies and on the staffs of the College periodicals Harbaugh proved likewise loyal to the highest ideals of service and efficiency. Most of the members drifted into the Goethean Society, partly because a large number of them came of German stock and were therefore attracted to an institution that did honor to Goethe, and partly because the Society had always been composed largely of non-fraternity men. The Diognothian Society, which boasted a majority of those who were allied with the various fraternities of the College, had naturally less attraction for the men of Harbaugh.

The fact that membership in a literary society was compulsory does not in any way indicate an unwillingness on the part of the Club men to engage in literary society activities. Those of the organization that did not at some time during their college careers hold office in one or the other of the Societies or secure prominent places on the anniversary programs were few indeed. Harbaugh men were distinguished, also, for their share in the debating and oratorical contests, both inter-Society and inter-collegiate.

Letters from alumni expressing their high appreciation of the large debt they owe to their work in the Societies frequently found their way to the Club-house. One of these, written

by J. Frank Bucher, now of Hunan, China, merits reproduction. "I am forwarding to you through my sister, Miss Mary Bucher, a block and gavel, which I ask the Goethean members of the Club kindly to present to the Goethean Literary Society in my name. I offer this as a slight token of my appreciation of the value of my membership in the Society. I have always felt that there was nothing in my four years' work at F. and M. that did me more good than my part in the Society's programs. Certainly I would consider my course very incomplete without it. Many a time I have been thankful for my practice in speaking and parliamentary usage. Surely the man who goes through College without putting in four years of hard work in one of the Literary Societies must come out of College somewhat lopsided.

"The block and gavel are made of lao nan muh (old lan muh), a sort of sandal wood, or at least having an odor on the order of sandal wood. It is, perhaps, the most highly prized wood we have. It is only after it is old that it gets the deep brown color so greatly valued. I should think from fifty to one hundred years the probable length of time since the tree from which this block and gavel were made was cut down. All kinds of wood are getting increasingly scarce, and in a few years lao nan muh may be unobtainable.

"The wild rose design was drawn by Mrs.

Bucher on paper and then sent to a carving shop on the street. The actual making of the block and gavel was done by our regular carpenter with hatchet, saw, and plane. The Chinese can turn wood, but I can see he did not use a turning lathe. So the block and gavel are hand-worked throughout. I did not know what the flower of the Goethean Society was, and as I was afraid the carver could not carve Goethe and the sun I decided on an old favorite of ours, the wild rose. I hope the Goetheans will like it as well as we do."

With regard to Harbaugh's service on the staffs of the College periodicals, it is especially remarkable that for three years in succession, from 1911 to 1914, the Editors-in-chief of the *College Student* were our own Rentz, Birinyi, and "Pope" Hartzell. And when, in 1915, the *College Student* and the *F. and M. Weekly* were incorporated in the *Student Weekly*, F. D. Wentzel, who was chosen to head the enterprise and conducted it with ability and success, was proud to call himself a son of Harbaugh.

The literary ability displayed by Club members in connection with the College periodicals was no less evident in other fields. The William Uhler Hensel Prize Memorial, established in 1914-15, was instrumental in heaping new honors on their heads. In the spring of 1916 the first prize, a gold medal bearing the heads of Franklin and of Marshall, was awarded to F. D.



Wentzel for writing the best essay on "The Novels of S. Wier Mitchell", and the second prize, a silver replica of the first, was presented to Landis Doner, who wrote the most deserving criticism of Helen Martin's "Tillie, the Menno-nite Maid." In 1917, J. D. Wentzel won the silver medal for the best essay on William Vaughn Moody's "The Great Divide."

It may not be amiss to refer here to the excellent literary character of the Initiation Ritual. It is couched in such graceful language that it is worthy of the pen of a poet; and its stately sentences, rolling on with the triumphant and majestic rise and fall of the ocean, would compel the approval of the most exacting rhetorician. It puts the sacred spirit of Love, Honor, and Loyalty into words so simple and beautiful that a child might understand and appreciate them. It will always stand, therefore, not only as the embodiment of holy ideals, but also as a fitting monument to Harbaugh's recognition of what constitutes good literature.

It is worthy of remark that Harbaugh men carried into the Theological Seminary the same interest and ability in literary composition as was manifest in their college years. The historian singles out merely a few instances that came within his own observation.

In the Jacob Y. Dietz essay contest of 1912, the second prize of \$40 was awarded to Addison H. Groff, Sem. '13. The Schaff Prize in Church

History of \$100 was for two successive years the happy possession of members of Harbaugh. In 1914 the Prize fell to Leonard L. Leh; and in 1915, to Daniel J. Wetzel. Harbaugh has in her theological members two strong reasons for honest pride: it is an irrefutable proof of the unselfishness of her spirit that a large percentage of her membership chose the unprofitable calling of the Christian ministry; and it is eloquent testimony to her emphasis on the need and desirability of a sterling standard of scholarship, that her alumni in the Seminary did not forget that their first duty in an educational institution was to study with zeal and efficiency.

Although Harbaugh rightly placed chief emphasis on study, she was broad-minded enough to recognize also the just claims of athletics. As a matter of course, the best athletes were usually attracted to the fraternities, but that did not prevent the Club from showing her loyalty to the College on the base-ball diamond, the gridiron, the basket-ball floor, and the tennis court. It may deserve particular mention that in 1914, when the Blue and White eleven defeated the University of Pennsylvania for the first time in a score of years, Teske, a brother in Harbaugh, was playing right guard and contributing materially to the favorable issue of the game.

"We are glad to say that the Harbaugh Club is thoroughly representative of the College ac-

tivities." So wrote the Editors of the *Periodical* in the issue of November, 1911; and so might the Editors in other years have written without fear of contradiction. Besides taking a prominent part in the work of the Literary Societies, Harbaugh men served conspicuously on the Glee and Mandolin Clubs. They proved also that they were not lacking in histrionic ability, for a fair number of them were members of the Green Room Club, and they were to no small degree responsible for its various successes. Many were friends of "Dicky" Scheidt and did acceptable work in the Porter Scientific Society. Even the Eleutharians, "a semi-secret philosophical association," boasted members from the ranks of Harbaugh and called them its profoundest thinkers. The Y. M. C. A. at Franklin and Marshall never wielded any marked influence in student life, but such religious activities as did exist had the enthusiastic support of the Club.

One of the characteristics of Harbaugh that may, we think, be said to have most distinguished her from her contemporaries, was the atmosphere of high morality which she maintained. Drunkenness, cursing, and sexual perverseness, vices that sometimes evoked merely an approving smile in other organizations, called forth from the devotees of Love, Honor, and Loyalty nothing but contempt and condemnation. Harbaugh men were sober, reverent,



and clean. Some of them, of course, became at times "gloriously drunk"; there were those who found it difficult not to make their speech emphatic by occasionally calling on Thor or Jaw-veh; and a few, perhaps, were excessively given to the worship of Venus. Club opinion, however, condemned instead of indulging those of its members who failed in cultivating a morality worthy of the name.

If Harbaugh men put into practice among themselves the principles of honor, they were no less insistent on upholding them in the larger relationships of college life. Their habitual stand for justice naturally made them eager supporters of the Honor System in examinations which was put into effect in 1914. "It is no small credit to our fellows," says the January, 1914, *Periodical*, "to be recognized in College as men who purpose to do all their work honestly and pass or fail on their own merit. While this spirit dominates the Club we need not fear for her welfare. It is due to the efforts of one of her men that the System was proposed and recommended by the Board of Trustees."

"Think of the Club's function," exclaims an alumnus while exhorting the active members to bestir themselves for the preservation and perpetuation of Harbaugh. "Is it merely a soup house? Is it only a lodging joint,—a roof to keep off the rain? If so, let us take the charter out and jump on it. Every one of us

will shout 'No!' in the teeth of such an insinuation. The Club, we believe, is an organized association for mutual friendship and development, and for the generation and direction of the *noblest impulses* of college life."

Such an unfaltering adherence to worthy thought and conduct as was characteristic of Harbaugh hardly tended toward making her popular among the students of the College. But this was in their sight no cause for discouragement. "I sincerely hope," wrote an alumnus who had been but one year within the halls of the Club, "that good old Harbaugh will continue to flourish and to stand, as she always has stood, for what she has conscientiously thought to be right. Harbaugh is perhaps, in one sense, not popular at F. and M. I mean by 'not popular' not made a 'fuss over' by those fellows who are unable to look *down deep* into things but only see the glare of the surface. I am very thankful that it is not popular in that sense; for that would mean the sacrifice of ideals temporarily to please the masses, and we want Harbaugh to continue to stand for ideals that are above such pettiness. Naturally, the leadership of the Club falls into the hands of the upper classmen; but even though you are a Freshman or a Sophomore, don't forget that first of all you are a man. As such, you play an important part in the great plan of the universe; and you must therefore stand, in the

Club and out of the Club, for manly principles."

The part which the Seminarists played in the maintenance of a clean and noble club atmosphere can hardly be overestimated. If the younger element in the Club were sometimes tempted to do violence to the high standards of the organization, it was the firm hand and the wise counsel of the older Seminarists that restrained them. In fact, no history of Harbaugh that seeks to do justice to all the forces that directed her life constantly toward the highest and the best, can fail to note the large importance of the influence wielded by the members who were students in the Theological Seminary.

The sons of Harbaugh were workers and fostered a lofty spirit of morality, but they were by no means grinds or old fogies. Some, indeed, may have typified the pietistic, emaciated book-worm of forgotten days, but they formed a very small minority. The Club as a whole was not so narrow and provincial that it failed to acknowledge the need in college life of legitimate social diversion. Mark the appreciation of the value of social education in the following letter, written by one of the older alumni. "I cannot help but say for the benefit of the undergraduate that college life involves a great deal more than the studying of textbooks and the attendance on recitations. There is a social side that means as much, and in some cases more in later life, that can be gained only



by associations and activities such as are promoted by an institution that stands for the things for which Harbaugh stands. Bookworms may find a place in the world, but, after all, it is the well-developed, all-around man who meets with the greatest success and gets the most out of life.

"When I was in College, I little realized what Harbaugh was doing for me and did not nearly enough appreciate. The farther I get away from my graduation, the more do I feel myself indebted to the good old Club and the fellows I there met and contended with in joke, argument, and game; and I cannot wish you anything else than the greatest of prosperity and success in the continuation of that spirit which was prevalent then and which has made the Club what it is today."

Reading may give us wide knowledge and deep learning, but if it leaves us boors, incapable of the social ease and grace which distinguishes those who know men as well as books, we are still far removed from what is comprehended by the word education. The ideal college club strikes the happy balance between the intellectual and the social, and Harbaugh endeavored to approximate the ideal. Even if some of those who left her family circle may not have been much at home in society, they knew their social defects; and with the rudiments of good manners in their possession, they were pre-

pared to develop from "Bachelors of Society" into "Masters of Society." At any rate, college graduates are never honored with a degree higher than that of Bachelor unless they are willing to take post-graduate courses. Angularities of individual character and temperament cannot be *wished* away; they must be *worn* away. In the words of one who helped to mould Harbaugh in her youth, "Just as pebbles on the beach become smooth and round only after being rubbed and ground against their fellows, so boys and young men can be rounded and polished only by *attrition*."

Besides the constant association of the Club-house, in which Pedro and Pinochle figured largely, numerous social functions brought to the men of Harbaugh both pleasure and social culture. The "smokers" scattered throughout the year, with their hearty songs, funny stories, and splendid speeches, were ever a source of joy and delight. Then there were the annual house party, Thanksgiving dinner, and bowling party, at which the sex exclusiveness of the Club was thrown aside and the fair daughters of Lancaster made the house merry with their presence and their smiles. And, beginning in the spring of 1916, a "stag" gathering to which everybody looked forward with happy thought and watering mouth was "Doner's Feed." The *Periodical* thus expatiates on the first occasion of the Feed: "The members of Harbaugh

walked on Sunday, November 7, to the home of Landis Doner, '18, about five miles from Lancaster on the Strassburg pike, where they were treated to an excellent dinner by Mr. Doner's parents. There never was a dinner like it! Turkey, cranberry sauce, peas, ice cream,—well, just twenty or more varieties of food! Little wonder that one man was obliged to leave the table before the meal was over, and that every man, even 'Ebby' of the class of 1914, held his paunch after dinner to preserve his physical integrity. But everybody recovered and wished he could go to the trough a second time."

Finally, the greatest and most important social event of the year,—the Club banquet. Who does not look back with yearning to that solemn, inspiring assembly of the men of Harbaugh, old and young? It was the hour set apart for reminiscence, when Harbaugh became meditative and reflective; when her glorious past of sacrifice and service passed in review before her eyes and thrilled her sons with the splendor of it all. It was the hour of consecration, when every man who cherished Love, Honor, and Loyalty, pledged anew his allegiance and swore within his breast that in the Club and in the wider world he would prove true to that holy trinity of virtues. And it was the hour of preparation, when, in the light of her past, Harbaugh girt herself to face the future



with confidence in the promise of greater and greater achievement. The effect of a banquet on those whose good fortune it was to be present is thus described by one of the Editors of the *Periodical*: "We fail sometimes to realize what Harbaugh is until we attend one of its annual banquets. Here we are given time for reflection, and we become conscious of the tremendously beneficial influence our Club is exerting upon the college community of which it constitutes an important part, as well as upon the lives of its individual members. In the humdrum routine of daily life, Club ideals, Club traditions, and Club history are usually far from our thoughts. Unconsciously we weave into the fabric of our souls those rare virtues which have been in the past and still are the life and the spirit, the pride and the glory of Harbaugh; and when we sit down to feast with Club brothers of past and present and begin to meditate on Club life, we are amazed to see how the invisible *spirit* of Harbaugh has moulded our characters and shaped our destinies."

If any person were to think that Harbaugh, because she stressed some of the sterner principles of life, was lacking in fun and humor, he would be quickly disillusioned by wading through the rich store of laughter treasured up in the records of the Club. He ought particularly to acquaint himself with the multitude of nondescript leagues and societies that sprang

up within the organization, and that had no other justification for existence than the wit they stimulated and the smiles they provoked. The names of most of them are self-explanatory. There were the "Society for the Prevention of Vice in the City," which appeared as early as 1898; the "Masticators of the Rag" and the "Carnivori" of 1900; and, later, the "Midnight Crew," which made unholy inroads upon the peaceful slumbers of the uninitiate. Few will fail to remember the "Piperheitsick Club," membership in which was conditioned on one's ability to eject saliva; or the "Slobbergast Hierarchy," whose "incense pot" was a burnished spittoon; or the "Holey Rollers," with their "holey" urn forever weighted with the pennies that the members were obliged to drop at every oath that escaped their lips. And among the more recent, who is a stranger to the "Association of Immoral Philosophy," the "Ancient Order of Guttersnipes," the "White Carnations," and the "Purity League?"

To enlarge upon the *Slobbergast Hierarchy* will afford a more intimate insight into the spirit and purpose of these organizations in general. The *Hierarchy* is selected, not because it is more important than the others, but because it may be considered typical and is one of the few leagues that have left a written record of their "creeds."

The aim of the Slobbergasts is stated thus:

"He who desires to chew tobacco under the banner of the Slobbergasts and to serve only Nicotine and the Pope, his vicar on earth, shall, after a solemn vow binding him to perpetual chewing, set this thought before his mind,—that he is part of a society founded for the purpose of providing for the mastication of the sacred weed, and for the propagation of the Faith through public preaching and spitting, and particularly through the training of the young and ignorant."

When one of the members of the Hierarchy failed to live up to its chewing requirements, a severe bull of excommunication was issued, couched in the following mock-heroic words: "Because of the non-performance of duties such as the keeping of the shrine, the attendance upon mass, and the rigid maintenance of the high qualifications of a true and noble Slobbergast, to wit, chewing tobacco and spitting over the chin, S. V. Rohrbaugh, chinslobberer, is hereby proclaimed a heretic. And since, despite repeated warnings from the Pope, he persists obstinately and perversely in maintaining his heretical opinions, so that all abominable and dishonorable persons do abhor him as one mad or possessed by a demon, we declare and make known that the said S. V. Rohrbaugh shall hereafter be held and esteemed by each and all of us a limb cut off from the Slobbergast Hier-



archy, a refractory schismatic and a manifest apostate.

"And we publicly attest by these letters that we order and command each and all of you as you owe fidelity to us and the unholy Hierarchy, and as you would escape the penalties of the crime of treason, namely, the ban and overban of the Pope; the forfeiture of all regalia,—tobaccoes both chewing and smoking; the loss of the loafing privileges of the Vatican, vulgarly called the second floor front; we command you in the name of his majesty Pope Slobbergast, to refuse to give the aforesaid S. V. Rohrbaugh hospitality, drink, or tobacco of any description. No one shall by word or deed, secretly or openly, succor or assist him by counsel or help; but in whatever place any of you shall meet him, you are directed to proceed against him; if you have force sufficient, you shall take him prisoner and secure him in a closed cuspidor; and you shall deliver him, or cause him to be delivered into the relentless hands of the most holy Hierarchy.

"In like manner you shall proceed against his friends and emulators, against all who follow his example with regard to loafing in the Vatican and removing chewing and smoking tobacco therefrom. And the property of these you shall treat in the following manner: you shall attack and overthrow its possessors, wrest their property from them, and transfer it to

your own custody and uses; and no one shall in any manner hinder or impede these measures unless the owner shall abandon his unrighteous way and secure papal absolution.

"And in order that all this may be done and credit given to this document we have sealed it with our hierarchial seal, affixed in our hierarchial dominions on the eleventh day of February, in the fifth month of our reign over all those who are abominable and despicable in the sight of total abstainers.

OLIVER I, *Pope Slobbergast*

T. H. EBERSOLE, *Cardinal Past Grand Slobberer*

C. L. ROHRBAUGH, *Archbishop Grand Slobberer*

H. A. FOX, *Priest Grand Spitterette.*"

And the jocose spirit of such good-natured banter and such impossible philosophy was not at all peculiar to these leagues and societies; it enlivened and made merry the whole life of the Club. The man who could leave Harbaugh with a sour, pessimistic disposition must have been callous indeed to the wholesome cheerfulness that permeated the atmosphere of his club life.

The manner in which Harbaugh alumni are taking their places in the world's affairs occasions no surprise to those who know the Club's exalted standards of work and study. A large percentage of them are successful in the professions of the ministry, law, medicine, and teaching. Oscar Stoudt, ex-'17, is an instructor in the North Japan College, Sendai, Japan. J.

Frank Bucher, '03, has for some years been serving as the director of the China Missions schools of the Reformed Church at Shenchowfu, Hunan, China. A book of poems written by F. D. Wentzel, '16, has recently been published. The "Student Weekly," in its issue of October, 1917, says of it: "Announcements have just been received of the publication by the Stratford Company of Boston, of 'To the Dogmatist and Other Poems' by Fred D. Wentzel. Mr. Wentzel, whose home is at Stony Creek Mills, Berks County, is now teaching in the Schuylkill Seminary, Reading, Pa." The Stratford Company in its announcement says: "Mr. Wentzel is a poet whose work first attracted attention through our college anthology. His poetry is that of the searcher, the skeptic who sees in this world much that needs explanation. And wherever he sees injustice he is fearless to point his finger at it. He is not, however, a preacher, but a seer; instead of laying down narrow maxims for the guidance of all, he is broad-visioned enough to see that each of us has it in him to catch some glimpse of the truth, however different may be our methods in seeking it."

J. H. Fahrenbach, '09, is Superintendent of the Natural Bridge National Forest of 500,000 acres in Virginia, a Trustee of Roanoke College, Salem, Va., and horticultural expert for Washington and Lee. C. C. Witmer, '12, is located



as a representative of the United Brethren Church at San Fernando, Union, Phillipine Isands. He is now Business Manager of the *Evangel Press*, and expects soon to be transferred to the Union Theological Seminary in Manila as a teacher of Church History.

But the visible achievements of her sons do not constitute the real greatness of the Harbaugh Club. We should seek for her true worth rather in the realm of the invisible spirit. She served well her college and the men who came within her uplifting influence because from her birth she was dedicated to the eternal principles of right. She taught her members the power of Love, the beauty of Honor, and the grandeur of Loyalty; and herein lies her most potent claim to greatness. She came not to be ministered unto, but to minister and to make her life a blessing to many.

An interpretation of the *spirit* that Harbaugh breathed into her children was offered by I. George Nace, '15, in a speech delivered at the banquet of February 25, 1916. We quote freely: "There are certain characteristics of Harbaugh, certain principles, certain virtues we want to have above all. They are Love, Honor, and Loyalty. If I were to state in a word what force it is that binds us together eternally in the bonds of Harbaugh, I would say Love. What is Love? In our Initiation Ritual we call it a power mysterious, mighty and yet gentle, a 'tie

which binds our hearts in fraternal bonds, makes us brethren, and causes us to live in unity of heart.' No better and more comprehensive words could be used to express the meaning of that 'Great Word.' Love,—that mysterious power that permeates our daily life as we associate with each other in our rooms, around our tables, in our studies, and in our leisure hours. Love,—that dynamic magnet that has brought back to us tonight our alumni brethren. Love,—that infinite something that causes us to think of each other and to wish that we could see each other when many miles are between us. Love,—that star, shining with steady and lustrous ray, which makes the thorny path of college life the road to strength and knowledge and success. Without this power in our daily routine at college and in the world our lives would indeed be dark and gloomy. Under all God's heavens there is no room so desolate as that from which love has withdrawn its shining presence. We are continually inspired and stimulated by this 'gentle power' in the lives of our brethren. Such inspiration is the highest service of love. Hamilton Wright Mabie says, 'Life fulfills itself in love, and in loving becomes divine and immortal.'

"Honor, the second virtue, what is it? Again I refer to our Ritual. There we call it a power dwelling within, not seen by eye nor fathomed

by mind. We describe it as a 'voice, gentle and yet insistent.' We call it a 'lamp to our feet, keeping us in paths of virtue, guiding us in our distinctions between truth and error, right and wrong.' Someone has said, 'Honor is the soul's instinctive love of the good, the true, the commendable; the soul's instinctive scorn of the mean, the base, the vile.' The first essential element of honor is a fine respect for one's own body, mind, and soul, the inward reverence of a man toward his own person. Another necessary element of honor is a certain courage to think, to speak, and to do the true thing without counting the cost. A few words on honor toward our work, toward our Club brothers and friends, and toward the Club as a whole will not be amiss.

"We are here to prepare ourselves for the work of the world. If we desire to become the world's best workers we must do real, hard work right here. It ought, therefore, to be a matter of honor with every man to do his level best, not with haste and imperfection, but with steadiness and perfection. We cannot afford to loaf and to be dishonorable in our club and college life, and then expect to be the opposite in our after life. Has the effect of dishonor in work on the part of any member of our Club ever occurred to you? What right has any one of us to be proud of Harbaugh Club if the Club has reason to be ashamed of him? Only as



there is a coalescence of the honor of the Club and the honor of each individual member shall we have stability, unity, and durability for both.

"Not only in work, but also in one's relation to his club brothers and friends does the honor of a gentleman come to light. It manifests itself in regard for the feelings and rights and opinions of others. A fellow who willingly inflicts pain upon his brother does not have honor. A fellow who is mean in his arguments with his friends does not have honor. A fellow who takes an unfair advantage of his brother in any deal, even in a game of cards, does not have honor. Honor shows itself in absolute frankness to everyone. It involves fidelity and reverence.

"The question of honor is also involved in a member's relation to the common welfare and good of the Club. Here is the danger of the brother who is so wrapped up in his own personal development that he fails to see his relation to the Club as a whole. Only educated selfishness can be the result of such an attitude. The honor of a brother shrivels as he is wrapped up only in himself. If we do not get the social point of view here how can we help to solve the great social problems of the world when we enter upon our life's work? Is there any honor in getting all out of a club that you possibly can, and then when the Club—your own Club, could reap some real benefit from

your being here, in having no time or inclination to offer it your services in return?

"Loyalty, the third virtue,—what is it? Our Ritual calls it a power, a mystery, but I shall call it a spirit that rules the lives of men. One need but look across the Atlantic to see a perfect revelation of this spirit of loyalty. The man who gives his life's brain and blood in the trenches on the battlefields of Europe is a living embodiment of unstinted devotion to country and to duty. The urge of loyalty keeps the lighthouse tender burning his light through all the nights and storms of the years. The heroism of loyalty has caused countless martyrs to die for their faith. The patience of loyalty moves mothers and fathers to labor ceaselessly for their homes and their children. I pray that as brothers in Harbaugh we may not fail to respond to the call for loyal devotion to the colors and symbols of our Club. May Loyalty continue to be 'the bond which unites us in eternal fellowship, and makes us unselfishly and immovably true.' "

There could hardly be a more appropriate conclusion to a history of the Harbaugh Club than the toast on "Brotherhood" which was given also at the 1916 banquet by the Reverend A. Fred Rentz, '12. It is universal in conception, for it considers Harbaugh, not as a mere local organization existing for the advancement of the selfish interests of its members, but

as an important part of the world movement toward the Ideal. And it recognizes the noteworthy fact that, though we may print for human eyes the external history of the Club,—her coming, her growth, and her passing; the history of her inner life,—the story of the benign influence of her unseen spirit, will be recorded only in the Book of Life, whose historian is God. We print the speech in full.

“All of human life and history represents stages in the development of the noblest things in the character of man. All *war* is merely murder which does not in some form serve civilization. All *industry* is merely selfishness if the shuttle does not weave into the fabric of prosperity a strand of the finer qualities of the human heart. All *education* is mechanical and lifeless which does not work out in the soul of the student the true, the beautiful and the good.

“*Civilization* is not civilization, if it does not produce as its principal result men and women who are unselfish, sweet, and truthful.

“It is upon this fundamental truth that the Harbaugh Club is founded. We have taken the best of human conceptions and made them the reason and principle of our existence. Love! Honor! Loyalty! Concentrate all the thought and effort of the past and these three things are the best and final product. It is the vitality and glory of our organization that, taking these for our creed, we have tried to live them out in



our college circles by systematic, organized effort.

"This is why in the brief span of eleven years we have grown so soundly and so splendidly. I do not say that all of us have thought this out, and on well-reasoned conclusions have become members of this organization, but I do say that it is the instinctive recognition of these fundamental truths which is drawing the best young manhood of the College to us.

"The great virtues which we embody in our Ritual we seek to make practical. As I understand this Club, its spirit is unselfishness. We seek to reduce the eternal truths to actual living and doing. We do this by the methods of the time. The principal characteristic of the nineteenth and the twentieth century is organization. Men are banding together; that means brotherhood. Industries are consolidating; that means the application of universal system to business, and in the end makes for industrial peace. So we, as Harbaugh men, obeying the spirit of the times, are organized to fulfill our mission to ourselves and to the College. Even the gospel of the Master can reach the masses of men only through the careful organization of the church.

"Speaking only of the effect upon the college, she would be better off if there were nine such organizations as the Harbaugh Club. Every club or fraternal organization which makes men

live better lives also makes the college live a better life.

"The beginnings of secret orders were in the cause of liberty and had for their purpose the fettering of the hand of tyranny. They began with the close association of the best minds who dared not freely express their thoughts, in order that in the safety of the secret chamber they might have the intellectual freedom denied them in the open. At a period in the world's history when learning itself was treason, the sciences were cultivated and the world's accumulated knowledge was preserved by secret organizations. So while they did not produce free institutions, free institutions were the realization of their original purpose. Thus, organizations like our own, whose foundation stones are love to one another, honor in ourselves, and loyalty to our Alma Mater, are elements of strength in our college life. But where organizations are formed for other purposes, where they become centres of immorality and snobbery, of destruction rather than of human friendship, their very secrecy makes them all the more evil. What an organization needs and what it must have, if it is going to endure, is the habit of calm thinking among its members, a broadness of mental view, a largeness of conception of what life is for, and a realization of its real purpose in the world's work. I think that our organization has that, and therefore it

is a source of strength to our little community. Every other order that does the same is another spring from which flow life-giving and perennial streams of brotherhood.

"No human mind can estimate the far-reaching effects of a single good man's daily deeds among his fellows. The deed does not die with itself. It sets all the universe in motion. It inspires other actions kindred to itself and these in turn produce still others. How much more, then, does a good fraternal organization benefit our college and indeed all humanity? Its work is not the righteous living of a single life. Its labors for the higher things embrace the combined effort of hundreds. Thus it is that no mathematician who ever lived can compute the benefit to mankind wrought by the organization of which we are proud to be a part."



# APPENDIX

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## FORM OF INITIATION

### OF THE

## HARBAUGH CLUB

Adopted September 21, 1905.

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### I.

#### *Obligations.*

You have been regularly elected a member of the Harbaugh Club. Do you, in the presence of God and this assembly, of your own free will and accord, solemnly promise upon your honor as a gentleman, that you will not divulge any of the secrets of this organization, either while a member of the same, or if for any reason your connections with it should be severed, thereafter; that you will obey its constitution and by-laws; and, furthermore, that you will endeavor at all times to promote the welfare and best interests of this organization? If so, answer, "On my honor as a gentleman, I do so promise."

And do you further promise that, so long as you are a student of Franklin and Marshall College or of the Theological Seminary, you will continue to hold your membership in the Harbaugh Club; and that you will refrain from joining any fraternity or boarding club or any other organization, membership in which will cause you to relinquish your membership in the Harbaugh Club? If so, answer, "On my honor as a gentleman, I do so promise."

*Composition of Initiation Team.*

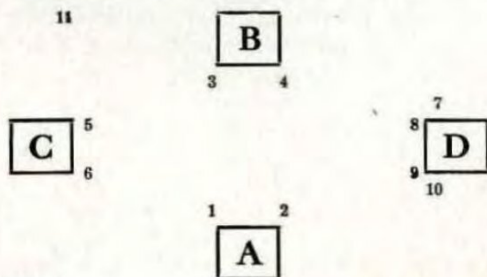
The Initiation Team shall consist of a standing committee to be appointed by the president, who shall act as chairman of the committee. Under the direction of this committee endeavor shall be made to have every member of the Club take part in the initiation. The titles of the Initiation Team shall be: Honorable Grand Master, Honorable Master of the First Mystery, Honorable Master of the Second Mystery, Honorable Master of the Third Mystery, Guard, and Guide.

*Signals.*

There shall be two signals for admittance, a series of knocks and a password, said signals to be announced by the President and to be different each separate evening of initiation.

*Preliminary Directions.*

A suitable room should be arranged for the Initiation as per accompanying diagram:



The decorations should consist of blue and white bunting, club colors, cheese cloth, etc. The Honorable Grand Master, and the Masters

of the First, Second, and Third Mysteries shall be, each and all, attired in scholastic cap and gown.

The Honorable Grand Master shall take his position at A; the Honorable Master of the First Mystery, at B; the Honorable Master of the Second Mystery, at C; and the Honorable Master of the Third Mystery, at D. If possible, they should be seated upon chairs on raised platforms, chair and platform to be appropriately decorated. At the feet of the Honorable Grand Master a number of books should be placed. At positions 1 and 2 the attendants of the Honorable Grand Master shall stand, holding open books in their hands as if ready to present them to the Honorable Grand Master. At positions 3 and 4 the attendants of the Honorable Master of the First Mystery shall be kneeling, clasping hands to represent the idea of Love. At positions 5 and 6 the attendants of the Honorable Master of the Second Mystery shall stand, 5 offering a roll of money to 6, and 6 in the act of indignantly rejecting it; said group to represent the idea of Honor. At positions 7, 8, 9, and 10 the attendants of the Honorable Master of the Third Mystery shall stand; 7 shall stand with bowed head, one hand raised to brow as if in dejection, while 8 shall stand with head erect, with one hand on the shoulder of 7 and facing 7 with a look of sympathy. 7 and 8 shall represent Loyalty in times of distress. 9 and 10 shall stand each with head erect and face smiling; they shall face each other, each having one hand on the shoulder of the other. 9 and 10 shall represent Loyalty in times of prosperity.

The Guard shall take his position at the door



(11). The Guide shall conduct the candidate for initiation. When signal for initiation is given, the lights should be turned as low as possible. Members, before addressing the Initiation Team, should salute with a bow.

*Initiation.*

(The members of the Club having taken their positions as directed by the Honorable Grand Master, the Guide shall present himself at the door with the candidate for initiation, and shall give the first signal by knocking.)

GUARD (Opens door slightly) : Who is this that disturbs the deliberations of our honorable body?

GUIDE (Giving password) : A brother, accompanied by a friend who wishes to be instructed in the mysteries of our honorable body.

GUARD (Closing door and addressing H. G. M.) : Honorable Grand Master, a brother stands at the door, accompanied by a friend who wishes to be instructed in the mysteries of our honorable body.

H. G. M. : Admit the brother with his friend.

(Guard opens door and Guide presents himself with the candidate for initiation. Guard locks door and slowly turns up the light.)

GUIDE (Salutes H. G. M.) : Honorable Grand Master, I wish to present to you a friend who desires to be instructed in the mysteries of our honorable body.

H. G. M. : Present the friend.

GUIDE (Walks across room to a position before H. G. M.) : Honorable Grand Master, Mister (Gives full name of candidate).

H. G. M. : Friend, solemnly and of your own accord, you have taken the vows of our organi-

zation. You are now about to be instructed in the mysteries of our honorable body. Give careful attention to these mysteries as they are expounded to you, for in proportion as you shall live in the spirit of the revelation which shall now be made to you, in that proportion your life shall be manly and upright. You shall develop a lovely character and you shall be loyal to the principles of our organization and bring honor to it. Guide, conduct the friend upon his journey into the realms of mystery.

(Guard turns down light. Guide conducts candidate around room and then proceeds to B. Guard now turns up light.)

GUIDE (Addresses H. M. F. M.): Honorable Master of the First Mystery, by order of the Honorable Grand Master, I present to you a friend who wishes to be instructed in the mysteries of our honorable body.

H. M. F. M. (Addressing candidate): Friend, we greet you. There is a power of which I would tell you,—a power of all powers the mightiest, a power of all powers the gentlest,—in action, at times like the fall of the airy snowflake, and again like the irresistible rush of the mighty avalanche as it crashes down from its hoary bed. In life it is the tie which binds our hearts in fraternal bonds, makes us brethren, and causes us to live in unity of heart. At its crystal fountain we drink the waters of purity and righteousness, and it flows thru our lives as the waters of a healing stream flow thru the arid desert. Upon it the whole universe turns as on an axis; for upon it as a base everything that is good and true must stand. The power of which I speak is love. God is love. And it is only by loving that we approach unto the

divine. To love God is to live in Him, and a life in God is the consummation of all spiritual endeavor. Listen to the words of the great apostle, Saint Paul, as he so beautifully reveals unto us the secret of a lovely life: "Love suffereth long and is kind; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. But now abideth faith, hope, love,—these three; but the greatest of these is love." Heed carefully the mystery which I have revealed to you; let it no longer be a mystery, but make it a part of your very life. As a Brother in Love, I salute you.

(Guard turns down light. Guide proceeds back to H. G. M. in same manner as he left H. G. M. to go to H. M. F. M. Guard turns up light.)

GUIDE: Honorable Grand Master, having obeyed your instructions, I return to you with the friend, who has been instructed in the mysteries of Love, and who returns to you as a Brother in Love.

H. G. M.: Brother in Love, I salute you. Guide, conduct the Brother in Love still further onward in his journey into the realms of mystery.

(Guard lowers light. Guide proceeds as before, stopping at C. Lights on.)

GUIDE: Honorable Master of the Second Mystery, by order of the Honorable Grand Master, I present to you a Brother in Love, who wishes



to be further instructed in the mysteries of our honorable body.

H. M. S. M.: Brother in Love, I salute you. You have been instructed concerning the deepest of all mysteries, Love. There is another mystery, another power that confronts us in the journey of life,—a power that lives within, a power that no eye can see, no mind can fathom. There are times in our journey toward the great Beyond when it becomes necessary to choose between two paths which stretch out before us into the mists of the future. At a hasty glance there seems little choice between them, but there is a voice within us,—a voice gentle, but yet insistent; a voice that cannot be stifled; a voice that will and must be heard; and as we list to that voice our whole manhood rises within us and asserts itself, and we wonder how we could have hesitated in our choice. Indignantly we spurn the wrong and journey on in the way of right and righteousness. There is that within us which acts as a lamp to our feet, keeping us in the paths of virtue, guiding us in our distinctions between truth and error, right and wrong; and revealing to us all that is true and good and altogether lovely. At first it is a small flame, but if it be cherished by us it will become as the noonday sun and our very countenances will glow with that which shineth within. This mysterious power is Honor. Make your life honorable and stand upright before men and God. Brother in Love, as a Brother in Honor, I salute you.

(Guard turns down light. Guide conducts candidate to H. G. M. Lights up.)

GUIDE: Honorable Grand Master, having obeyed your instructions, I return to you with

the friend, who, having been instructed in the mysteries of Love and Honor, now returns to you as a Brother in Love and Honor.

H. G. M.: Brother in Love and Honor, I salute you. Guide, conduct the Brother in Love and Honor still further upon his journey into the realms of mystery.

(Guard turns down light. Guide conducts candidate to station D. Lights up.)

GUIDE (Addresses H. M. T. M.): Honorable Master of the Third Mystery, by order of the Honorable Grand Master, I present to you a Brother in Love and Honor, who wishes to be further instructed in the mysteries of our honorable body.

H. M. T. M.: Brother in Love and Honor, I salute you. You have been instructed concerning the mysteries of Love and Honor. But there is another mystery, a new power, to be revealed to you. Look carefully before you! Yonder there stands a Brother in sorest distress, trouble sits heavy upon his brow; his soul is in the deepest despair. To him every thing is dark and all hope seems lost in the gloom of adversity. But every cloud has its silver lining, and to him also there is a gleam of light in the midst of darkness. He has a friend, and that friend stands true even in the time of gloom and despair. They truly are brothers. Look again! A far different picture. No cloud of sadness here. No despair. All is joy and gladness. The fire of ardent youth rushes through their veins. Their faces glow with health and strength. As true brothers, they share one another's joys, and ever stand each rejoicing in the other's prosperity. Ponder well what you have seen. Remember that the bond which unites us in



eternal fellowship and makes us unselfishly and immovably true is Loyalty! Brother in Love and Honor, I salute you as a Brother in Loyalty.

(Guard turns down light. Guide conducts candidate to H. G. M. Lights up.)

GUIDE: Honorable Grand Master, having obeyed your instructions, I return to you with the friend, who, having been instructed in the mysteries of Love, Honor, and Loyalty, now returns to you as a Brother in Love, Honor, and Loyalty.

H. G. M.: Brother in Love, Honor, and Loyalty, I salute you. You have been instructed in the mysteries of our honorable body. By word and by example, you have been taught the great principles which animate our daily life. Take these lessons into your heart and mind. Make them principles of your own, and live them day by day. Drink deep at the fountain of Love, and make that power the controlling force in your life. Make Honor the guiding star in your journey on the dark and stormy waters of life's sea. And be loyal to yourself and to your brother, not only when the sun of prosperity shines brightly upon you, but even when he passes through the shadow in true Loyalty be found by his side. If we make these principles a part of our nature and manifest them in our every act and conversation, then will our lives be altogether lovely and true and good, and we will be found in one common brotherhood in righteousness and truth. Brother in Love, Honor, and Loyalty, we salute you as a brother in the bonds of Harbaugh.

(Instruction in the secrets of the Club by the H. G. M. Guide illustrates and gives secrets at command of H. G. M.)



H. G. M. : Brethren in the bonds of Harbaugh, extend the hand of fellowship to our new Brother.

(Members of the Club follow lead of Initiation Team and shake hands with the new Brother.)

# CONSTITUTION

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## ARTICLE I

### *Name.*

SECTION 1. This Association shall be known as the Harbaugh Club of Franklin and Marshall College.

## ARTICLE II

### *Motto.*

SECTION 1. Love, Honor, Loyalty.

## ARTICLE III

### *Object.*

SECTION 1. The object of this organization shall be to provide a home for her members, to perpetuate friendship, encourage culture, promote patriotism, foster college spirit, and cement social ties amongst her members throughout the world.

## ARTICLE IV

### *Secrecy.*

SECTION 1. In pursuance of the objects of this organization all her proceedings shall be kept strictly secret.

## ARTICLE V

### *Officers.*

SECTION 1. The officers of the Club shall be: Grand Senior President, Junior President, Junior Vice-President, Grand Senior Secretary-Treasurer, Junior Secretary, Junior Treasurer, Editor of the Club Periodical, a Board of Trustees, and such others as the Club may provide.

## ARTICLE VI

*Duties of Officers.*

SECTION 1. The Grand Senior President shall preside at all alumni meetings and at all joint meetings of alumni and active members. He shall represent the Club in its external relations and act as its chief executive officer.

SEC. 2. The Grand Senior Secretary-Treasurer shall keep a record of the names and addresses of all members, active and alumni, shall keep a record of the minutes of alumni meetings and of joint meetings of alumni and active members, and shall attend to the alumni correspondence. He shall also have charge of all funds not immediately connected with the local administration, and shall make annual reports of the financial condition of the Club.

SEC. 3. The Junior President shall preside at all meetings of the active membership, appoint all their committees, install their officers, and preside at joint meetings in the absence of the Grand Senior President.

SEC. 4. The Junior Vice-President shall assume the duties of the Junior President in case of the latter's absence. He shall also serve as general overseer of the Club house.

SEC. 5. The Junior Secretary shall keep a record of all regular and special meetings of the active membership, and shall attend to their correspondence.

SEC. 6. The Junior Treasurer shall have charge of all funds connected with the local administration, shall lay and collect such levies as the local organization may order, and pay all orders that it may grant. He shall present a



report to the Club at the second meeting of every month.

SEC. 7. The Trustees shall be the official custodians of the Club property.

SEC. 8. Additional duties may be imposed upon any of the officers by the action of the Club.

#### ARTICLE VII

##### *Rotation of Officers.*

SECTION 1. The rotation of office shall be in the order as named in Art. V.

#### ARTICLE VIII

##### *Eligibility and Standing.*

SECTION 1. Any student of Franklin and Marshall College, or of the Theological Seminary at Lancaster, who has a good moral character, may be admitted to membership in the Club by a unanimous vote of the active members.

SEC. 2. Such members as are students in the College or the Seminary shall be called *active members*; such members as are no longer students in the College or Seminary shall be called *alumni members*.

#### ARTICLE IX

##### *Expulsion.*

SECTION 1. If the conduct of any active member has become objectionable to the Club, charges having been preferred against him by the Junior Vice-President and sustained by the action of the Club, he shall be admonished by the Junior President, or may be expelled by a two-thirds vote of the active members.

## ARTICLE X

*Amendments.*

SECTION 1. This Constitution may be amended by a two-thirds majority of the active membership and a two-thirds majority of such of the alumni members who vote.

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BY-LAWS

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## ARTICLE I

*Election of Officers.*

SECTION 1. The Grand Senior President and the Grand Senior Secretary-Treasurer shall be elected for a term of three years by the alumni and active members in joint session at the commencement reunion. Nominations shall be made at the commencement reunion one year before election, and published in the Club periodical.

SEC. 2. The Junior President, Junior Vice-President, Junior Secretary, Junior Treasurer, and the Editor of the Club periodical, shall be elected for a term of one year, by the active members, said election to take place at the last regular meeting in April, unless otherwise provided for by special action of the Club.

SEC. 3. The Trustees shall be elected by the active members at the said last meeting in April, for a term of three years, two to be elected each year.

SEC. 4. Two notices of election for Senior officers shall be given in the Club periodical before such election. Notice of election for other officers shall be given at the regular meeting of the Club one week prior to the said election.

SEC. 5. Elections shall be conducted by three tellers, appointed by the presiding officer.

SEC. 6. Election of officers shall be by secret ballot.

SEC. 7. A majority vote shall constitute election to office.

SEC. 8. In matters where they have a voice, alumni members shall be permitted to vote by proxy.

## ARTICLE II

### *Admission to Membership.*

SECTION 1. Any member may present the name of an applicant for membership.

SEC. 2. The application shall be presented to the Club at least one week before the time when the vote shall be taken, unless special action to the contrary is taken by the Club.

SEC. 3. In the election of new members, each member of the Club shall vote by answering "Yea" or "Nay" in response to his name.

SEC. 4. A unanimous vote of the active members is necessary to constitute an election.

## ARTICLE III

### *Initiation Fee.*

SECTION 1. Each new member, within two weeks of his initiation, shall pay into the Club Treasury an initiation fee of Ten Dollars, or such other amount as the Club may provide for.

## ARTICLE IV

### *Installation of Officers.*

SECTION 1. No form of installment is to be used in the case of the Senior officers and of the



Trustees, but these shall assume their respective offices upon receipt of notice of their election from either the retiring Grand Senior Secretary-Treasurer, or from the acting Junior Secretary, as the case may be.

SEC. 2. In the case of the other officers, the retiring Junior President shall exact the following promise: "Do you sincerely promise faithfully to execute the duties of the office to which you have been elected? If so, answer, 'I do so promise.'" Upon an affirmative answer, the President shall say: "You will now assume the duties of the office to which you have been elected."

#### ARTICLE V

##### *Special House Dues.*

SECTION 1. All active members of the Club, not rooming in the Club house, shall pay a special annual fee into the Club Treasury of Five Dollars, or such other amount as the Club may provide for.

#### ARTICLE VI

##### *Payment of Monies.*

SECTION 1. Active members of the Club shall pay into the Club Treasury all levies for rent, board, or other purposes that may be laid by the Club.

SEC. 2. Active members who have been excused by the Club from rooming in the Club house or boarding at the Club table shall not be required to pay levies of rent or board, as the case may be.

SEC. 3. No member, at any time, shall owe to the Club Treasury any bill of more than four

weeks' standing, unless given permission by special action of the Club.

## ARTICLE VII

### *Publications.*

SECTION 1. The Club shall publish a literary organ, to appear periodically at such intervals as may be determined at the beginning of each volume.

SEC. 2. This publication shall be in the hands of an Editor-in-Chief, who shall be elected from the Senior Class of the active membership, and shall serve without compensation.

SEC. 3. The Grand Senior Secretary-Treasurer shall serve as assistant to the Editor-in-Chief in such matters as concerns the whole organization, active and alumni.

SEC. 4. Assistant editors from the active membership shall be provided by the Club according as it deems such necessary.

## ARTICLE VIII

### *Club Library.*

SECTION 1. The Club Library shall be under the care of the staff of the Club periodical.

SEC. 2. This staff shall keep an index of all the books in the said library, and shall see to it that the books are properly shelved and readily accessible.

OLIVER R. HARTZEL,  
L. LEONARD LEH,  
A. FRED RENTZ,

*Committee.*

## REGISTER OF OFFICERS

### *Senators*

1912-13 A. L. Grove	1915-16 F. D. Wentzel
1913-14 O. R. Hartzell	1916-17 A. W. Lick
1914-15 T. H. Ebersole	1917-18 { W. E. Moorehead Landis Doner

### OFFICERS OF "GREATER HARBAUGH"

#### *Grand Senior President*

1915-16 B. F. Winkleblech (pro tem.)
1916-17 D. B. Kraybill

#### *Grand Senior Secretary-Treasurer*

1915-16 A. L. Grove (pro tem.)
1916-17 A. L. Grove

### PERIODICAL STAFFS

<i>Editor-in-Chief</i>	<i>Assistant Editor</i>	<i>Business Manager</i>
	1911-12	
C. E. Thomas	C. C. Witmer	Louis M. Smith
	W. O. Heckman	
	1912-13	
A. L. Grove	O. R. Hartzell	G. O. Stoler
	1913-14	
O. R. Hartzell	W. Dunn Black	Frank Teske
	1914-15	
W. Dunn Black	F. D. Wentzel	A. W. Lick
	1915-16	
F. D. Wentzel	R. E. Starr	W. E. Moorehead
	1916-17	
R. E. Starr	W. E. Moorehead	P. A. Mueller
	1917-18	
P. A. Mueller	C. S. Hildebrand	H. B. Kraybill
L. C. Lightner		W. D. Wentzel



## THE HARBAUGH CLUB

71

*Trustees*

1909-10	1912-13	1915-16
W. F. Ginder	John C. Bright	H. H. Whitehead
A. W. Barley	H. A. Shiffer	N. H. Corman
H. H. Whitehead	O. S. Hartman	H. C. Seitz
J. W. Zehring	W. R. Jones	A. L. Grove
Ray Dotterer	A. W. Barley	L. L. Leh
C. C. Meyer	D. F. Dunn	D. J. Wetzel
1910-11	1913-14	1916-17
W. F. Ginder	O. S. Hartman	H. C. Seitz
A. W. Barley	W. R. Jones	A. L. Grove
H. H. Whitehead	A. W. Barley	L. L. Leh
J. W. Zehring	D. F. Dunn	D. J. Wetzel
John C. Bright	H. H. Whitehead	O. S. Hartman
H. A. Shiffer	N. H. Corman	B. F. Winkleblech
1911-12	1914-15	1917-18
W. F. Ginder	A. W. Barley	L. L. Leh
A. W. Barley	D. F. Dunn	D. J. Wetzel
John C. Bright	H. H. Whitehead	O. S. Hartman
H. A. Shiffer	N. H. Corman	B. F. Winkleblech
O. S. Hartman	H. C. Seitz	D. B. Kraybill
W. R. Jones	A. L. Grove	A. L. Grove

*Presidents*

1893	L. Allen Sangree
1893-94	L. Allen Sangree
1894-95	Edwin M. Hartman
1895-96	Sam Stein
1896-97	R. M. Kern
1897-98	M. D. High
1898-99	C. H. Remsberg
1899-00	C. M. Delong
1900-01	G. L. Thomas
1901-02	C. L. Noss
1902-03	Oliver Strunk
1903-04	G. M. Brillhart

*Treasurers*

"Joe" Bowman
Wilson S. Hartzell
Wilson S. Hartzell
Jimmie Sheetz
Jimmie Sheetz
F. B. Shaffer
F. B. Shaffer
C. L. Noss
E. Ziegler
E. T. Rhodes
C. E. Seitz
S. H. Whitmore

*Presidents*

1904-05	Ray Dotterer
1905-06	Ray Dotterer
1906-07	H. H. Whitehead
1907-08	John C. Bright
1908-09	J. H. Fahrenbach
1909-10	N. H. Corman
1910-11	D. B. Kraybill
1911-12	David Dunn
1912-13	R. B. McClay
1913-14	W. O. Heckman
1914-15	E. R. Corman
1915-16	F. C. Crouse
1916-17	R. L. Herbst
1917-18	Russell J. Ruff

*Vice-Presidents*

1898-99	F. P. Miller
1900-01	F. Beam
1901-02	W. B. Koehler
1902-03	G. M. Brillhart
1903-04	E. A. Hower
1904-05	H. H. Whitehead
1905-06	H. H. Whitehead
1906-07	John C. Bright
1907-08	J. H. Fahrenbach
1908-09	C. F. Zimmerman
1909-10	W. P. Stamm
1910-11	A. F. Rentz
1911-12	A. L. Grove
1912-13	W. O. Heckman
1913-14	E. R. Corman
1914-15	F. C. Crouse
1915-16	R. L. Herbst
1916-17	Russell J. Ruff
1917-18	H. D. Althouse

*Treasurers*

George Missel
George Missel
Carl G. Leech
C. C. Meyer
B. F. Winkleblech
J. F. Troupe
H. C. Seitz
R. H. McClay
R. H. McClay
Arthur Fox
I. G. Nace
P. N. Fox
Allen R. Hartzell
A. D. Smith

*Secretaries*

E. A. Ziegler
C. D. Mell
T. M. Kressley
S. H. Whitmore
C. C. Meyer
George Missel
R. E. Grove
N. H. Corman
J. F. Troupe
M. M. Alexander
A. L. Grove
C. W. Jones
W. Dunn Black
Frank Teske
Jasper Brown and
R. L. Herbst
L. C. Lightner
J. W. Corman
L. R. Lutz

## 1894 Business Manager, "Billy" Neikirk

<i>Market Man</i>	<i>Groceryman</i>	<i>Meat Com.</i>
1893 "Jimmie" Lantz	"Caesar" Main	A. H. High
1893-94 S. H. Stein	J. K. Adams	Christopher Noss
1894-95 S. H. Stein	J. K. Adams	J. Perry Ratzel
1895-96 G. H. Stein	John Keller	G. H. Stein
1896-97 J. W. Albertson	A. F. Gilbert	John Keller
1897-98 I. H. Delong	C. L. Noss	F. P. Miller
1898-99 E. C. Nagle	E. D. Bright	F. P. Miller
1899-00 W. B. Koehler	J. N. Blatt	C. N. Wenrich
1900-01 T. Kressley	A. Weaver	
1901-02 J. W. Zehring	C. E. Seitz	
1902-03 Guy Bready	J. F. Bitner	
1903-04 W. F. Ginder	H. M. Heafner	
1904-05 W. F. Ginder	J. C. Bright	
1905-06 W. F. Ginder	J. C. Bright	
1906-07 W. F. Ginder	J. C. Bright	
1907-08 J. G. Rossman	W. R. McClellan	
1908-09 J. G. Rossman	C. F. Zimmerman	
1909-10 N. H. Corman	H. C. Seitz	
1910-11 J. H. Dorman	H. C. Seitz	
1911-12 J. H. Dorman		
1917-18 J. D. Wentzel		
	W. D. Wentzel, Assistant	
	A. D. Smith, Second Assistant	

*Odd Committees*

Dainties .....	1893	"Peter" Brown
Bread .....	1894-95	R. F. Main
	1895-96	R. F. Main
	1896-97	R. F. Main
	1897-98	J. E. Sheetz
	1898-99	E. T. Rhodes
	1899-00	E. T. Rhodes
Toothpick .....	1895-96	Jake Wagenhurst
	1896-97	C. L. Noss



	1897-98 E. C. Nagle
	1898-99 J. N. Blatt
	1899-00 J. A. Hollinger
Milk .....	1895-96 R. M. Kern
	1896-97 I. H. Delong
	1897-98 C. H. Remsberg
Ice .....	1895-96 M. D. High
	1896-97 M. D. High
	1897-98 E. T. Rhodes
	1898-99 W. B. Koehler
	1899-00 J. M. Shaeffer
Fire .....	1895-96 S. J. Hartman

*Members*

Adams, John K., '96	Bright, J. C., '99
Albertson, John W., '97	Bright, T. J., '03
Alexander, Merle Meredith, '12	Bright, R. M., '13
Arnold, H. C., '21	Brillhart, G. M., '04
Althouse, H. D., '19	Brown, Jasper, ex-'17
Barley, Arthur W., '07	Brown, Paul, '93
Baker, Stanley C., '17	Brown, Silas, '93
Beam, Franklin G., '04	Brubaker, W. M., '05
Benchoff, R. E., '07	Bucher, J. Frank, '03
Benson, H. K., '99	Calm, Arthur, ex-'19
Bickel, Thomas L., '95	Cleaver, W. G., '96
Birinyi, Louis, '13	Conant, Henry A., '09
Bitner, J. F., '04	Corman, John W., ex-'19
Black, W. Dunn, '15	Corman, E. Roy, '15
Blatt, J. N., '01	Corman, Nathan H., '10
Bollinger, T. P., '98	Cremer, E. A., '96
Bolton, M. F., '15	Crouse, Foster C., '16
Bowman, J. H., '93	Crow, Harvey I., '92
Brackbill, Moses H., '13	Dayhoff, L. D., '05
Bready, Guy P., '03	Dehoff, J. E., '94
Bright, E. D., '08	DeLong, C. M., '00
	DeLong, I. H., '98

Doner, Landis, '18	Heafner, H. M., '06
Dorman, James Heber, '12	Heller, G. C., '98
Dotterer, Ray H., '06	Herbst, Rene L., '17
Dunn, David F., '11	Harnish, W. K., '96
Early, Robert H., '17	Herman, T. T., '94
Ebersole, Tillman H., '15	High, A. H., ex-'94
Edris, Robert S., '05	High, M. D., '98
Edwards, W. M., '03	Hildebrand, C. S., '20
Egan, James, '14	Hoffman, M. C., '04
Ely, George K., '03	Hollinger, Andy, '03
Ewing, T. F., '05	Hollinger, J. A., '03
Fahrenbach, John H., '09	Horn, Norman L., '05
Faust, A. K., '97	Houck, "Billy," '93
Forry, John W., '15	Hower, E. A., '04
Fox, H. Arthur, '14	Hullhorst, F. C., '92
Fox, J. T., '98	Jones, C. Wade, ex-'14
Fox, Paul N., '16	Jones, William R., '09
Fraunfelter, Edgar D., '10	Kalbach, E. W., '95
Gilbert, A. F., '98	Keller, John Henry, '98
Ginder, William F., '06	Keller, J. A., '20
Graeff, A. D., '20	Kern, R. M., '97
Groff, Addison H., '10	Kline, William N., '10
Grove, A. L., '13	Koehler, W. B., '00
Grove, Roscoe E., '09	Kraybill, David B., '11
Haring, Walter N., ex-'19	Kraybill, H. B., ex-'19
Hartman, Edwin M., '95	Kreider, H. R., '98
Hartman, George, '95	Kresge, E. F., '98
Hartman, Oliver S., '08	Kressley, Thomas M., '03
Hartman, S. J., '97	Lampe, A. V., '02
Hartz, H. E., '01	Lantz, E. Douglass, '94
Hartzell, Allen R., '17	Laubach, E. H., '93
Hartzell, Oliver R., '14	Leach, Carl H., '08
Hartzell, Robert R., '12	Leinbach, F. G., '04
Hartzell, Walter R., '08	Leinbach, Francis B., ex-'18
Hartzell, Wilson S., '96	Lenzinger, J. A., '92
Hay, Ellis S., '91	Leh, Leonard L., '11
Heckman, Wm. O., '14	Lick, Alton W., '17

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|--------------------------|------------------------------|
| Lightner, Lynn C., '18   | Ruff, R. J., '18             |
| Long, W. F., '97         | Sangree, L. Allen, '94       |
| Lutz, L. R., '20         | Saylor, Evans, '93           |
| Lutz, William, '20       | Schaeffer, J. M., '01        |
| MacLay, R. B., '13       | Schaeffer, O. S., '01        |
| MacLay, R. H., '13       | Schucker, M. G., '01         |
| Main, R. F., '94         | Schweitzer, Martin W., '94   |
| Manwiller, H. A., '97    | Seitz, E. C., '03            |
| McClellan, W. R., '09    | Seitz, Frederick Curtis, '95 |
| Mell, C. D., '02         | Seitz, James Stewart, '13    |
| Mengel, J. M., '01       | Seitz, Henry C., '11         |
| Meyer, C. C., '08        | Sensing, C. A., '07          |
| Meyer, J. D., '97        | Shaffer, F. B., '99          |
| Miller, F. P., '99       | Sheetz, Jacob B., '09        |
| Misel, George, '06       | Sheetz, J. E., '97           |
| Mohr, C. A., '96         | Shiffer, Horace A., '07      |
| Moorehead, W. E., ex-'18 | Shook, J. G., '12            |
| Moyer, Frank, '93        | Shroyer, G. R., '03          |
| Mueller, P. A., ex-'18   | Shroyer, E. K., '03          |
| Nace, A. F., '94         | Smith, A. D., '18            |
| Nace, I. G., '15         | Smith, H. N., '96            |
| Nagle, E. C., '99        | Smith, Jim, '97              |
| Neagley, S. M., '11      | Smith, L. M., '13            |
| Neikirk, W. H., '94      | Smith, W. Scott, '17         |
| Noss, Charles L., '00    | Snyder, J. L. K., '06        |
| Noss, Christopher, '88   | Speicher, J. A., '11         |
| Oswald, J. O., '99       | Spessard, C. Ivan, '98       |
| Pugh, W. C., '09         | Spotts, G. W., '01           |
| Ratzell, J. P., '96      | Stamm, Wm. Penrose, '11      |
| Reed, R. F., '96         | Starr, R. E., '17            |
| Remsberg, C. H., '99     | Stein, G. H., '98            |
| Rentz, A. F., '12        | Stein, J. R., '93            |
| Rhodes, E. T., '99       | Stein, Samuel H., '96        |
| Rohrbaugh, Claude, '15   | Stick, E. W., '04            |
| Rohrbaugh, S. V., ex-'17 | Stick, H. W., '01            |
| Rossman, J. G., '08      | Stofflet, J. H., '86         |
| Rossman, Pealer, '19     | Stoler, George W., '15       |



Stottlemeyer, C. U., '03	Wentzel, F. D., '16
Stoudt, L. F., '02	Wentzel, J. D., '18
Stoudt, O. M., ex-'17	Wentzel, W. D., '19
Strunk, O. R., '03	Wetzel, D. J., '12
Teske, F. W., '16	Whitehead, H. H., '07
Thomas, C. C., '15	Whitmore, S. W., '05
Thomas, C. E., '12	Winkleblech, B. F., '09
Thomas, G. L., '01	Witmer, C. C., '12
Troupe, J. F., '11	Witmer, R. G., '18
Ulrich, I. J., '00	Wohlsen, Peter N., ex-'09
Wagenhurst, J. N., '93	Workman, W. M., '07
Waltersdorf, Maurice C., '16	Zehring, J. W., '02
Weaver, A. P., '02	Ziegler, C. A., '03
Weaver, W. R., '02	Ziegler, E. A., '02
Wenrich, C. N., '02	Zimmerman, Clarence F., '10
Wentling, J. P., '02	Zimmerman, J. L., '09

*Honorary Members*

Baker, Dr. Harry T.	Harbaugh, Lynn
Hull, Dr. George F.	

*Miscellaneous Statistics*

Club Motto—*Love, Honor and Loyalty*

Adopted Sept. 21, 1905

Club Pin selected October 22, 1906

<i>Club Homes</i>	<i>Occupied</i>	<i>Cooks</i>
Fredericks & Mary Sts.	1893	
	to	
Lemon & Mary Sts.	1900	Mrs. Hollinger
442 N. Mary Street	1900	Mrs. Hollinger
535 N. Mary Street	1903	Mrs. Allwine
448 W. James Street	1905	Mrs. Allwine
351 Charlotte Street	1910	Mrs. Huber
536 W. James Street	1913	Mrs. Huber
		Mrs. Petri
		Mrs. Kinaley

