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ENTERED AT THE POSTOFFICE, MEADVILLE, PA., AS SECOND-CLASS MATTER

Baccalaureate Sermon.

BY PRESIDENT W. H. CRAWFORD, D. D.

Dr. Crawford chose for his text the words found in Ephesians, 6th chapter and 12th verse, "We wrestle not against flesh and blood," and his theme was "The Opposition of Unseen Forces."

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 agasnt 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 men 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 warding 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 Immanuel. 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 horse. 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 man. 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 do not remember it, but it hurt, and you cried out in pain. That first step! What a heroic undertaking it was to bring yourself into harmony with the law of gravitation and stand erect? 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. There is the struggle for food. The great majority of men on the face of the globe to-day are fighting

that battle. The supreme question for them is the bread question. It is a comparatively simple thing for the savage to pick his berries or go out with his bow and arrow to bring home the fruit of the chase, but the refinements of our modern civilization are such that the question how to sustain life becomes a very different question and a very difficult question. I have stood frequently in the early morning on the streets of a great city and have seen thousands of men and women, boys and girls, going to daily toil, carrying 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 provide clothing, 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; large numbers of these falling in the battle, overcome by poverty or by the foul surroundings in which they are compelled to live.

It is true that many are exempt from the struggle to supply physical necessities, but they encounter other difficulties. If a man is ambitious to acquire property he cannot do it without fighting a stout battle. All about us are men facing the opposition which is in the path of him who would secure riches. To amass a great fortune they toil early and late. They voluntarily enter bondage worse than that of the quarry slave. They deny themselves the pleasures of home; they are regardless of the interests of their fellow men; they subject both body and mind to a strain which neither ought to be compelled to bear. They know that the man who could win money in these days of sharp competition and the uncertainties of trade must fight a hard battle. If a man has a desire for position he, too, must pay a price. Other things must be given up for the thing on which he has fixed his ambition. He must deny himself; he must curb his appetites and control his passions. He must study situations and measure carefully the strength of his competitors. He must command the influence of his friends and win the good will of many enemies. He must brave much and suffer much before he shall be able to find his way to that coveted pre-eminence. We talk sometimes about the sacrifices of the missionaries and the terrible hardships they endure. In our own times we have the stories of Cox and Martin and Adoni-

ram Judson, David Livingston and Bishop Hannington. But no one of these men ever engaged in fiercer struggle or braved more rugged difficulties than many a man who has struggled toward fame or fortune. Let me say again, then, that warfare and struggle are not peculiar to the Christian. He who would live must face difficulties, he who would win honor, he who would secure position, he who would hold wealth within his grasp, he who would come to any pre-eminence in any calling, must wage a warfare.

In the higher achievements of life the process is the same. He who would develop his mind can do it only by self denial, by hard work, by heroic battle. I speak to many who have been and are students. How many are there among you who have never been discouraged, who never thought of giving up the battle? There are certainly only a few who have never had such thoughts when the task has been hard. Many of us have more than once rapped our heads with our own knuckles, impatient that the machinery inside worked so slowly when we were trying to push our way through a problem in mathematics, or bring order out of the chaos which surrounded the irregularities of the Greek verb. Mrs. Browning did not go too far when she said, "knowledge by suffering entereth." He who would go to the front in literature or in any department in science, in history or in philosophy, must study during long years. Success, real success, of body or brain or heart can only be won by long toil and brave struggle. The real genius after all is the man who knows how to brave opposition, difficulty, toil, struggle and battle. They face every man who enters upon life.

The opposition which Paul saw fronting this army, which seemed to be beating the air, consisted of forces unseen. There was no weapon there to break down city walls, crack good stout shield or cause blood to flow from gaping wounds. The forces of that unseen army are stronger than any physical weapons. "Principalities" are there, "unholy adversaries," "powers" beyond the power of man, "cosmocrats" of darkness, the "spiritual forces of evil." These are the unseen armies which he must face and with which he must come into close encounter and overcome who would be victor in the moral and spiritual battles of life.

There seems to be a plain reference here to spiritual presences and personalities not human—spiritual presences and personalities which we cannot see. As there are angels of light, so also are there angels of darkness. There are powers of good, there are also powers of evil. This reference to "cosmocrats" and world rulers was one that the Christians of Ephesus could easily understand. They knew the story of Nebuchadnezzar and Cyrus the Great and Augustus. These

were all cosmocrats. They ruled the world. Just as these men brought nations under their control and were themselves centers of political life, so there are above us in another world, a spiritual world, cosmocrats. Their rule is the rule of darkness. In Paul's thought they were real personalities. The personality of Cyrus or Augustus might as well be questioned as the personality of these cosmocrats of darkness. Back of all the manifestations of evil which men see there is a personality of evil, a spiritual something from which wickedness comes. I am reminded that many of us do not believe in this doctrine. Our age is materialistic. We do not believe in angels or devils. The mother still hushes her babe to sleep at night by singing "Holy angels guard thy bed," but for many among us it is only a lingering relic of an age that has gone. Perhaps one reason why so many have strayed from the earlier doctrine of the church is because of the fact that during many centuries men were inclined to see angels everywhere and devils everywhere. They were realities. Peter the Hermit, who roused Europe to engage in the Crusade for the rescue of the Holy Sepulcher, saw the angel of the Lord face to face, and angels in the night time encouraged him in his undertaking. Francis, of Assisi, saw the face and form of Jesus as plainly as he ever saw the face and form of any man. He saw the wounds of the cruel nails in hands and feet; saw the fresh blood issuing from the wounds for his sin; looked upon the holy form until the wounds entered his own hands. Bernard, of Clairvaux, greatest preacher the church knew for a thousand years, had many an encounter with bad spirits, and did much heroic work for the church, led on by good angels, and the spirits of departed saints. Savonarola, in his cell in San Marco, saw a drawn sword, held by an angel's hand, hovering over the city of Florence. He saw swords, arrows and flame raining down upon the city; heard frightful thunder claps; saw Florence the prey of war, famine and pestilence. Martin Luther, in Wertenburg castle, saw the devil himself right there in his room; saw him so plainly that he hurled his ink bottle at him to strike him to the wall. If men of marked piety and intelligence, strong natures, such as these, could have such experiences, what must we think of the thousands who in their ignorance and under the influence of medieval Christianity created for themselves angels and demons. During almost a thousand years it was considered by most people a crime to question anything. The centuries since the reformation have been a constant protest against this credulous spirit, and it is not strange that many of us have gone too far. It is time for us to read the Gospels over again and the Epistles. In protesting against the errors and credulities of the middle ages we ought

not to be found protesting against truth. The plain teaching of the New Testament is that there are powers of evil, principalities unseen, cosmocrats of darkness. Perhaps many of us will come to a clearer understanding of the truth if we are content to describe these unseen powers as forces rather than personalities. Are there unseen and spiritual forces which he must face and overcome who would truly win in the battle of life? Paul declares that there are. More than that, human experience makes the same declaration. The fact that these are forces unseen ought not to lead us to believe that they are unreal. We are coming to understand in these later days more fully than ever before that the unseen forces are the strong forces. I cannot see the force of gravitation; I cannot see chemical affinity; I cannot see electricity stored up in Leyden jar, yet I confess, as I must, that these are the strongest forces in the world about me. If I defy gravitation because it is unseen, I suffer. If I say there is no electricity in that deadly wire, because it is not an object of sight, and foolishly put my hand upon it, the price of my rashness is that I 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 ours. The appetites and passions of the flesh, these control us. It is the body that ruins. But is it the body? That hand is innocent. It may have taken money that belonged to another. It may have throttled a brother, but who will dare to charge any crime against that piece of flesh and blood? 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. It is the spirit that is in the body. It is a strange something, not the highest that is in us, but a flesh spirit which is a deadly enemy to the God spirit that is in us. Some of us say we could be good men and true if it were not for the enticements of the world. It is pleasure; it is money; it is position. These are too strong for us. We think of them as something material. Back of the pleasure, the office, the piled up wealth; back of the play-house, the saloon, the gambling den, the house of shame; back of all these is the worldly spirit; an unseen force which is behind all that manifests itself. It is not a very hard thing to shut up a saloon, but it demands a power more than ordinary, a power superhuman to shut up and bind forever the spirit which makes the saloon. A few public-spirited citizens may combine to close up a gambling den or a bawdy house, but where is your body of men who will catch and shut up and control the damnable spirit which makes such things a possibility? I wish I might forever put an end to the thought

in the mind of some one here this morning that unseen forces are not 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 comes to this battle with the unseen army will find that he has come to the fiercest struggle of his life. I believe that Phillips Brooks described the common experiences of all who have been engaged in such battle when he said, after pointing out the many ugly enemies which he must face 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 hereditations, 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 significant, now sits down before the central citadel and the real siege 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, cosmocrats of darkness and spiritual forces of wickedness. It is an army 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 which war against the highest and best that is in him without asking seriously, How can I meet these forces and overcome this opposition? Shall I be superior to 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 oppositions of life. They forever do the easiest thing. They do not recognize any responsibility; even the battle for bread they will let others fight for them. The whole question is settled by, "The world owes me a living," and that is the end of it. These *laissez faire* people never succeed in anything. They do not try; they accumulate no money; they attribute nothing to the body politic; they enter no positions of trust or respectability; they make no attempt to develop their mental powers; they

forever do the easiest thing. These do not see the forces which oppose the spiritual life. If they did see them they would not attempt to overcome them. They are drones in our common life; the drags in human development.

Unquestionably the first thing to be done in attempting to overcome these unseen forces is to recognize their nature, to know what they are. It has been well said that half the battle is done when we know the character of the enemy. If we make it clear to ourselves that these principalities and powers and cosmocrats of darkness are not material forces, but spiritual forces we shall have done much toward preparing ourselves to successfully overcome them. We shall come to this knowledge through our powers of discernment illuminated by the spirit of God. As the natural man knoweth not the things of God because they are spiritually discerned, neither can the natural man know the forces of evil, as he must know them to overcome them, without a spiritual insight made possible by divine help. We must know then the nature of the opposition. I have tried to describe it. It is not an opposition of flesh and blood but of spiritual forces of wickedness; forces of evil in ourselves; forces of evil in the world about us, one mightiest force of all in the final source of all badness. This source and the principalities and powers who rule under its direction, we must recognize as the bitterest enemies of man's highest development and noblest achievements. There are those who single-handed and alone are willing to attempt the battle. They will try by their own power of will to overcome all enemies and assert their manhood against all the powers of evil. This is not the method suggested by the apostle. He frankly admits that man without a helper is unable to stand against what he calls the "wiles of the devil" and the "fiery darts of the enemy." He can do much but he cannot stand against these powers of darkness. He may rule men, but he cannot bring under his control the spiritual forces of evil. The method of warfare suggested by Paul is the use of a divine armor; faith in God, and dependence in prayer.

He who would overcome sin and the power of the author of sin must put on the whole armor of God. Piece by piece this divine armor is described. The Christian warrior who stands prepared for the battle has not a girdle of leather or thong to which the armor is fastened, but truth; not a breastplate strongly made and decorated with coat of arms or battle scene, but righteousness; not strong boots strapped about his ankles for the long march, but peace; not shield of careful make to ward off sharp sword thrust or flying spear, but faith; no helmet of iron fitting closely about the head, but salvation; not sword made of finest metal that will find the joint in the harness and spill the

blood of the opposing soldier, but the word of God. Truth and righteousness and peace, faith and the word of God; these are the armor of him who would overcome the unseen army. Truth is more useful than any girdle, righteousness a better protection than any breastplate. Faith will ward off more thrusts of the enemy than any shield ever made by man. The word of God will cut its way farther into the ranks of an enemy than any Damascus blade. There is deep meaning, I think, in the fact that twice over the apostle urges 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 than by her bitterest enemies. Oh, that God would help us to see our rusty weapons and our broken armor! The doors of the great armory of God are wide open. If we are poorly furnished the fault is our own.

The great trouble is, we do not believe God's promises. We do not take Him at His word. We lack faith. Lacking that we lack everything. Here is a man who has a check on the bank. He does not present it; he holds it. He is afraid 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 up. The sensible man would say, "What a fool you are! Go and present your check and get your money." And what fools we Christians are! "God is able to do for us exceeding abundantly above all that we ask or think," but we do not ask Him. We do not trust Him. If we would overcome in the conflicts of life we must have faith in God. Here is the secret of strength. It was by faith that Abel offered unto God an excellent sacrifice, that Enoch was translated, that Abraham looked for a city which had foundations, that Moses chose to suffer affliction with the children of God 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 men of great faith. Read the story of Irenæus and Crysostom and Augustine, Wycliff and Luther, Calvin and Knox, John Wesley and George Whitefield, William Cary and Adoniram Judson. All were men who believed God. They were centers of great movements in their day. They wrought valiantly because they

were "Strong in the strength which God supplies through His eternal Son."

The man who has faith in God will have faith in the Divine armor; he will have courage in the hour of danger. He will never turn his back on the enemy. Faith in God will lead him to believe in prayer. He will fight bravely on trusting in the strength of his armor, but if strength fails, if the enemy seems the stronger, then he has one last resource, prayer. Prayer is not for him a sentiment, not a foolish habit of women and children, but 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 think thyself 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 mire of foul surroundings, dragged there 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 that 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 empires off their hinges 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 struggle. The Christian life is not a constant battle; there are pauses and hours of rest. But there are battles which every earnest man and woman must face if he would conquer the power 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 in this Gothic arch above me this morning a word of warning; the warning is this: *Unseen forces war against thy life. Thou must be prepared to meet them or thou wilt be overcome.* I would have you meet the unseen army with God on your side. No 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 for me and all else against me." He is safe who makes such choice and such declaration. The man who has God on his side is always in the majority. The better forces of the universe are all pledged to his support. "If God be for us who can be against us?" But where will you find a man courageous enough to reverse that declaration and say, "Let all be for me but God; let Him 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 wouldst 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 wasting sickness, financial troubles or family disgrace. Have God on thy side. No power can harm thee. Dark purposes of brutish man thirsting 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 may seem to combine against 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 body the scars of many battles, but when the day of final review shall come thou shalt stand before the throne of God and the Lamb. Then thou shalt remember the days of battle in the joy of victory. Thou wilt count thy scars thy glory, and he who sitteth upon the throne will count thy fidelity thy everlasting crown. It is ours now to be prepared 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 "fought a good fight and finished their course with joy."

Members of the Graduating Class:—I call you this morning to a warfare. I remember that you are young men and women of strength and courage and endurance. Few accomplish what you have done. The many fail or lose heart. You have done what you purposed. In this one thing you will ever be conspicuous among your fellows. You were discouraged sometimes, but you did not give up. You pushed bravely forward. You have completed a rigid course of study. You have satisfied every requirement. You have a right to the degrees which are soon to be conferred. Remembering as I do your courage and your strength, I recognize also the fact that in the warfare to which I call you there are foemen worthy of your steel. The forces against which you are to wage war have overcome many a strong and valiant man. We have hopes that you will not be overcome. With an earnest and living

faith in God, equipped for your warfare, you ought to be able, you will be able, right boldly to meet any opposition which will confront you anywhere under the stars. The word of God pledges you victory.

I speak for all your instructors this morning when I say that we shall watch you as you go forth from us into life's battles, and if now and then there may come to us concerning this one or that one among you this message, "He stands face forward for the right," or "He is always champion of the true and good," or "He never flinches;" if we may know that you are ever on the side of truth, ever striking at wrong, ever true to God and your fellows, we shall count our greatest joy in you fulfilled.

During the civil war a number of students went out from this college to be soldiers. They were known as Company I of the 39th regiment. Just before they started the president of the college addressed them. Among other things he said this: "Boys, if any one among you ever shows the white feather I do not want him to come back to Allegheny." On that occasion the ladies of Meadville presented to these college boys in blue a flag. They went to the front. They fought in many battles. Some of them were wounded; some were taken prisoners; some fell on the field of blood. The flag was never lost. They who survived brought it back to us. It is now one of the most precious relics of the college. As you go forth to face the opposition of unseen forces which are warring against your life I present unto you a standard, the Banner of the Cross. Some of you may be wounded in life's battles; some of you may be taken prisoner, but I pray you never show the white feather. Be strong and valiant and courageous; never flinch. Keep your 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. Thus will your life mean most for yourselves and most for others.

Y. M. C. A. Sermon.

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 needing not to be ashamed." II Timothy, 2:14. Theme: "The coming age, its characteristics, and the duty and responsibility of educated men."

In opening his discourse, President Reed first gave a graphic description of the ceremonies attendant upon the recent launching of the greatest and most powerful of the more recent additions to the American Navy, the mighty "New York," contending that interesting as was that great event, triumphant as it was as an exhibition of the growing power and resources of the republic, and suggestive as it was of the more prominent part that the new world was to play in the affairs of nations, it was, nevertheless, neither so interesting, nor so suggestive of the real glory and hope of our people, as the event to transpire in Chester, or similar events to transpire in a hundred and more of the towns and cities of the land, within the next few days of June, the launching, through graduation, of thousands of men and women representative of the best intellectual training of the age, and the highest and truest exponents of the growing life and increasing power of the American people; closing the introduction with the familiar, but magnificent lines of Sir William Jones, as being expressive of the convictions of the people of the American, no less than those of the English State:

"What constitutes a State?"

Not cities tall with spires, and turrets crowned
Not bays, and broad-armed ports, where,
Laughing at the storm, rich navies ride;
Nor starred and spangled courts,
Where low-browed baseness laughs perfume to pride;
But men—high minded men—who know their rights,
And knowing, dare maintain;
Prevent the long aimed blow,
And crush the tyrant while they rend the chain;
Where Sovereign law, that States Collected will,
O'er thrones, and cities proud, elate
Sits empress, crowning good, repressing ill,
These constitute the State?"

Continuing, the reverend speaker proceeded to set forth, so fully as time permitted, what, in his judgment, reasoning from the signs of the present times, are to be the distinguishing features of the great age in which the students gathered before him would be called upon to play their part, emphasizing, as he proceeded from point to point, the responsibilities and duty toward state and church of the throngs of youth to-day preparing for their life-work, in the various institutions of the land. The following in part were some of his conclusions:

First, as in to-day ever walks to-morrow the coming age will be one of great material development—phenomenal even when compared with that of the great age now drawing to a close. "Some do not think so. Some hold that further development, in some lines at least, will be impossible; that no more continents remain for the discoverer; that human genius has culminated; that the great and silent forces of Nature upon which men must rely for the world's work, are partially discovered and understood; that, at best, all that man can

hope for is the fuller mastery of forces already in hand, and, to some extent, appropriated to the use of men."

This view the speaker controverted, claiming that the signs of the times rather predicted an era of progress the like of which the world has never known. "The thrill of expectation which passed over Europe in the years preceding and following the discovery of the New World, are nothing when considered with reference to that which men to-day everywhere feel, as they behold the vast fields for enterprise, discovery, conquest, wealth and power, opening up all sides, to the men of the coming age." "The dreams and visions of Columbus were but childish when compared with those of Cecil Rhodes—England's 'Strong Man'—the Cæsar of South Africa, as he looks out over the splendid empire which, through his genius, statesmanship, and soldierly heroism, has so lately been added to Britain's vast domains." So China; so Japan; so America. "Everywhere is there land to be possessed. Texas, were its resources developed and utilized, could alone accommodate and support the present population of the United States."

"Gladstone estimates that the amount of wealth handed down in all the world, at the close of the first 1800 years of the Christian era, was equalled by the amount accumulated between 1800 and 1850, again equalled by the amount accumulated between 1850 and 1870."

"Not a scientific man, not a publicist, not a statesman, in all the world, who does not hold his breath as he thinks of the tremendous work and stir of the age which is to come." These points the speaker proved by ample citations, closing with earnest exhortation to the students present to see to it that, in the presence of the crowding materialism of the age, they do their part to prevent the undue subordination of "that which is spiritual to that which is earthly, sensual and devilish;" their part in compelling the marvelous material development of the age to work out the greater glory of God, the larger good of man."

THE COMING AGE.

Second. The coming age will be an age of phenomenal intellectual development—phenomenal even when compared with that of the present age. In discussing this point the speaker enlarged at length on the attention given by the Fathers of the Republic to the course of education the partial realization of their dreams, in late years, the work of the church in the line of Christian education; the parts now being played by both church and state; the splendid promise for the future based upon the educational forces now at work; and the duty of educated men to rise to the loftier conceptions of responsibility demanded by the new conditions confronting the men of the present times.

Third. The coming age will be an age of faith,

rather than of indifference, agnosticism and scientific scepticism. In establishing this point the speaker called attention to the complete and confessed failure of the scientific scepticism of the last fifty years to account for the universe, for life, without God.

"To-day the great battle is well-nigh over, what remains is but the faded mutterings of distant and retreating guns." "The great leaders of the assault have largely passed away. Huxley is gone, Tyndal has gone, Darwin has gone, Spencer has gone. All are in that line where men see in clearer light. The monuments of their almost supernatural toil, their books, are on our shelves, but as leaders they have no successors, not one even whose utterances command a tithe of the attention of the thinking world. At the outset the declaration of faith was that which the Bible opens: "In the beginning God." After fifty years of conflict the verdict of science, no less than of religion, is the same: "In the beginning God." As with scientific scepticism, so with agnosticism. "Credo," I believe, I know, I obey, are the watchwords of the day, the watchwords of the morrow.

MISSIONARY EFFORT.

Fourth. 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 describing the great missionary movements 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 life, the secret of peace between capital and labor, and the guarantee of the highest and surest opportunities of human development, claiming that if the Church shall rise to the greatness of its opportunity—as it will—the time will come when men everywhere shall realize that the power that in the early centuries hurled the scholarly but brutal and degrading Paganisms of the world from their seats of power; the power that in later centuries stood so magnificently between the rapacity 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 emancipated the human intellect; that since then has stricken the fetters from the limbs of countless millions, of all classes, in all lands; which everywhere has dignified men, ennobled labor, developed brotherhood, and brightened the world, is the power that came into the world when Jesus Christ was born; the power that, after the lapse of eighteen centuries, still walks the earth in triumph, the glory and hope of all mankind.

Whoever is contented, he is rich.—*Firdasi*.

Editorial.

The license of the times is so great as to give the newspapers almost untrammelled freedom of action. It is a power such as no absolution ever developed. Instead of being the mirror of the life of the people, it is their director and governor, setting the pace which all must follow. This distinctiveness extends even to etiquette and for the newspaper and those who run it a special system of politeness, or rather want of politeness, has been developed, which is all their own.

However, in the case of THE CAMPUS custom has decreed that once must it conform to every day manners. So with this explanation, we who are to manage this publication for the coming year, make our bow.

There will be no material change in the policy of THE CAMPUS. Allegheny is, always has, and always should be the subject of prime importance. With the rashness born of inexperience and youth we shall venture to criticise what is deemed wrong. Praise will be sparingly bestowed, as no man really deserves much praise, and in unexperienced hands it may prove even worse than useless, dangerous.

An opportunity is always ready for those who are in sympathy with our motives and who wish to air their views or grievances in these columns.

There is no intention of causing the world to blaze or even to smoke, only, perhaps to turn a little and give us a new side to become discontented with.

One of the objections which our honored predecessors, the alumni, have had against the college paper is that it didn't tell enough about themselves, and incidentally mention their friends, families and occupations, this latter being merely a secondary matter. Now, as a remedy, it is not intended to send out a special agent to hunt up every alumnus, write him up and print him, and then have the business

manager send him a marked copy. Perish the thought! There would soon be storm enough in this puddle of ours to sink two crafts like this.

But the way has been opened for the circulation of all legitimate news. A regular alumni editor has been added to the staff, who does nothing else, not even in college, but receive all letters which our friends are kind enough to send, and publish them.

We recognize with Dr. Wheeler that the wealth of an institution like this is in its alumni. Far be it from us in any manner to detract from their importance, or to call their attention to the fact that perhaps they have lost just a little, oh, just a very little of the reverence due their *alma mater*. If this is true, they themselves know it and should be made to do penance for their defection.

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 always 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.

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 beat 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. Yea, 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 sweat for it." Now the old man saw this flagging interest, and it wounded him deeply; yea, even unto death. But even before he died had the love of the lad for his instructor turned to fear, at times after the old man had roasted him, even to hate, but 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 slanders, 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, 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 goddess 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. However, it's the fault of the warm weather, not us.

There is ground for entertaining a doubt as to whether Allegheny reaped all the expected advantages from the Inter-Collegiate Field Day sports. There is no doubt that some results

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 not a 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 undoubted 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 satisfactory progress in those subjects in which it was his delight to teach. His years of service have inseparably bound his name with the history of the institution which he loved to serve.

We hope that the high standard of the scientific department will be nowise lowered by any action of the trustees in the selection of a head for it.

Conservatory Commencement.

The commencement exercises of the Meadville Conservatory of Music were held in the Academy of Music June 18, 19 and 20. The interest in the institution was effectively manifested by the large and attentive audience

present at each occasion. In his closing address Dr. Flood announced with pleasure that Miss Edsall and Mr. Comstock would be in the faculty the ensuing year. The following is the program:

TUESDAY EVENING.

Post Graduate, May Thorpe Graham.
Assisting Artists, Juvia O. Hull, Oscar Franklin Comstock.
Beethoven—Sonata. Op. 10, No. 2.,
Miss May Thorpe Graham.

Ambrose Thomas—Legeres Hirondelles (Mignon.)
Mrs. Hull and Mr. Comstock.

Chopin } (a) Berceuse.
(b) Impromptu. A flat major.

Schumann } (a) Romanze. Op. 28, No. 2.
(b) Arabesque.
(c) Aufschwung.

Miss May Thorpe Graham.
Georg Henschel—Gondoliera.

Mrs. Hull and Mr. Comstock.
Liszt—Erlkonig.

Miss May Thorpe Graham.
Miss Effie Sherred, Accompanist.

WEDNESDAY EVENING.

Raff—Marchen (Legend)
Miss Rebecca Cooper.

Donizetti—Convien partir.
Miss Maud Andrews.

Bellini—Se Romeo.
Miss Elizabeth Tate.

Liszt— } (a) Gondoliera.
(b) Polka de la Reine.

Miss Lois McMullen.
Donizetti—Regnava nel silenzio.

Miss Fannie Stevenson.
Cantor—As the Dawn.

Miss Maude Andrews.
Wieniawski—Valse de Concert.

Miss Rebecca Cooper.
Cowen—Promise of Life.

Miss Elizabeth Tate.
Barney—Farewell, Sweet Flower.

Miss Fannie Stevenson.
Weber—Konzertstueck.

Miss Lois McMullen.
(Orchestral part by Mr. Comstock.)
Mr. Oscar Franklin Comstock, Accompanist.

THURSDAY EVENING.

Chopin—Scherzo. Op. 31, No. 2.

Miss Emma Foster.

Rossini—Elena, oh, tu ch'io chiamo.

Miss Florence Harper.

Bellini—Qui la voce.

Mrs. Emma Bulen.

Liszt } (a) Liebestraum.
(b) Rhapsodie Hongroise. No. 12.

Miss Lucile Blodgett.

Meyer-Helmund—Now Thou Art Mine.
Miss Florence Harper.

Monday evening, June 24th, in the Academy of Music. The program was:

Music, Spring Dawn Wm. Mason
Earl Bush.

Essay Our Farmers
C. E. Bordell, Philo-Franklin.

Essay Investigation
Grant Norris, Allegheny.

Debate
Question: Resolved, That the United States
should pass a law for the free and unlimited coinage
of silver in the ratio of 16 to 1.

Affirm—D. S. Swaney, Allegheny. Deny—R. C. Douds,
Philo-Franklin.

Music—Rigoletto Delphinalard
Mr. George Wilkins. Earl Bush, Accompanist.

Oration Footprints of Socrates
Will F. Hovis, Philo-Franklin.

Oration Influences That Tell
W. E. Tobias, Allegheny.

Declamation The Veterans
Clyde S. Knapp, Allegheny.

Declamation The Strike at the Forge
Wilbur C. Swearer, Philo-Franklin.

Music—Military Polonaise Chopin
Earl Bush.

DECISION OF JUDGES.

Essay 2 | Oration 3 1/4
Debate 3 3/4 | Declamation 1

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

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:

Hon. J. J. Henderson, Toastmaster.

Allegheny College Dr. W. H. Crawford

Reminiscences of Meadville Judge Worthington

The Board of Trustees Dr. Flood

1861-95 Frank C. Arters

A Missionary in India Rev. Dr. Waugh

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.

Goring Thomas—O, Vision Entrancing.

Matchetti—Ave Maria.

Miss Stevenson. Miss Tate. Mrs. Bulen.

Miss Andrews. Miss Harper.

Wagner—Overture Tannhauser. (Eight-hand.)

Miss Graham. Miss Cooper.

Miss Foster. Miss Blodgett.

Oscar Franklin Comstock, Accompanist.

Conferring of Diplomas.

June Recital.

The June recital of the elocution 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 Carleton
Miss Smith.

The Lady of Shalott Tennyson
(Adapted to Music by Miss May Graham.)
Miss Langley.

Song—The Linden Tree Schubert
Mrs. W. G. Powell.

Pauline Pavlovna Aldrick
Miss Campbell.

The Famine Longfellow
(In Pantomime.)
Miss Cribbs.

Assisted by Miss Davis, Reader.
Seein' Things Field.
Miss Smith.

Music.
Valse de Concert Wieniawski
Miss Cooper.

PART II.

Recital of Mrs. Watkin G. Powell.
The Trial of Guy Waring Allen

Merchant of Venice Shakespeare
Act I—Scene II (A Room in Portia's House.)

Behind the Curtain—(A Monologue.)
Miss May Graham, Accompanist.
Mr. Roy Graham, Violinist.

Inter-Society Contest.

The annual contest of the Allegheny and Philo-Franklin Literary Societies was held

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 Fenno. 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 were followed by the address of the valedictorian, Mr. N. A. White, which closed the exercises.

At 8 o'clock, in the evening, Prof. Boyesen, of Columbia college, delivered a very able and scholarly address. 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 Beta Chapter, Phi Kappa Psi, was held at the Phoenix Hotel.

TOASTS:

ARTHUR L. BATES, '80, Symposiarch.
Phi Kappa Psi, DR. WILLIAM H. CRAWFORD, Ill. A, '84
Fortieth Annual Symposium, W. C. LEFFINGWELL, '92
Fond Recollections, ARTHUR M. SHELLITO, '79
Future of Pa. Beta, HERMAN B. HOGG
Phi Psi in the 50's, DR. J. P. HASSLER, '56
Our Absent Brothers, EDWIN D. REED, '94
Fraternity Life, CAPT. JAMES W. SMITH, '60
Our Active Chapter, ARTHUR D. JONES, '98

The Ladies, WILLIAM M. BYER, '79
The Pink and the Lavender, J. P. COLTER, '68
Mass. Alpha, WILLIAM C. WILSON, '80

PHI GAMMA DELTA.

The members of Phi Gamma Delta did ample justice to the splendid banquet placed before them at the Budd House. The jolly Fijis to the number of forty-two remained till a late hour, in wit and song forging anew the endearing links of brotherhood. The following was the list of toasts:

Toastmaster, James H. Montgomery, Ph.D.
Welcome, Ye Fijis of Old, Frank W. Merchant
The Gamma Delta, A. C. Ellis, D.D.
The Past, Present and Future of Pi, Edward B. Heckel, M.D.
Why We Meet Again, Ed. L. Mattern
Alleghe! Rah! Boom! B. Heydrick
How Are We Judged? Hon. John J. Henderson
Phi Gammas Even Unto the Third and
Fourth Generation, Hon. F. P. Ray
As the Years Roll By, Rev. N. H. Holmes, D.D.

PHI DELTA THETA.

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, R. W. Darragh, '93
Hulings Hall, Wilbur C. Swearer, '95
"Our Men of '95", Will C. Hovis, Jr., '95
"The Old and the New Home", Morris A. White
The New Woman, R. W. Elliott, '90
A College Attachment—Old Allegheny, F. W. Black, '92
Perplexities of College Life, George Grant, '97
The White and Blue—Greater Phi Delta, A. Staples, '94
Phis in the Ministry, John K. Howe, '93
Aufweidersehen, Howard A. Couse, '91

KAPPA ALPHA THETA.

The ladies of the Kappa Alpha Theta sorority held their fifteenth annual banquet at the Eureka Springs Hotel, Saegertown. About thirty active and alumnae members participated in the banquet. The list of the toasts responded to are as follows:

Toastmistress, Mae Goff Smith.

Our Alumnae, Anna Campbell
Theta's Flower, Mabel Confer
"Our Own Dear Dr. Monty", Myrna Langley
Reminiscences, Harriet Reitze
Athletics, Letitia Trace
The Boys, Marguerite Bissell
Our Seniors, Gertrude Harper

DELTA TAU DELTA.

The annual June banquet of the Alpha Chapter (familiarily known as the Choctaw Chapter) of the Delta Tau Delta fraternity was held at the Commercial Hotel, and was the most enjoyable banquet in the history of the chapter. After the band of braves to the number of thirty had indulged in the peace pipe, the next place of attraction was the feast board. After the banquet the order of toasts was as follows:

Toastmaster, James A. Wakefield, '90.
Why To-night, CHAS. E. RICHMOND, '82
Our Rivals, M. S. PUGSLEY, '97
Music.
Choctaw Reminiscences, COL. LEWIS WALKER, '77
Sweethearts and Wives, Music.
Our Graduates, LIEUT. F. J. KOESTER, U. S. A.
Choctaw Spirit, J. C. NASH, '89
Professional Delta Tau, DR. W. E. DAY, '80
Delta's in Auld Lang Syne, J. N. WHITE, '78
Our Future Choctaws by a Brave, W. G. HARPER, '98
Music.
Parting, W. C. DEMING, '90

SIGMA ALPHA EPSILON.

Amid a profusion of flowers and brilliant decorations of royal purple and old gold over thirty members of Sigma Alpha Epsilon fraternity celebrated their eighth annual banquet at the Kepler Hotel.

Toastmaster, Herbert W. Rand.

The Eighth Annual Banquet, CHAS. G. LINDSEY
Our Chapter, D. G. LATSHAW
Extension During the Past Year, T. R. DEWOLF
Reminiscences of College Days, C. J. COOPER
Ideal Fraternity Life, JNO. A. GIBSON
Our First Chapter House, ALDEN O. DAVIS
My Initiation, J. H. DUNN
Recollections of '92, VIRGIL JOHNSON
Sigs Out in the World, F. H. MCQUISTON
Our Sisters and Others, GEO. L. HAMILTON
Our Alma Mater, LOREN L. ROBBINS

KAPPA KAPPA GAMMA.

The Kappa Kappa Gamma banquet was served at the home of Miss Margaret Harper, by the ladies of the First Presbyterian church, was very dainty and pretty in all its furnishings. The girls' wit and eloquence were displayed in the toasts, which followed:

Juvenis Symposiaca, Mrs. Anderson.
James Brown Potter, Matrona, MISS FOSTER

Lege Agito, MISS HENDERSON
Festiva Kappae, MISS LAFFER
Ut id Praefertis, MISS COLTER
Gradus Secundus, MISS PORTER
Studium Humanitatis, MISS FROMYER
Vale, Vale, MISS RODDY

"Old Kappas" were Mrs. Robert Anderson, Mrs. Karl Zinck, Miss Emery, Miss Whitney and Miss Grace Henderson.

ALPHA CHI OMEGA.

The annual banquet of the Alpha Chi Omega was held at the Parish. The ladies of the Episcopal Church served the banquet in their usual elegant style. The tables were artistically decorated in the fraternity colors and flowers. The toasts were as follows:

Mrs. Juvia C. Hull, Toastmistress.

New Strings to the Lyre, Fay Barnaby
The Red Carnation, Gertrude H. Ogden
A Pipe to Pan, Margaret Barber
Old Delta, May Thorpe Graham
Virginia, Zannie Tate

Commencement Day.

This day, the day, came as per calendar. The services were held in the Stone Church Thursday morning at 10 o'clock, the Northwestern Orchestra furnishing the music for the occasion. After a selection by the orchestra, Rev. N. H. Holmes, D.D., led in prayer. Again a moment's pleasure from the orchestra, and Bishop Vincent follows with the first of the eightieth anniversary greetings:

Bishop John H. Vincent began by describing two classes of people—one which never sees beyond its narrow horizon, and another which looks beyond and outside its own neighborhood. In America we have the opportunity of the broad outlook, and the recognition of this and the work which it involves marks the true man. College life to-day means adjustment to the large situation.

There is to-day a large element of religion in the affairs of the country. It is not State and Church, but the State is the Church, the man who is truly concerned in the affairs of his country being of necessity actuated by true religion. Special attention was called to the following four points:

Our political relations and responsibilities require faith in the principles that underlie society and government.

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 exultation. 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 as well as into your schools.

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, where honesty, sobriety and truth preside, and simple, every day virtues are practiced is the nursery of true education. Out of such homes usually come the men and women who make our citizenship pure and elevating, and the state and nation strong and enduring.

John Milton spoke words of wisdom more than three centuries ago when he said "to make the people fittest to choose, and the chosen fittest to govern, will be to amend our faulty education and teach the people faith in virtue, temperance, modesty, sobriety, economy and justice; not to admire wealth too much; to hate turbulence, and to place every one his private welfare, happiness and peace in the public welfare." The value of a university education cannot be over-estimated. Its support cannot be too generous nor too earnest upon the part of our people. But after all, the hope of the Republic, its safety and security, and the strength and perpetuity of popular government, must rest on the great public school system, now happily and permanently established in every

part of the United States. Nothing can take its place; and fortunately the public school is everywhere becoming only the vestibule of the college and university. As the curriculum of the free school is advanced the tie between the fundamental and advanced education is closer and stronger, and is more clearly recognized and appreciated. We cannot have too much education if it be of the right kind, and if it be rightly applied it is of inestimable value to the citizens in every walk and profession of life. Young men and women, what your education will be depends upon yourself. The chief difference in men in school or out is in the amount of work they do. No measure of genius, so called, will take the place of well-directed hard work. There is no royal road to learning and no substitute for industry. You have seen, as we all have seen, the most brilliant man in the race overtaken in the race by one known in the class room for indifferent ability, always a plodder, but pushing on and on, in the face of inherent disadvantages to the successful realization of a high and determined purpose.

No college can make you successful. These accomplishments and achievements depend upon yourself. The secret of getting on is to keep always moving towards the cherished object. The way train may have the same running schedule as the through train, but the latter reaches its destination first because it makes fewer stops. It keeps going. Exertion is the secret of success in life. Mr. Lincoln represents one of the best types of patriotic, self-reliant Americans. Not one of the university men, nor of the educated men, he was not without great learning, but he educated himself in the school of experience by the discipline of rigid application and patient investigation. With such facilities as you enjoy, and his determination, what may not be expected of a college man to-day? It is not so much what is in the course of study at college that does you good, as it is what you master there. The mental discipline and application of knowledge is the aim of real education. The acquisition of learning is useless unless it is to be used in some wise in the 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 guess things out any more. That man succeeds who has practical knowledge. He really knows the most who knows how best to use it.

The representatives of every assembly, municipality, state, and national body fairly represent the constituencies which elected them; their methods, thoughts and acts are in keeping with the ideas of official duty which prevail among their

constituents. If these ideals are high the members will usually prove to be honorable and useful public servants. If low, they will reflect the same trend of public opinion. One congressional district will send 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 \$2.40 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 educative 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.

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, I. 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 Jones captain.

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

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

Miss Katherine Fisher, of New Castle, and Miss Gertrude Confer, 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 Marguerite 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 *ΣΑΕ*, and took in the banquet with the local chapter.

Soon after commencement D. G. Latshaw 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 Mame White, of New Castle, and the Misses Mame 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, '85, 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. Fullerton 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. Delemater, '69; C. W. Darrow, '69; G. A. Nodine, '80; J. C. Marlatt, '82.

D. R. Terwilliger, '85, and C. R. Thoburn, '85, of Tacoma, Wash.; E. D. McCreary, '67, Stockton, Cal., and W. P. McElwain, '85, Seattle, Wash., were here for commencement.

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.

Among the many distinguished alumni who attended commencement were Howard Couse, '91; Robert Elliot, '90; Robert Darragh, '93; Frank Black, '92; James Campbell, '93; John Howe, '93; Arthur Staples, '94; Homer D. Whitfield, '91; Edwin W. James, '94; Ward Sackett, '88; John Dunn, '92; Chas. Lindsey, '88; F. H. McQuiston, '88; Chas. C. Freeman, '91; J. A. Gibson, '91; V. L. Johnson, '92; H. W. Rand, '92; A. O. Davis, '93; R. B. Gamble, '93; John L. Danforth, '93; R. H. Patchin, '93; E. L. Mattern, '90; E. B. Heckel, '88; Fred Howe, '89; W. L. Siling, '90; H. R. Johnson, '92; John N. White, Rev. J. W. Miles, J. E. Wright, J. L. Jones, C. B. Chadwick, J. D. Chadwick, A. M. Shellito, Robert Anderson, Dr. I. N. Taylor, F. A. Arters, W. M. Byer, W. C. Wilson, W. C. Leffingwell, F. H. Murphy, Chas. Haskins, W. N. Arthur, Ray F. Pickard, E. D. Reed, F. J. Jogamast, A. R. Miller, '62; N. H. Holmes, '75; F. A. Bullock, '74; G. H. Lamb, '85; A. C. Ellis, '78; F. P. Ray, '62; T. J. Thomas, '85; L. L. Doane, '84; B. A. Heydrick, '93; Clare Virtue, '94; J. A. Balantyne, J. J. Henderson, '62; H. A. Carroll, Homer Crawford, '76.

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

A burnt child dreads the fire—*Lilly*.

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. You cannot mend a wrong subtraction by doing your addition right.—*Eliot*.

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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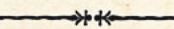
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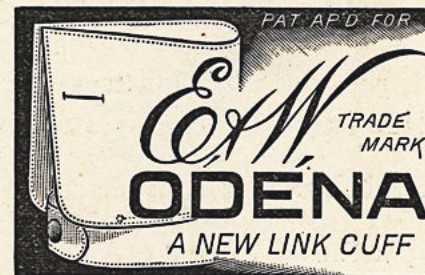
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