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Allegheny College

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BY PEOIDENT W. H. CRAWFORD, D. D.

Dr. Crawford chose for his text the words found in Ephesians, sixth chapter and fourteenth verse, "We wrestle not against flesh and blood," and his theme was "The Opposition of Unseen Forces," that first sentence! It was a long struggle before you succeeded in putting your thoughts into words and spoke your mind to those older than you. From cradle to grave the man who would be a man must face opposition and brave difficulties. From cradle to grave the man who would be a man must face opposition and brave difficulties.

"The word wrestle as used here has in it the idea of struggle. It is not the struggle of athletes but the struggle of soldiers. The apostle has in mind the battle well on. Perhaps the meaning will be made clearer if we insert a conjunction and say "We wrestle or struggle, but not against flesh and blood." Here are two pictures: The one represents two armies engaged in battle; one army is Roman; generals on either side are directing their respective forces, the men are trained for war; they are well armed; from boots to helmet they are prepared for the battle; orders are obeyed; shields rattle; swords flash; it is the crisis of the struggle. The second picture represents not two armies, but one. The general is there and the subordinate officers; it is not a dress parade, only one army, but that army going through all the forms of battle; every eye fixed on an enemy but no enemy in sight; struggle heroic and determined; battle cry clear and loud; armor warring off darts of the enemy; swords flashing out the faith, the hope of men bent on victory; no enemy that any eye can see but an army fighting desperately; the battle is a real one; the men are real men; the standard they follow is the banner of the cross, and the commander-in-chief of the forces is King Immanu-el. In these two pictures the apostles would teach the followers of Jesus of Ephesus and teach us that the Christian life is a warfare. The opposition which the Christian must face is not a "flesh and blood" opposition. He cannot see his enemy. The strength of the forces which oppose him cannot be measured as men measure the strength of ordinary armies, so many foot and so many horses. But there is an opposition—an opposition which can only be overcome by those well prepared for the battle. The nature of this opposition and the method by which it may be successfully met are pointed out in this chapter from which the text has been selected. Opposition as such is not peculiar to the Christian. To face an enemy—to be compelled to encounter difficulties—this is the common lot of men. You who are full grown, what a path of struggle has been yours; that first breath! It was the air of a new world entering your body. You who are full grown, what a path of struggle has been yours; that first breath! It was the air of a new world entering your body.
that battle. The supreme question for them is the bread question. It is a comparatively simple thing to carry their dinner pails and lunch baskets. There are millions on our earth who thus walk to their daily tasks. The first great business of their lives is to get bread, to secure shelter. Early and late they must work. Sickness may be in their homes or disease may be eating out their hearts, but they march on with their dinner pails. They work on, they suffer on, till death comes and the battle is over. We who never know what it is to be hungry ought to remember sometimes that there is a great nether population, consisting of our own brothers and sisters, who do not live a single day without being compelled to engage in a struggle which is simply a struggle for existence.

Think of it! From birth to death with one question uppermost—how to provide for the necessities of the body? Think of something worse than that; of large numbers of people falling in the battle, overcome by poverty or by the foul surroundings in which they are forced to live.

It is true that many are exempt from the struggle to supply physical necessities, but they encounter other struggles which are as severe, and which they must overcome if they would possess property. They cannot do it without fighting a stout battle. All about us are men facing the opposition of the body and mind to a strain which neither body nor mind can overcome. It is a strain too great for the body, and a strain to which the person is compelled to submit.

They deny themselves the pleasures of home; they are regarded with sympathy and respect; they are the objects of charity; they are the subject of pity; they are the objects of sympathy.

They deny themselves the pleasures of home; they are regarded as insane. They are the objects of pity; they are the subject of sympathy.

We say sometimes that the poor are not to be pitied because they have no right to be pitied. They have no right to be pitied because they are not worthy of sympathy. They are the objects of sympathy because they have no right to be pitied.

The opposition which Paul saw facing this army, which seemed to be beating the air, consisted of three things: the first was to break down city walls, to create a good stout shield or to cause blood to flow from gaping wounds. The second was that of individual personal pangs, of the destruction of the body or of the mind or of the heart, which only the long, the toil, and the struggle. All these are the enemies of the body and of the mind and of the heart. It is a strange something, not the body which drags down and crushes and mires us. It is not the body which leads us to sell our souls and ruin ourselves for drink or for the freedom of licentiousness.

It is the spirit of forces of evil. It is the spirit of those forces of evil which are forces of good, and the angels and demons, and the saints and sinners.

The real genius after all is the man who knows the laws of life. He who knows the powers of life, the powers of the universe, the powers of the body, the powers of the mind, the powers of the heart, the powers of the soul, and the powers of the spirit.

He who understands the relation of these things is the real genius of life.

There seems to be a plain reference here to the spiritual presences and personalities not human—spiritual presences and personalities not human. There is no such thing as spiritual presences and personalities not human. There are no such things as spiritual presences and personalities not human. There are no such things as spiritual presences and personalities not human.

The plain teaching of the New Testament is that there are powers of evil, principalities unseen, cosmocrats unseen, a power more than ordinary, a power more than ordinary, a power more than ordinary.

It is not strange that many of us have gone too far in that deadly wire, because it is not an object of sight, and foolishly put our hand upon it, the price of our rationality is that we die. The unseen forces are forces of strength. The unseen oppositions of life are the oppositions which we ought most carefully to study.

We say sometimes that we could be good if it were not for these bodies of evil, if it were not for the enticements of the world. It is not the body which drags down and crushes and mires us. It is not the body which leads us to sell ourselves and ruin ourselves for drink or for the freedom of licentiousness.

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in the mind of some one here this morning that unseen forces are more strong forces; that the spirit power back of the wickedness which we see, and the wrong which we see is not to be dreaded. He who has seen the unseen armies will find that he has come to the ferkest struggle of his life. I believe that the unseen enemy will make the common experiences of all of you who have been engaged in such battle when he said, after pointing out the might and power of the unseen man who would be a true man: “The enemy is badness itself. The real fight is with that.” He describes the opposition to be found in the circumstances and conditions with which one is surrounded; his habits; the power of heredity, and then shows how the man who is thoroughly in earnest, at last gets into the heart and centre of life’s battles. Not in his circumstances, not in his habits, not in his heredity, but in himself; in a heart ready to give itself to the worse instead of the better powers of the world. In a soul that loves baseness, frivolity and falseness there lies the real enemy. Oh, the great strength, which comes when that discovery is made! And feeling that now at last the real battle is begun, the man solemnly, solidly settles himself down to the conquest of himself. The army which has carried by storm one fortification after another, and found that it has only gained possession of an outpost more or less insignificant, now sits down before the central citadel and the real battle begins. Then comes the true calling up of all the powers. The man has at last got to the center of his sin and is fighting with himself for his own soul. This was the opposition which Jacob faced when he fought by the brook Jabbok with the angel of Jehovah. This is a part of the opposition which Paul knew to be in that unseen army controlled by principalities, com Cosmocrats of darkness, of darkness and evil. It is an unseen unseen but mighty; treacherous, death-dealing; an army to be feared, an army which must be overcome.

No earnest and thoughtful man can consider the forces of evil as either less strong or less powerful than the powers of evil and rise above the sin which tends to drag me down? There are those who make no attempt to overcome the revelations of life. They forever do the easiest thing. They do not see the right forces which are clear and peace, and they say they did see them they would not attempt to overcome them. They are drosses in our common wrong. They may see the dream of protection than any breastplate. Faith will ward off more threats of the enemy than any shield ever made; for faith will drive its possessor farther into the ranks of an enemy than any Damascene blade. There is deep meaning, I think, in the story of our Lord’s apostle urging the followers of Jesus to get and use all the equipment there is for them. His exhortation— it might almost be called a command— is a clear and ringing call to complete preparation, “Put on the whole armor of God.” Not two or three pieces. We are to take advantage of all that God has for us; be thoroughly furnished. How the church suffers from its poorly equipped members! There are so many lop-sided and ill-built Christians; half-hearted and narrow and deformed. We need a new preaching of the Gospel of well-rounded character. We need fewer weaklings and more stalwarts. Let the weak understand that they may become strong. The church is wounded and humiliated and defeated by her poorly armed members more by her littleness enemies. Oh, that God would help us to see our rusty weapon and our broken armor! The doors of the great army of God are wide open. If we are poorly furnished, the battle is not over. The great trouble is, we do not believe God’s promise; we do not believe God’s promise or God at his word. Here is a man who has a check on the bank. He does not present it; he holds it. He knows that perhaps it is for some other man of his name, or that the paying teller will not know him, or that the bank may be closed. The sensible man would say, “What a fool you are! Go and present your check and get your money.” And what a man of faith would do! “God is able to do exceeding abundantly above all that we ask or think;” but we do not ask Him. We do not trust God. We have been afraid of confidence and the conflict of life we must have faith in God. Here is the secret of strength. It was by faith that Abel offered his offering. Here is the secret of sacrifice. That Enoch was translated, that Abraham looked for a city which had foundations, that Moses chose to suffer in a far more exceeding weight of glory rather than to enjoy the pleasures of sin. All the men who have accomplished most for God and for humanity and for themselves have been of great faith. Read the story of Irenaeus and Crysostum and Augustine, Wycliff and Luther, Calvin and Wesley and Whitefield, and Henry and Adoniram Judson. All were men who believed God. They have moved in great movements in their day. They wrought valiantly because they were “Strong in the strength which God supplies through our faith.”

The man who has faith in God will have faith in the Divine armor; he will have courage in the coming battle; he will have strength for his day. He will stand against the enemy. Faith in God will lead him to believe in prayer. He will fight bravely on trusting in the word of God. He will do what his fellow soldiers could not; if strength fails. If his enemy seems the stronger, then he has one last resource, prayer. Prayer is not for him a senti ment, not one of those objects on which so many set up a reality. It is the soul’s cry, which brings relief in man’s hour of extremity.

Brother man, dost thou know what it is to be confronted by the opposition of unseen forces? Dost thou know what it is to stand by night under the stars and feel that they are fighting against thee and against thy life? Dost thou know what it is to be struck with the thoughts of hell when thou thinkest pure, and suddenly feel the icy fingers of an unseen hand claiming thy manhood? Dost thou know what it is to make good resolutions or promise a dying loved one that thou wouldst lead a noble and true life and afterward find thyself in the mine of foul surroundings, dragged thee it seemed to thee by some evil genius who claimed thy life? Dost thou know what it is when thou hast done all that thou canst to say in despair, “The forces of evil are too strong for me; my strength is gone; I cannot stand; they that are against me are more than they are for me.” If thou hast had any such experience I bring thee glad message this morning. The Divine armor, faith in God and prayer will bring victory for thee. What thou canst do in thy own strength thou canst do in the strength of Jesus of Nazareth. Take him for thy helper. He hath overcome all the powers of evil. He hath broken the bars of death and led captivity captive. He standeth now upon the ruins of death’s fallen empire, a victor over all the enemies which would destroy the manhood that is in man. He hath lifted up his eyes and cast off their hagades and turned the stream of centuries out of its channel. Take the Christ for thy strength and thou shalt have victory.

I would not discourage anyone this morning. I would come with a message of cheer. Life is not all darkness; there are not constant battle; there are pauses and hours of rest, But there are battles which every earnest man and woman must face. They are part of the unseen army of evil forces. I should not be true to myself or true to you if I did not write in large letters on this point this morning a word of warning; the warning is this: Thou must be prepared to meet the unseen enemy. Thou wilt be overcome. I would have you meet the unseen army with God. They shall not overcome us to power on earth or in hell can stand against us to hurt us if we trust in Him,
Many a man has faced enemies fierce and unrelenting saying "Let God be with me and all else against me." He is safe who makes such choice and with whom God has on his side is always in the majority. The better forces of the universe are all pledged to his support. "The earth is the Lord's and the fulness thereof." But where you will find a man courageous enough to reverse that declaration and say, "Let all be for me and I will be against me." Surely no sane man would go out into life with God against him by his own choice.

Oh, thou who wouldst win in the struggle of life! Thou who wouldest fulfill the purposes of God for thee and in thee, accept thy Maker as thy leader and thy guide. Have God on thy side, then let poverty come or waiting sickness, financial troubles or family disgrace. Have God on thy side. No power can harm thee. Dark purposes of brutish man thristing for the blood of his fellows or of black-winged angel breathing foul breath will all fail. Have God on thy side. The present may strike and threaten; power of earth and power of air seem to combine to overcome thee; the future will break with blessings and thou shalt see the overthrow of all thine enemies. Have God on thy side. Thou mayest walk through great tribulations; thou mayest wear upon thy breast the bloody battle scars, but when the day of final review shall come thou shalt stand before the throne of God and the Lamb. There are other days of battle in the joy of victory. Thou wilt count thy tears thy glory, and he who sittheth upon the throne will deliver to thee that which is earthly, sensual and devilish; their death shall be his life. They shall be termed the victories of the dead; they shall be the cry of the men who know their rights, who are true to their own convictions, who have counted the fidelity their everlasting crown. It is ours now to prepare for every battle, to fight bravely when the battle comes. It shall be ours to wear the victor's crown and to be counted in the assembly of those who have "conquered on earth, that they may reign with Jesus." Thou wilt count thy joy as thou countest the glory of thy life, and he who sittith upon the throne will unto you a standard, the Banner of the Cross. "What constitutes a State?" he asks. "First, a tall flag with sides, and turrets crowned Not bays, and broad-armed ports, where, Legends and romance, rich maritime trade; Not started and spangled courts, Where graces flit, where smiles dispense a favor, Where graces flit, where smiles dispense a favor, Where graces flit, where smiles dispense a favor; But men—high minded men—who know their rights, who contend for the sanctity and purity of the soul, who see banner as you would keep your life; let no enemy take it from you. Fold it across your breast as one of the brave boys in that college company folded the flag across his heart. The Banner of the Cross is your hope of defense, your promise of victory, and your pledge of immortality. Let it be the Standard of your life. Fight under it and fight for it; then wilt thy life mean most for yourselves and most for others.

The sermon before the Y. M. C. A. was delivered Sunday evening by Dr. Reed, president of Dickinson College.

His text was: "Study to show thyself approved unto God, a workman needest not to be ashamed." II Timothy, 2:14, theme. "In opening his discourse, President Reed first gave a graphic description of the ceremonies attendant upon the recent launching of the great ship, the "Trent," at the yard of the great company of that city. The shears of the master-cutter were wielded, and a ribbon was held over the water. The honor roll of the company was read, and the names of those who were to receive the honor were announced. The ship was sent into the water, and the company's"
The Coming Age will be an age phenomenal, with respect to aggressive, practical, missionary effort for the conversion of the world, and the re-Christianizing of human society. After destruction of the spiritual monuments of the past one hundred years, the speaker proceeded to discuss the great Christian Sociological movement of the age—the increasing effort of the Church to regain its hold upon the masses; for the furtherance of the Golden Rule as the true law of human development, claiming that if the Church shall rise to the greatness of its opportunity—as it will—then the time will come when men everywhere shall realize that the power that in the early centuries stood so magnificently between the brutal and degrading Paganisms of the world from their seats of power; the power that in later centuries filled the scholarly but brutal and degrading Pagans from the world; the power that in later centuries stood so magnificently between the capacity and greed of the robber barons of the middle ages; and the oppressed and lowly poor; the power of that created free thought in Europe; that the power of that emancipated the human intellect; that since 1837 the existence of the Church is in its alumni. Any classical student knows that the gods of Greece couldn't do a good day's work without running back to Olympus and keeping open house, Sundays included, with nectar on tap. And it's a habit they've kept up to this day, with modifications. And we know it, for the god who presides over this particular shrine of knowledge left some time before the last hard frost and of course was surprised thereby with no winter underwear at hand, being at a summer resort. And all the efforts of her priests, good ones they are too, have failed to make us believe that her image is the goddess herself; for we can tell when the inspiration of her presence is lacking. How-ever, it's the fault of the warm weather, not us.

Once upon a time, a very, very long time ago, there went along upon earth a man and a boy. Now this man was exceeding wise, not in his own estimation but in the opinion of those who knew him. And the boy had felt in his heart that insatiable yearning to know. So as they walked along he asked of the man the names of all strange birds and beasts, and many were his questions as to the wonderful and beautiful things which they saw. And after they had walked more than sixty-nine days, the sun grew warm and heat down upon their heads and the boy became tired of learning. This the man saw and it grieved him much, for their love for each other was great and he desired that the boy should become wise as he and succeed him when his existence ceased. Many were the nights which he pondered. And heat by day and loss of sleep by night made his judgment faulty and he said, "Lo, I will examine my son." And he did, and he did it two times. Yes, more, even three, four, five times. And it made the boy weary, so he said, "I will ask no more questions, nor will I further seek for knowledge, for I am thus made to suffer for it." Now the old man saw this flagging interest, and it wounded him deeply; yes, even unto death. But even before he died the love for the lad for his instructor turned to fear, at times after the old man had roosted him, even to hate, rather fear and awe. And the lad said, "Truly this were no ordinary man. I will worship his image. And he did. So came the serpent and gods.

There's an idea abroad that pie and vacations are American habits. Now our dear old uncle's back is broad enough to bear all these little stances, but do you think, friends, it is giving the old gentleman a square deal to bring them out when he is having so much trouble with those intended to aid him, the law makers? Furthermore, vacations are by no means American. Any classical student knows that the gods of Greece couldn't do a good day's work without running back to Olympus and keeping open house. So it is the desire of THE CAMPUS to bring these wanderers back into the fold, at least to show them a way to get back if they really want to come, and as to the shall we be more than glad to print matter from those who would criticise or praise our college for the love which they bear her.

One of the objections which our honored predecessors, the alumni, have had against the college paper is that it didn't tell enough about their love for each other was great and he desired that the boy should become wise as he and succeed him when his existence ceased. Many were the nights which he pondered. And heat by day and loss of sleep by night made his judgment faulty and he said, "Lo, I will examine my son." And he did, and he did it two times. Yes, more, even three, four, five times. And it made the boy weary, so he said, "I will ask no more questions, nor will I further seek for knowledge, for I am thus made to suffer for it." Now the old man saw this flagging interest, and it wounded him deeply; yes, even unto death. But even before he died the love for the lad for his instructor turned to fear, at times after the old man had roosted him, even to hate, rather fear and awe. And the lad said, "Truly this were no ordinary man. I will worship his image. And he did. So came the serpent and gods.

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There's an idea abroad that pie and vacations are American habits. Now our dear old uncle's back is broad enough to bear all these little stances, but do you think, friends, it is giving the old gentleman a square deal to bring them out when he is having so much trouble with those intended to aid him, the law makers? Furthermore, vacations are by no means American. Any classical student knows that the gods of Greece couldn't do a good day's work without running back to Olympus and keeping open house. So it is the desire of THE CAMPUS to bring these wanderers back into the fold, at least to show them a way to get back if they really want to come, and as to the shall we be more than glad to print matter from those who would criticise or praise our college for the love which they bear her.

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were favorable, extremely so, to some people. But did the athletic spirit in college take on the expected change and become a thing of more than wind life, which sort of queer existence it has had for some time? We would be satisfied with third place and our thirty-nine points if only some enthusiasm were shown to do better next year. If any such spirit as this were in existence it would surely have shown itself in the preparations for the college field day. Yet no word was said about any such preparations.

What's the matter, anyhow?

For some time it has been reported that our faculty, next year, will be lacking the presence of one of its best known and most honored members. At the present time Dr. Montgomery declines to state what he intends to do, but the indications point to his departure.

It is with considerable regret that we are obliged to say this, and we wish Dr. Montgomery all the success in his new venture that he has enjoyed here.

Coupled with his undoubtedly great knowledge in his department, was ability to explain clearly the complex problems which often proved too much for his pupils. His personality was such as to inspire respect and a desire to please by the examples he set. His years of service have inseparably bound his name with the history of the institution which he loved to serve.

Dr. Flood announced with pleasure that Miss Fannie Stevenson, Miss Rebecca Cooper, Miss May Thorpe Graham, Miss Rebecca Cooper, Miss Thomas, and Miss Andrews, have been elected to the faculty for the ensuing year. The following is the program:

**TUESDAY EVENING.**  
Post Graduates—Miss May Thorpe Graham.  
Assisting Artists, Miss Fannie Stevenson, Miss Rebecca Cooper, Miss May Thorpe Graham.  
Schumann—Tonette.  
(Aubade.)  
Schumann—Tonetta.  
(Aubade.)  
Schumann—Tonetta.  
(Aubade.)  
Meyer-Helmund—Now Thou Art Mine.  
Miss Florence Harper.

**WEDNESDAY EVENING.**  
Meadville Conservatory—Miss Florence Harper.  
Assisting Artists, Miss Emma Foster, Miss Rebecca Cooper, Miss Florence Harper.

**THURSDAY EVENING.**  
Meadville Conservatory—Miss Florence Harper.  
Assisting Artists, Miss Emma Foster, Miss Rebecca Cooper, Miss Florence Harper.

**FRIDAY EVENING.**  
Meadville Conservatory—Miss Florence Harper.  
Assisting Artists, Miss Emma Foster, Miss Rebecca Cooper, Miss Florence Harper.

**SATURDAY EVENING.**  
Meadville Conservatory—Miss Florence Harper.  
Assisting Artists, Miss Emma Foster, Miss Rebecca Cooper, Miss Florence Harper.

**JUNE RECITAL.**

The June recital of the election class was held in the College Chapel Friday evening, June 21. It is certain that with their increasing popularity and interest, these recitals must be held in a room capable of accommodating a larger audience. Every available space was occupied and many were unable to gain admittance at all. The entertainment at no time dragged and everyone rendered her part in a praiseworthy manner. Program follows:

**PART I.**

Picnic Sam—Carlston  
The Lady of Shalott—Tennyson  
(Adapted to Music by Miss May Thorpe Graham.)  
Song—The Linden Tree—Chopin  
Miss Maud Andrews.  
Miss Foster.  
Miss Blodgett.  
Miss Andrews.

**PART II.**

Music—Military Polonaise—Chopin  
Declamation—The Strike at the Forge—Wm. Mason  
Miss Smith.

**PART III.**

Recital of Mrs. Watkin G. Powell.  
Miss Andrews.  
Miss Foster.  
Miss Smith.

**PART IV.**

Clyde S. Knapp, Allegheny.  
The Veterans—Dickinson.  
March—Military Polonaise—Chopin  
Miss Smith.

**INTER-SOCiETY CONTEST.**

The annual contest of the Allegheny and Philo-Franklin Literary Societies was held Monday evening, June 24th, in the Academy of Music. The program was:

**MUSIC.**

Spirng Dawn—Chopin  
March—Military Polonaise—Chopin  
Wm. Mason  
Earl Bush.

**Eassy.**

Affirm—D. S. Swanger, Allegheny.  
Deny—R. C. Doula, Philo-Franklin.  
C. E. Bordell, Philo-Franklin.

**Declamation.**

The Strike at the Forge—Wm. Mason  
Wm. Mason  
Earl Bush.

**DEciSion of Judges.**

1.  
2.  
3.

The winner in the essay contest was Mr. Grant Norris; in the debate, Mr. D. S. Swanger; in the oration, Mr. W. E. Tobias, and in the declamation, Mr. Wilbur C. Swearengin.

**ALUMNI DAY.**

Wednesday was set apart for the proceedings of the Alumni.

Class reunions on the college campus occupied the morning. In the afternoon the alumni banquet was held at Library Hall. The toasts were as follows:

Hail, J. J. Henderson, Toastmaster.

Alumnic College—Dr. W. H. Crawford Reminiscences of Meadville.  
James H. Redmon  
Rev. Dr. Greigh  
J. S. Crawford  
J. S. Crawford.

At the meeting of the Alumni Association last year an alumni professorship of history and political economy was created, and at this meeting the professorship was made permanent.
In the evening Judge Worthington delivered the address at the Stone Church. His subject was "The Condition of Labor."

Class Day.

The class day exercises were held in the Stone church at 10 o'clock, Tuesday morning. Every performer well nigh smothered himself in glory.

The salutatory was delivered by J. M. Wright, who was followed by the class essayist, Miss Vena Penno. Her treatment of her subject, "The Newspaper Press of To-day," was certainly very able.

Mr. Fred L. Homer, the class historian, then told of the misfortunes and glories of the individuals of the class in a very laughable manner.

Mr. Merchant, orator, had chosen as his subject, "The Highest Genius," which he described as common sense.

The presentation and acceptance of the ladder by Miss Alice Roddy and Mr. Townley was followed by the address at the Stone Church. His subject was "The Teaching of Literature."

Fraternity Banquets.

Wednesday evening was celebrated by frat men in old-time style.

PHI KAPPA PSI.

The fortieth annual symposium of Pennsylvania Delta, Phi Delta Theta, was held at their parlors, where Boyles Bros., of Erie, as caterers, furnished an excellent menu. W. H. Stenger, '90, acted as toastmaster, and the toasts and responses were as follows:

The sixteenth annual banquet of Pennsylvania Delta, Phi Delta Theta, was held at their parlors, where Boyles Bros., of Erie, as caterers, furnished an excellent menu. W. H. Stenger, '90, acted as toastmaster, and the toasts and responses were as follows:

Our Sixteenth Anniversary Banquet

B. W. Darragh, '93
Hulings Hall

R. W. Potter, '93
Willis C. Swoyer, '95
Our Men of '91

W. H. Stenger, '90
W. H. Stenger, '90
Our Old and the New Home

A. W. White
The New Woman

J. M. Wright, '90
E. W. Elliot
A College Attachment—Old Allegheny

J. M. Wright, '90
W. H. Stenger, '90
Why Are We Jealous?

R. E. Merchant, '90
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Our political relations and responsibilities require faith in God. National life demands faith in God. Our political relations and responsibilities in America require love of our neighbor. America offers grand opportunities for being truly neighborly.

Our political relations and responsibilities give opportunities for aid and demand personal virtue.

The address to the class was delivered by Hon. Wm. McKinley, governor of Ohio, and a student at Allegheny in '59 and '60. It was in substance as follows:

Mr. President, Members of the Class of '95, Ladies and Gentlemen:

"It gives me very great pleasure to be permitted to join with the faculty and the friends of this institution in the celebration of its eightieth anniversary. Old Allegheny College can look backward with supreme pride and satisfaction, and I am sure can look forward to-day with hope and enthusiasm. The Prussian maxim that "whatever you would have appear in the history of your country you must put into your schools," I would amend to read that whatever you would have appear in the life of the nation you must put into your homes.

The beginning of education is in the home, and the great advantage of the American system of instruction is largely due to the elevating influences of the happy and prosperous homes of our country. There is the foundation and most important part of our education. If the home life be pure, sincere and good, the child is usually well prepared to receive all the advantages and instruction of more advanced education. The American home, wherever honesty, sobriety and truth preside, and simple, every day virtues are practiced is the nursery of true education. Out of such homes men and women are chosen and the chosen are fitted for life's work. You cannot guess the ease with which he successfully disposes of practical affairs of life. The young man who has received only an elementary training is at a disadvantage compared with his rival who has received a higher education. This is evident from the ease with which he successfully disposes of problems which the other man wrestles with. He is equipped for life's work. You cannot see things any more. That man succeeds who has practical knowledge. He really knows how best to use it.

The representatives of every assembly, municipal, state, and national body fairly represent the constitutions or the popular government, must rest on the great public school system, now happily and permanently established in every part of the United States. No take its place; and fortunately the public school is everywhere becoming the vestibule of the college and university. One congressional district will not build to the House of Representatives a finished scholar, while another, perhaps in the same state, will send a man with a little degree of learning who would seem to represent a low ideal of thought. We must make our citizenship worthy of the great republic in which we live.

[Then followed statistics of the school appropriation in this and other countries, and in different parts of this country, showing that the United States appropriates $3.40 per capita for educational purposes, while in other countries the average is about from 30 to 40 cents per capita.]

Character, Christian character, is the foundation upon which we must build if our institutions are to endure. We owe much to our country, but we must give in return for this measure of educational opportunities the best work and the best results of our lives. We must make our citizenship worthy of a great Republic, intelligent patriotism and self-sacrifice, or our civilization will inevitably decline. Our hope is in the public schools and in the universities.

Let us fervently pray that they may always be supported generously, and that those who go from these halls will be themselves the best witnesses of moral force and moral virtue in public government.

His address was eloquent and practical, advocating the extension of man's toleration for the beliefs of others. His address was eloquent and practical, advocating the extension of man's toleration for the beliefs of others.

The annual inter-society contest was won by Mr. Fenno during commencement week.

Bishop Andrews, of New York City, followed. His address consisted of a rapid review of the history of the past fifty years, dwelling upon the educational evolution.

The services were closed by conferring the degrees.

In the evening President Crawford tendered a reception to the faculty, alumni and graduates.

June 15th the Athletic Association met and elected officers as follows: President, Geo. M. Brown; vice president, Tensard R. DeWolfe; secretary, S. D. Gilmore; treasurer, L. L. Ohlman; manager of base ball team, Chas. Reeder; manager of foot ball team, F. N. Frits; captain of foot ball team, S. W. Curtis, and field marshal, W. A. Wilson.

L. L. Robbins expects to depart for Denver about July 1st.

D. G. Latshaw's mother and sister spent commencement week in Meadville.

Miss Stella Foote, '92, of Wattsburg, was renewing old acquaintances last week.

Miss Anna Seyler, of Du Bois, spent several days at the Hall with her friend, Miss Olive Moore.

Monday evening of commencement week the base ball club met and unanimously elected Jonas captain.

The annual inter-society contest was won by Allegheny society. The Alleghenians' winning nine out of ten points.

Miss Quay, of Mill Village, and Mr. Ray Penno, of Union, were the guests of Miss Verna Penno during commencement week.

Miss Katherine Fisher, of New Castle, and Miss Gertrude Confor, of Oil City, were among the numerous visitors at the hall last week.

Miss Jessie King, of Springboro; Miss Fannie Slater, of Tidioute, and Miss Margarette Bissell, of Union City, returned for commencement week.

H. B. Bradley, of Cooperstown, was in the city during commencement week. He is a member of E A E, and took in the banquet with the local chapter.
Soon after commencement D. G. Lathaw will go to New York City, remain there a short time and then go to New England, where he has secured a position.

Mr. and Mrs. G. W. Campbell, of Kane; Mr. and Mrs. G. A. Langley, of Warren; Miss Mana White of New Castle, and the Misses Mane and Nelle Swearer, of New Kensington, were in the city attending the exercises of the graduating class, of which Miss Clara Campbell, Miss Myrna Langley and the Messrs. White and Swearer are members.

Alumni Notes

Prof. Will A. Elliott, '89, is in Rome at present.

Frank W. Black, '92, is editing a paper in Warren, Pa.

Ward Sackett, '88, is an electrical engineer in Chicago.

T. A. Douthitt, '93, is traveling along the Pacific coast.

G. W. Bird, '93, is a mining engineer in Indian Territory.

John Dravo is president of the Chamber of Commerce of Pittsburg.

W. P. McElwain, '85, is a representative in the state legislature of Washington.

Crawford R. Thoburn, '93, is chancellor of Puget Sound University at Tacoma, Washington.

Howard A. Couse, '91, who graduated at Yale Law School last year, is practicing law in Cleveland, O.

Robert W. Darragh, '93, was recently elected a trustee of Beaver College and Musical Institute and is at present secretary of the board.

Frederick B. Lindsey, '89, will spend the summer in Europe in company with Drs. Geo. S. Fallerton and M. G. Brumbaugh, of the University of Pennsylvania.

Allegheny has quite a number of alumni on the Pacific coast, among whom are G. W. Delmater, '69; C. W. Darrow, '69; G. A. Nodine, '80; J. C. Marlett, '82.


On the 18th of the present month Adelbert G. Fradenburg, '90, Professor of Economics in Lake Forest University, Ill., and Miss Julia Ann Edson, '92, were married at the residence of the bride's father, on North Main street, this city. A number of alumni, friends of the bride and groom, attended the wedding.


You should forgive many things in others, but nothing in yourself.—Ausonius.

A burst child dreadeth the fire.—Livy.

The right honorable gentleman is indebted to his memory for his jests and to his imagination for his facts—Sheridan.

Life's reckoning we cannot make twice over. If you would be pungent, be brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn.—Southey.

It is a pleasure to grow old when the years that bring decay to ourselves ripen the prosperity of our country—Lytton.

A flippant, frivolous man may ridicule others, may controvert them, scorn them; but he who has any respect for himself seems to have renounced the right of thinking meanly of others.—Goethe.

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**H. J. HUMES & THOMAS.**

Attorneys at Law.

**ARTHUR L. BATES.**

Counselor at Law and City Solicitor.

**HUMES & THOMAS.**

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**JAMES W. SMITH.**

Attorney and Counselor at Law.

**CHAS. E. RICHMOND.**

Attorney at Law.

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1 Military Cap, - - 2.00

1 Pair White Gloves, - - 10

$16.10

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