

The Campus.

WE AIM NOT TO MOULD PUBLIC OPINION BUT TO SCRAPE THE MOULD OFF OF IT.

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NEW SERIES

Work in Greek at the Johns Hopkins University.

DAVID H. HOLMES.

For the benefit of those who may desire to know something of the nature of the work and methods pursued at the Johns Hopkins University, I beg leave to submit the following plain statement. I wish, however, to begin by correcting a false impression that obtains very largely among those whose business it is to be posted, but who have not taken the trouble to become so. It is a mistake to suppose that the Johns Hopkins University, and when I say university, I shall always refer to the post-graduate department, correlates on the one hand with other universities in this country, such as Harvard and Yale, or on the other hand, with the different medical, law and theological schools. The Johns Hopkins is different from either. There is, perhaps, just now no place in this country where the word "university" means exactly what it means at Baltimore, though the time is probably not far distant when this statement will have to be qualified. But for the present we cannot but feel that the Johns Hopkins University occupies a position somewhat unique among the educational agencies of the country. In the popular meaning, a university is a collection of schools or colleges, or a place where instruction is given in what is already known. In Baltimore, it means a place where investigations are made in what is not yet known on the basis of what is known. It is for this reason that it would not be possible to satisfy him who asks, "Is Johns Hopkins any better than Harvard or Yale?" and at the same time stick to the logic of the question. On the other hand, a law school trains men to practice law; a theological school trains men to practice theology; a medical school trains men to practice medicine, and a normal school pretends to train men to practice teaching. But the Johns Hopkins University neither trains men nor pretends to train men to practice either of the professions. It is not a professional school, it is not a normal school, it is not a practical school.* The fact that the University attracts to its halls men who either are or afterwards become teachers has led to the popular but mistaken belief that the Johns Hopkins University must be a training school for teachers. The predominance of professional teachers among the graduate-students of the University is due wholly to the nature of the case, and not to the professional character of the school. A normal school would be a much closer correlative to the professional schools, the dif-

ference here being one of degree rather than of kind. The Johns Hopkins University is first and foremost a school of investigation.

It is for these reasons that degrees in medicine, law and theology are not allowed to contribute toward the degree of Doctor of Philosophy. The degree of Doctor of Philosophy was originally intended to designate that the holder had conducted an independent investigation in a department of science hitherto untouched, or had carried on an original research in a virgin field, with the result of having made a substantial and valuable contribution to the fund of knowledge of that science.* The degrees of D. B., L. B. and M. D., however meritorious in themselves, were not intended to so designate, nor were the various honorary degrees which are being scattered with such broadcast liberality and almost conscienceless *abandon* by so many of the minor institutions of the country.†

But to return to the purpose in hand. While the nature of the work in the different departments of the University is of course essentially different, a general idea of the work, as a whole, can perhaps best be gotten by a particular account of the work in a single department. I accordingly choose the Greek as a basis of my statement, a choice due to the fact that I am most familiar with that department, having spent four years in resident study under Professor Gildersleeve, one year as Senior Fellow in Greek, in which capacity it was my lot to sub-direct the work under the direction of the head of the department.

"The Greek Seminary consists of the Director, Fellows and Scholars, and such other advanced students as have satisfied the Director of their fitness for an active participation in the work by an essay, a critical exercise, or some similar test of attainments and capacity. All graduate students, however, may have the privilege of attending the course."

*This is what the degree of Doctor of Philosophy ought to represent, and did represent until cheapened by over-ambitious, not to say dishonest craft, having neither the crew nor the rigging fit for such a voyage. Things, indeed, have come to such a pass of late that no degree can be accepted for its face value unless accompanied by credentials from some institution of known merit. Prof. J. W. White, Ph. D. (Leipzig), of Harvard, says that the only safeguard of the degree of Doctor of Philosophy is to place the initials of the institution whence the degree was received in brackets after the letters "Ph. D."

†Indeed, in the case of some institutions honorary degrees seem to be given out as so much patronage, while in some cases the higher degrees have been bestowed right and left, *pro merito*, for very inadequate requirements, the chief requisite seeming to be a *consideration*, giving the matter a commercial aspect.

Prof. Montgomery will forgive me for quoting a significant remark of his on this point. He said in effect: "It seems that the matter of honorary degrees is regarded by some institutions as so much patronage to be doled out in the same manner as the President of the United States awards the postoffices, for services rendered or expected to be rendered." It is needless to say that no institution can more quickly bring itself into contempt than by pursuing such a policy.

*James Russell Lowell once said before the Phi Beta Kappa Society, of Harvard, that a university was a place where nothing useful is taught. The joke contained much of truth.

In this way the Seminary last year consisted of a company of about twenty-five young men from the different colleges of the country, who met for an hour every morning during the school year at 10 o'clock in the classical library.

The library of the University, I may remark here, is distributed by departments. The library possesses about ten thousand volumes bearing on the classical department in all its aspects. The more special works are found in the classical library, the more general works in the general library. The classical library contains about seventy-five hundred volumes, carefully selected for the purpose, to which is added each year all the newest and best works published during the year preceding. Among the books will be found no shelf-fillers. Here the members of the Seminary gather during the day and evening to carry on their investigations. No definite courses and no definite text-books are prescribed. The text-books of the University are the libraries and the laboratories.

The work of the Greek department consists of a cycle of four years, three of which are devoted to Greek Prose Literature, and one to Greek Poetry. The six great divisions of Greek literature are apportioned as follows: A small portion of each year is devoted to Homer and Greek Epic Poetry. A year is given to the study of Greek Tragic and Greek Comic Poetry, another to the Greek Historians, another to Greek Oratory, and a fourth to Plato and Greek Philosophy. Thus, during the last year we studied Greek Oratory, with the ten Attic orators as a center. Demosthenes was made the standard of comparison.

One hour a week the Director of the Seminary, Professor Gildersleeve, gave a course of lectures on the origin and growth of Greek Oratory. This course was now and then interrupted by a paper which had been especially prepared by some member of the Seminary. Thus, on one occasion, a paper on "The Tetralogies of Antiphon" was presented in which the question as to their genuineness was discussed. On another occasion was presented a "Comparison of the fifty-fourth oration of Demosthenes with the third of Lysias," which contrasted the style and periodology of each with a view to discovering the distinctive traits of each orator as shown by these speeches. In the course of the year eight or ten such papers were prepared bearing on some chapter of the work for the year. These papers were afterwards carefully criticised by Professor Gildersleeve for the benefit of the Seminary. Usually about a month of a student's time is required for the preparation of such an exercise.

On two days of the week for the first half of every session, Professor Gildersleeve conducts what he calls Practical Exercises; that is to say, he will on one of these days select a suitable piece of Greek, and after having it translated by the Seminary from hearing, will comment and quiz on the different phenomena presented or suggested by the selection for the day. On the other day he will take the reverse method, and present a piece of English to be done into Greek with the same suggestive commentary and instructive quiz as before. These exercises embody the results of the life-long experience of Professor Gildersleeve as a practical teacher and a never-tiring student of Greek. During the second half of last year these exercises were followed by two courses of

lectures, one on Greek rhetoric and the other on Greek anthology. These courses, like all the courses given to the Seminary were given by Professor Gildersleeve. Other courses bearing on the department were given by Drs. Spieker, Miller and Gudeman.

Another hour of the week is taken up by the interpretation of the text. Each member of the Seminary is assigned in turn about a page of text to interpret. Thus portions were selected last year from Antiphon, Lysias and Demosthenes. This is the most difficult task set for the student outside of his thesis, of which I shall speak later on. An interpretation is three-fold, consisting of the establishment of the text, the commentary and the translation. In the establishment of the text the history of each different reading, when variants exist, is presented with the arguments for and against. The interpreter, after comparing all the data at his command, is expected to reach an independent conclusion and be able to defend it. The commentary varies of course according to the nature of the passage. Sometimes points in Greek life are suggested, or historical allusions occur, or rhetorical syntactic and linguistic peculiarities are presented, which offer a varied field for the interpreter. Much opportunity is given here for originality and good work. The translation, which is usually prepared last, embodies the results of all the previous labor, and is of course a commentary in itself. These interpretations are oftentimes quite technical, and always require careful and painstaking application. The result to the interpreter cannot fail to be of great benefit. The careful criticisms passed upon them by Professor Gildersleeve are among the most instructive features of the seminary work.

The remaining hour of the week was devoted to lectures on Greek Syntax as an Element of Style. In these lectures we were given the results of Professor Gildersleeve's investigations during the many years he has devoted to Greek scholarship. These lectures had additional interest from the fact that Professor Gildersleeve was then engaged in the preparation of a Catena of Greek Syntax, which, when published, will show the history, the emergence or the submergence, the reappearance or disappearance of every construction in the Greek language.

Such is a mere outline of the work for one year. A second year is occupied with Greek Philosophy, Plato being made a centre of the work. Correlative courses are given, papers and interpretations presented as before. A third year is taken up with Greek Poetry, Aristophanes forming the centre. A fourth year is devoted to the Greek Historians with Thucydides as a center. It will be unnecessary to go into details with regard to the last three years. The principle is the same in all.

As has been said, Homer forms a part of the work of each year, and much stress is laid on the importance of a good knowledge of Homeric Greek and Homeric thought.

In addition to the work outlined above each student is carrying on his own private investigations and private readings in Greek. Large quantities of Greek are read. One student, to my knowledge, read during his first year, in addition to his other work, five times as much Greek as during his entire college course, and then had not read a very alarming amount of Greek.

A large portion of the students's time is devoted to his thesis. This thesis must be an original investigation in some department of the Greek language giving a result sufficiently valuable and showing sufficient scholarship to entitle the author to the degree of Doctor of Philosophy. Such subjects as the following were being investigated last year by some of the members of the Seminary: "The Attitude of the Comic Poets Toward the Sophists"; "Quotations from Homer in Post-classic Greek"; "Limitations of the Composition of Verbs with Prepositions in Thucydides"; etc. To explain the nature of a thesis would require as much space as the foregoing and then might fail of hitting the mark in a great many cases.

A word as to the time required to secure the degree of Ph. D. No definite period of time is set. The fact that the work in Greek has a four-fold division covering four years is more a matter of fitness than an indication of time required. It does not mean that the work cannot be done in less time, nor that it will not require more time. The time required will depend on several elements: 1st, your previous training; 2nd, your personal fitness; 3rd, whether or not you are fortunate in your selection of a thesis; 4th, can you devote your whole time to your work or are you obliged to devote some of it to your support? 5th, do you undertake work in your department which may be attractive, but does not contribute towards your degree? Instances are frequent where lack of previous training has made the difference of a year in time required. Now and then a student has been unfortunate in his thesis, having selected a subject which promised well at the start, but yielded nothing. It is not a rare thing for one to support himself by teaching or otherwise, and cases are becoming more frequent where men have voluntarily devoted a large portion of their time to attractive work which did not count an iota toward a degree. I have in mind several students who have taken from one to two extra years of Sanskrit after having passed their written examinations in it for their degrees. Another case exists of a student who has devoted much time to the preparation of a special work, which will be valuable when completed, but having no bearing on his degree. In fact the general sentiment prevailing among the post-graduate students is not how *soon* can I get through, but how *long* can I stay?

The Greek Seminary, and indeed the whole University, is a bee-hive of industry and activity. The fields are ever fresh, the work always new, the inspiration which comes from a company of twenty-five independent workers, each bringing to the general contribution something new and interesting, bearing on the work for the year, is very stimulating. Add to this well equipped libraries and a teacher of large experience, of great enthusiasm and of an unusual inspiring personality, and it must be admitted that at the Johns Hopkins University rare opportunities are offered to any one who wishes to get for himself a first-rate fitting in Greek.

W. C. Wilson, '89, attended commencement. Mr. Wilson is a leading lawyer of Cleveland, and for the past two years has been president of the Phi Kappa Psi fraternity.

Intimacy with Christ and Its Outcome.

ANNUAL SERMON BEFORE THE COLLEGE Y. M. C. A.

DR. C. A. HOLMES.

I bear in my body the marks of the Lord Jesus.—Galatians vi, xvii.

A life of faith in the Son of God is not an easy, quiet life; with all its compensations and inspirations, it knows well the burden of the cross. And Satan and the world are not its only antagonisms and impediments: its enemies are often found in its own camp. And the greatest and noblest of the brotherhood is no exception to the bitter experience. Paul is the victim of its assault, and in self-justification declares, "I bear in my body the marks of the Lord Jesus." These scars are scars of the scourges I have received for carrying His colors.

I. Associations with influential personages are always more or less impressive.

Ages ago it became a proverb that he that walketh with wise men shall be wise; character attracts and colors character; strong natures mould and wield weaker natures. We are all what we are largely because of the influence of others. In some instances this influence was a blessing, in some a curse.

II. Association with Jesus Christ is signally impressive.

At this juncture I consider Him only as a man, and insist that of all men He has cut in humanity the largest likeness of Himself. Consider Him in His life in Judea; consider Him all the intervening centuries; consider Him to-day, and surely no such virtue has ever gone forth from any other man; to hear Him is to follow Him; to know Him is to be His forever. He is the same in all ages, and to all who commit themselves to His keeping: lift Him up, and He will draw all men unto Him.

III. Association with Jesus Christ forces us into the conviction of His divinity.

Such a man as He must be more than man, and being more than man, He must be all that

He claims, God over all: there can be no midway conclusion.

IV. Association with Jesus Christ accomplishes not only an inward experience, but also an outward expression.

His marks are on all who are His: all who see them can see that they have been with Him.

V. Association with Jesus Christ works resemblance among all His associates.

All His bearing His impression, all must bear the same impression: all His looking like Him, all must look like each other.

Baccalaureate Sermon.

DELIVERED BY WM. H. CRAWFORD, D.D.,
PRESIDENT OF ALLEGHENY COLLEGE.

"As many as received Him, to them gave He the right to become children of God."

The verse preceding the one I have just read presents one of the saddest pictures in the Bible, "He came unto His own and His own received Him not." It is a picture of the rejected Christ. For more than a thousand years the Jewish people had been looking forward to the time of His coming; prophets had announced His character and His mission. In fulfillment of prophecy He came, but His own people rejected Him. In this picture are three years of suffering under the lash of Jewish leaders. Gethsemane is there, the arrest, the mock trial, the scourging, the crown of thorns, and the cross. Following this dark picture is the almost startling announcement made by the Apostle John that to as many as received the Word which had been made flesh He gave the right—the full power—to become the children of God. Such a declaration is unique. No enthusiastic admirer of any other religious teacher ever made such claim for his leader. Read all the sacred books of the Oriental religions and you will find no utterance to compare with this made by the Apostle John. If the Apostle were not describing a miraculous person he would apologize for such a statement. The wonder about this narrative is that the divine work of Jesus of Nazareth is described without comment. The great assertion is this, that though the Jewish people as a whole rejected

Christ, as many as received Him were made the children of God. The unique work of Christ is here summed up in few words—mortal men are made children of God by receiving Jesus Christ.

I do not think it strange that some have found this great fact too wonderful for them. Looking on the humanity of Jesus, they have not been able to understand that He had such power divine as is here described. But there the assertion stands. This was Christ's work; this work He accomplished; men became children of God through Him. Some have tried to modify or weaken the great fact of this text by tearing the whole gospel of John out of our Bible. There are three classes of people who do not like this gospel: First, those who do not believe in the divinity of Christ; second, those who have no appreciation of the spirituality of Christianity; and third, those who do not believe in the miracles of the New Testament. The only relief which these critics have been able to find has been in trying to make out that this gospel was written by some other John than the Apostle, 50 or 75 years after the Apostle's death. But even the scholarship of critical Germany has uttered a thundering protest against any such treatment of the New Testament. The gospel according to John may be counted genuine, and with it stands the divine work of Christ. "As many as received Him, to them gave He the right to become the children of God." If this was true eighteen and a half centuries ago, it is true now. If men could become children of God by receiving Jesus Christ then the same opportunity is presented now. One other thing is certain, that if this incarnate Word—this Jesus of Nazareth—can accomplish this divine transformation in the lives of men, that fact is worthy of serious thought. No man who hears such declaration can pass on without considering it. Some questions are only incidental; they may be answered or not; but this question of our relation to Christ as the Savior of men, is one that cannot be put aside; the more we try to evade it the more persistently it faces us for a hearing. The great announcement that men may become children of God by receiving Jesus Christ, is one which challenges our best thought, and our most earnest attention.

I wish this morning to ask your attention to two great thoughts in these words of John concerning Christ. First, the right or privilege offered, namely, the possibility of becoming children of God; and second, the method by which we may come into this divine relationship.

I am well aware that there is difference of opinion as to what it means to become children of God. Some boldly assert that all human beings are children of God. Every man, high or low,

rich or poor, moral or immoral, honored in society or outcast, whatever his purpose or his ideal, he is nevertheless God's child. The warrant for this they find in the Bible itself. They point to the book of Genesis and say, "There it is; God made man in his own image; his life is the breath of God; man so created must be God's child." But there they stop. If they would read on into the next chapter they would find that man sinned; was disobedient unto God; was sent forth from God's presence under curse. If a part of Genesis is appealed to we must take the teaching of the whole book. There is, I suppose, a sense in which Adam was a child of God after he was driven from God's presence. He was a child by creation, and we can hardly believe that the divine image was utterly effaced. The teaching of the whole Bible seems to be that man has deviated from the rightness in which he was created; he has wandered from home; he has left the Father's house, he has no filial thought; he has refused to acknowledge the God by whom he was created. I know two brothers; they never speak to each other; they are brothers, but they have no brotherly thought, no brotherly affection. I know a young man who is wandering to-day from his father's home; he never speaks his father's name; never refers to his boyhood; never mentions the word home; in his deepest thought, so far as that thought can be interpreted, he confesses no home rights, no home privileges, no home interests. From his father he has forever separated himself; so far as he is concerned he has no father. This, I think, is the Bible teaching concerning the condition of men who have not renewed the original relationship to God through Jesus Christ. So far as God is concerned they are in a sense children, but so far as they are concerned they know no God as Father, nor can they.

I confess I do not know how much it means to be a child of God. No one human can know. They who have experienced such change of relationship can by no means fully comprehend the great work which has been wrought. To say the least, to put the case as mildly as possible, to become children of God means to become something which we were not before. This change according to the word of God is a radical one. The whole teaching of the Bible is this, that man is far gone from original righteousness, he must be reconstructed; out of the elements that are in him, the potential elements, there must arise a new man, and a new life. The heart must be changed, the profligate life reformed, and the ill-built character reconstructed. Man's condition before this change into new relationship, is one of alienation, slavery, darkness, and death.

The new state into which he comes by being made a child of God is one of citizenship and liberty and life. The fifteenth chapter of Luke presents the picture. Away from the Father's house there is extravagance, profligacy, nakedness, hunger; in the Father's house there is ring and best robe and banquet. The difference between the condition of those who are children of God, and those who are not is one that is radical. In our King James translation the expression used is, "Sons of God." Some make a distinction between the word "sons" and the word "children," making the word children here the more expressive and significant word of the two. It is claimed that the word translated son may mean an adopted son, but the word children means begotten and hence of the same nature. I do not think we ought to emphasize too much such distinction. In some instances at least, the words seem to be used interchangeably, and both ideas seem to be included in the general statement. To become children of God means a new nature, it is being born from above, it is the new birth or generation. It also means inheritance.

The privileges of those who become the children of God can never be enumerated. God is infinite and those who become his children have infinite rights, infinite privileges, infinite opportunities, infinite possibilities. The great fact which ought to be remembered is that he who enters this filial relationship can look through nature up to nature's God and say, "He is my Father, I am his child." Such relationship as this, no words can describe, no language depict. Only in the thought of the heart, in the visions of the soul, can there be any true appreciation of this high calling to which we come in Jesus Christ. The children of God find that a way of approach is made by which they may know God, and understand his fatherly cares. But can any one tell what all these means? This strange understanding between child heart and father heart! We get some illustration of it in our homes, in the almost reckless way in which the bounding boy asserts his right to a father's interest and sympathy. The stranger waits at the door until permission is given to enter, but the boy rushes in without knocking, climbs upon his father's knee, to push aside the book or paper and simply takes it for granted that his presence and his interests are of greater importance than any thing else. This is perhaps a rude putting of a great and divine truth, but liberty something like this is granted to all who truly become children of God. The new relation into which they have come leads them to take it for granted that the Father loves them, that he cares for them, that he takes

infinite pains to supply their needs, that he has always for them a father's welcome, and loves them with an infinite love. Then the life of the child of God is a life of freedom. The world in which he lives is his Father's world. All that he has, air, light, food, raiment, home, friends, laughing skies, singing birds, and speaking brooks, all he has from his Father. No one can dispute his right to the things that are about him for they belong to his Father and hence are his. All thought of despondency and fear are gone. There can be no fear in this large life and liberty. Even the suggestion of the thought of fear is met by the triumphant answer, "God owns me for his child; I can no longer fear."

But this life of liberty is not in any sense a reckless life; because love has taken the place of law, there is no such thing as license. The life is a well centered one. If a large life it is nevertheless fixed in Jesus Christ as the manifestation of God. Neither is it a life engrossed with the present; it is a life which ever looks forward; there is constant thought of life eternal, realized through knowledge of God and his Son Jesus Christ. This is the inheritance of the children of God; to know God and to be with God. The gladdest experience of the Christian is when the spirit of God bears witness with his spirit that he is the child of God; nothing else to compare with it. "If children then heirs, heirs of God and joint heirs with Jesus Christ." It is the privilege of all believers to rejoice with the Apostle in his rapturous exclamation, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The glorious possibilities of development for the child of God are infinite, as God is infinite. "Children of God; oh, glorious calling!" Child means more than servant going about to do the master's bidding and answering every call upon compulsion. It means more than stranger knocking at the door or at last finding entrance to make known his request or gratify curiosity. It means more than friend sitting at the table to break bread with you, or joining the family in the fireside circle. Child of God! That means partaking of divine nature; it means sunshine and gladness and liberty; it means the favor of God and the direction of his Spirit; it means "inheritance incorruptible, undefiled, and that fadeth not away."

I come now to the second part of my theme. We have seen something of what it means to be a child of God. The important question is, How may we come into this filial relationship? How may we become children of God? The answer is clear and simple. It is

by receiving Jesus Christ. "To as many as received Him, to them gave He the right to become children of God." We ought to mark right here that no other religion has ever made such an announcement as this. No teaching approaching it can be found in any other faith. It is not, you understand, by accepting any particular ethical theory; it is not by subscribing to a certain creed; it is not by undertaking to obey a prescribed set of rules; it is by receiving a personality and a life. Jesus Christ did not come into this world to confirm or establish old customs and usages, but he came to introduce a new life. He did announce that he came not to destroy the law, but to fulfill it. But I think we must understand that this fulfillment meant the revelation of the Divine Life which was back of all Jewish law, and which inspired Jewish law. Through Christ forms were broken; anticipatory ceremonies were ended; sacrifices were abolished. All the old Jewish faith, and practice, and customs, and ceremonies which constituted a looking forward toward the Messiah, were necessarily ended when Christ came. The best word that man knew in the old Jewish days was the word obedience. There was law; it must be obeyed. It could not be tampered with; it was an expression of the divine will, the best expression that the times would permit. The great word after Christ's coming was not obedience but love. In the new dispensation then, with the law gone, obedience could not have first place. Personality divine; personality in Jesus Christ, had taken the place of law and instead of obedience was love. The reception of Jesus Christ as a personality made love a necessity on the part of his followers. No longer formalities but real experience; no longer law but love and life—life as children of God through Jesus Christ the Son of God. Do you find anything in the teaching of the old philosophers to compare with this? Who before Socrates ever spoke a word approaching in any sense this word of the Apostle John? We commonly crown Socrates the greatest among the philosophers, but did Socrates ever utter anything in his conversations which indicated that he had any appreciation of such approach to ethical life? The two great schools of philosophy which perhaps exerted greatest influence in the age which preceded the coming of Christ were the Stoics and Epicureans. In the thought of one school virtue was the supreme good; that was to be secured by endurance; in the thought of the other happiness was the supreme good or end of life; that was to be obtained by giving free play to every appetite, desire, and passion. In the great religions which have exerted most influence among men, apart from Christianity, the highest ideals have been found in the accept-

ance of a peculiar philosophical system; by pledging one's self to certain theories of ethics, by a system of flagellations and fastings, by contemplating the works of nature, or by a process of reasoning attempting to reach the infinite. It is found after the most careful study that in all these systems of religion the prophet, the religious teacher, is separated from the religion which he represents. The unique fact in the Christian system is that Christ is Christianity. If we would know the principles of Christianity we must find them in the life and character of Jesus Christ. If we would know the divinity of Christianity we must find it in Jesus Christ. If we would know the overmastering purpose and aim of Christianity we must find them in Jesus Christ. His command is "Follow Me". His words are "I am the truth, I am the way, I am the life." By receiving Him we may become the children of God. I wish this thought might be made plain to us this morning. A thousand questions that have troubled us would be settled in the twinkling of an eye, if we could grasp in all its fullness this fundamental truth of Christianity. It seems a declaration so simple, but it is a truth so profound that the earnest attention of the whole soul of man is necessary to appreciate it.

We shall find in walking through the centuries of Christian history that too often this great teaching of the New Testament has been misunderstood—made to serve bad purpose—given interpretations never intended, and often almost entirely covered up, or obliterated. The Christian church was not many years old before the former idea of obedience and doing came into the ascendancy again. We see it in Symeon sitting on his pillar waiting until he could receive the remission of his sins. We see it in St. Benedict throwing himself into the brambles that the thorns might smart the sins out of him. Almost all the ideals of monasticism for a thousand years in the history of the church, were a breaking away from the great truth that men became children of God by simply receiving Jesus Christ. Party spirit has always been inimical to this teaching. The greatest of Christianity in the early part of the fourth century was not, Have you received Jesus Christ? but do you belong to the party of Arius or Athanasius? And a little later the final test of allegiance was, Do you accept the teaching of Pelagius or the teaching of Augustine? Time and again from the tenth to the thirteenth centuries, the great and overmastering question was, Do you stand by the bishops or do you adhere to the pope and his party at Rome? When warfare waged stronger, and corruptions deepened, and profligacy increased, and two popes were fiercely fighting for the papal chair, the one

question which decided a man's present faith and future hope was, Will you fight for Gregory or will you stand by Benedict? A century or two more and the final test of a man's Christianity was to be found in whether he accepted the decision of the church council or declared allegiance to the man wearing the tiara, sitting in St. Peter's chair by the banks of the Tiber. But the dark ages, as they are called, do not contain all the mistakes concerning this doctrine, nor are they all contained in the question, Which is right, Luther or the Pope? Into our protestantism this party spirit has come with its ravages to make men almost forget there is a Christ. Right here in our own country, and within the memory of many who are now living, a man's allegiance to or rejection of Calvinism was enough to damn him forever or bless him forever. The same was true of his allegiance to or rejection of Arminianism. This sectarian spirit has blighted and blasted the Christian church in our country. It has clogged the chariot wheels of the church of Christ. We laugh at the ridiculous story of the little girl who could not understand how Jesus the Son of God could be a Jew when God was a Presbyterian, but it is a fit illustration of what party spirit too often has been in the Christian church. I thank God that in our day there is an almost passionate return to the teachings of the New Testament. Men are not to-day building their hopes of eternal life on subscription to the Westminster catechism or the Augsburg confession, the writings of Melancthon or of Arminius. They are pushing aside all creeds and all dogmatic theologies, and all twisting of scripture to fit certain theories. They rush past great cathedrals and the tombs of mighty dead. They will not have Martin Luther, or John Calvin, or John Wesley. They will not build ultimate faith on Protestant confession, or vatican teaching, or Athanasian creed, or Nicene creed. They will have just one thing, the living Christ, the Christ of the New Testament, Jesus of Nazareth; they will receive Him, and with Him living in them they will become the children of God. The faith of the church in this last decade of the 19th century is emphatically this,—*Jesus Christ*. Beyond all creeds and formulas, beyond all church polity and forms, beyond all ritual and ceremonies, beyond all preachers, reformers, and church saints is Jesus Christ.

We are hearing much just now in certain quarters about a Christ-centered theology. I believe in it, but I believe the Christian church needs one thing more than that. We need more Christ-centered life. The life of a child of God begun in Jesus Christ must be continued and ended in Jesus Christ.

When we have more Christ-centered living in the church, we shall have less cant and rant, less worldliness and selfishness, less narrowness and secretarianism, less quarreling about the accidentals of our faith, and less dependence on relics and form and tradition. I believe in churches and church membership; I believe in church organization and discipline; I believe in order and ceremony in the church but I believe that infinitely above these, and infinitely nearer than these, we ought to put Jesus Christ as our life, our hope, our ambition. The one great cry of the Christian church to a lost world ought to be, Receive Jesus Christ. "To as many as received Him, to them gave He the right to become children of God."

The work of transformation by which men enter into filial relationship to God demands a large Christ. No other Christ will fit the case. Just such a Christ is presented in this Gospel of John by the beloved disciple. You do not wonder at the transformations accomplished by Christianity when you read this book. They seem the natural results of a life with such a purpose. Will you look with me for a moment at the Christ presented by the Apostle in this Gospel. He is not represented as simply a great religious teacher, speaking words of wisdom and giving instruction to men; he is not simply a man of pure life and high ideals; He is man and prophet and teacher. But all these combined do not describe the majestic figure presented by the Apostle in this gospel. Will you put aside all your criticism for a moment and look with me at the divine human character here represented. Jesus of Nazareth is described as The Word. "In the beginning He was," says the Apostle, "with God. He was God. All things were made by Him, and without Him was not any thing made that was made. In Him was life and the life was the light of man. He was the true light which lighteth every man that cometh into the world. He was made flesh and dwelt among us and we beheld his glory. The glory as of the only begotten of the Father full of grace and truth. God sent his Son into the world that the world through Him might be saved. As many as received Him to them gave He the right to become children of God." In the Apostle's Epistles to the churches is this same divine Christ. He is "the Word of life and the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Whosoever shall confess that Jesus is the Son of God, dwelleth in Him and He in God. Whosoever believeth that Jesus is the Christ is born of God. These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life." This is the Christ by re-

ceiving whom, as the Apostle declares, men become the children of God. In accepting this gospel, the gospel of the New Testament, we believe that Jesus Christ was truly man; that the Word was made flesh and dwelt among us. We believe that He knew human life in all its limitations, and in all its possibilities. We believe that He hungered and thirsted and was weary; that He rejoiced with the glad of heart, and wept with those who had sorrow. We believe that He was tempted in all points like as we are, yet without sin. But we believe that He was more than the perfect man—more than the ideal prophet—more than the greatest religious teacher. We believe that he was not less truly Son of God than Son of David. It was by receiving a Christ in whom humanity and divinity were blended that men became children of God. This is the Christ presented to us in this gospel. It was the preaching of this Christ, greater than all the gods of Rome, that drove the Caesars from their place, and planted the standard of the cross where once has been the Roman eagles. It was the preaching of this Christ that saved the best that was in the Roman civilization, when the barbarians of the north trampled the old empire beneath their feet, and then transformed these rude barbarians into men, who were the progenitors of the greatest civilization which the world has ever seen. It is the preaching of this Christ that has accomplished the mightiest reformatations and revolutions known in the history of the world. It is in receiving this Christ that nations are purified, governments reorganized, and individuals transformed. It is this Christ who is "the divinest symbol higher than which human thought has not yet reached." This is the Christ "who, with His pierced hands, has lifted empires off their hinges, and turned the stream of centuries out of its channel." "No mortal can with Him compare among the sons of men: Fairer is He than all the fair that fill the Heavenly train. To Him I owe my life and breath, and all the joys I have; He makes me triumph over death, and saves me from the grave." Beloved, this is the Christ of the New Testament; a Christ so human that He stands a brother at our side, nearer to us in love and sympathy than we are to each other; so divine that he sitteth on the right hand of God to make intercession for us. The Son of David and the Son of God! No other Christ can satisfy the infinite desires and boundless capacities of the human heart. This Christ is the desire of all nations. All who receive Him become children of God.

I have not time to discuss the responsibilities and privileges of those who become children of God by receiving Jesus Christ. I can only suggest in outline some characteristics of this divine relationship. On our part there ought surely to be love and obedience and trust. This new relationship means new conduct, and conduct appropriate

to the new life into which we have come. I have already intimated some of the privileges of this life in calling attention to the Father's protection and care and sympathy and love. This gives us freedom and hope and inheritance; "promise not only of the life which now is, but of that which is to come." In this new relationship to which we come by receiving Jesus Christ we get whole views of life. One of the tendencies in our human nature seems to be toward narrowness. We see simply the thing which is near us. The center of all things for the boy who has never been away from home, is the village in which he was brought up. All else seems small in comparison to that. This boy-narrowness of thought is so often seen in children of a larger growth who have low ideal. Nothing else is possible. You remember the servant of the prophet who saw the hosts of the enemy against him and his master, with no hope of anything but defeat, but when in answer to the prophet's prayer he saw the situation as God saw it—the surrounding hills were filled with armies to take up their side of the battle. A broad view of life means a view of life in all its opportunities and dangers and possibilities and limitations and destiny. He who comes to this broad view of life will not center all his thought and affection and interest and ambition in the present, nor will he live wholly in the past or future, but he will see the past as related to the present, and the present as promising the future. He will not make the mistake that many do of choosing a present and passing good at the expense of an almost infinitely greater future good. This is one of the curses of our present time. Men will have everything in the now. Many a young man to-day is deliberately selling position and home and character for a glass of wine, the privileges of the gaming table, or a little fast living. It is the old story over again of the birthright sold for a mess of pottage. The child of God will never barter away future happiness for present pleasure.

I have not time to continue naming the advantages of this life, the nature of which I have tried to describe. But one of the greatest, I think, is this, that the man who is born into the family of God comes into an adjustment with his fellowmen, such as is not possible to any one else. He knows the meaning of human life and its destiny. He knows to what opportunities He himself has come, and He will be a brother to all those who have come into the family of God with Him. Understanding what possibility there is for those who are wandering from the Father's house, and do not know God as a Father, he will have such desire to persuade them to receive Jesus Christ and come into this new and high relationship, that his life with them will be one full of gentleness and peace and kindness and charity. It is the Christian civiliza-

tion that is the best civilization. It is where men have received Jesus Christ that hospitals are built, and almshouses, asylums, and places of refuge, schools and reformatories. The philanthropy of our nineteenth century is emphatically Christian philanthropy. There has never been any such thing as philanthropy apart from Christianity. It is the man who has received Jesus Christ who will play the brotherly part when a fellow-being is in need. It is the nation which has received Jesus Christ which nourishes its sick, and cares for its poor, and ministers to its unfortunate. It was the Christ spirit in John Howard and Elizabetha Fry and Florence Nightingale. It is in receiving Jesus Christ that man truly comes into right relations to his fellow men and is influenced to minister to their needs.

Members of the Graduating Class: I need not remind you that this is the last Sunday of your college life. The four years of worship in the churches of this city as college students is ended. This is an hour for holy meditation. How the past crowds your memory! What a strange play of feelings is yours! What thoughts you have! Thoughts of days and associations and rare privileges, of struggling and weariness and victories. Knowing something of your thoughts and emotions and ambitions I have endeavored to present to you this morning what I consider the highest ideal of human life. It is to become children of God by receiving Jesus Christ. This ideal no human mind ever thought out. It was a divine revelation. Most of you know this life I have tried to describe. I pray that you may all know it. As you go forth from college halls and college associations take the Man of Nazareth to be your guide. The life into which you come through Him is a noble, pure and true life, a life of infinite possibilities and divine destiny. With this ideal of life ever before you, you will scorn always the evil thing and strive only for the good. You will put the carnal beneath your feet and walk in companionship with the spiritual. You will put selfishness away from you as a thing of sin. You will abhor and loathe all sham and insincerity and narrowness. You will put away from you forever every thing which would drag you down. Your whole thought and purpose and ambition will be to mind high things, to achieve the best, to do the noblest. Children of God! Knowing the Father's love and the Father's sympathy and care. May you ever remember the noble traditions and the high ideals of the Christian college which sends you forth. You tremble with emotion to-day at the thought of the life which is just before you, but if you are truly made children of God through Jesus Christ your lives will be a fulfillment of your noblest ambitions. The rarest opportunities are before you. The age into which you are born is one throbbing with great possibilities. Be true to God and true to your fellow men.

The Campus.

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

The College publication is a strange and doubtless much abused creature. Like other organisms it has a beginning and a period of growth and development, but just when nearing its most complete and perfect condition, the evenness of its path is interrupted and it is intrusted to new keepers who may not fit the places to which they are introduced.

Thus, like the fabled Phoenix, born of its own death, issuing from the ashes of a CAMPUS election, the new volume begins and not without hopes for future growth and usefulness.

With the present issue of the CAMPUS, the new board take their places in the chairs so creditably occupied by the outgoing members. To say that they have been faithful to their trust is needless, and the paper has, we believe, easily held her own among publications of a similar kind.

It is understood, in its broadest nature, to be a journal of the students, for the students and by the students, and if at all times it does not satisfy your highest ideas of what such a publication should be, do not sit too heavily upon the editor, but attribute the fault to a weakness of the flesh rather than of the spirit; and bear in mind that if there is any way in which you can add to the interest of the paper and you do not do so, it shall be laid to your charge at the next class election.

Your co-operation is invited both in genius and finance and we trust you may receive just returns. When counting up your expenses for next year, do not forget to add a dollar and a quarter for your subscription to this paper; and though it may not be possible for our business manager to spend a month with you during the summer, be ready to greet him next fall and accord him a welcome warmer than that which the ordinary book agent often receives.

May a pleasant and profitable vacation be yours and a safe return to college next year.

And while speaking of return, we recollect that there are those whose faces we shall not see when next we meet, and whose hands we may not grasp while exchanging greetings with each other, and re-cementing friendships formed before. They have finished their course of preparation, and have graduated into that higher school of practice. We bid them God speed, and into whatever department of life they may be called, may abundant success attend them.

Examinations over, the mind of the grind is once more at peace, and for three long months he will delight in change of scenes and circumstances. That this point in the year has been reached does not, however, necessarily assure peace and satisfaction to the hearts of all. There may be those to whom the recollection of examination week is not among the happiest, strange though it may seem.

It would be interesting to go over the entire college roll, and as his name is called, let each respond to the questions: "What was your purpose in spending this year in college, and has it been to you all that you could desire?" We anticipate the answers would be varied, indeed. A few might be found who would frankly admit that going to college is preferable to hoeing corn or tending the baby. Possibly a stray disciple of Epicurus would here be laboriously seeking the gratification of his desires. For some there may be no use at home, and no better asylum than college walls.

In larger and wealthier institutions, these classes have many representatives; but here in our own college, we consider their numbers to be very, very few, and these suppositions for the most part groundless. We believe it to be the rule that in the majority of cases, the students among whom our lot is cast have been laboring toward a certain end—preparing themselves for lives of usefulness.

Yet, however honest may have been our purposes, however faithful our toil, it is meet that we should pause at the end of a period of labor, such as the year just closing has been, and give ourselves this personal catechism. The merchant who never takes an inventory, no matter how careful in his transactions or strict in his accounts, is the merchant whose cash account never mounts very high on the credit side. It is necessary that he know of what his stock consists. Some goods he may find a dead weight on his hands, and he is happy to be rid of them at any price, of others a large and constant supply is necessary, and thus it is through the list. So, if during our selection here and there of material which goes to make up the substance of our lives, we have acquired any mental rubbish, we should become aware of its presence and forthwith sink it deep in the stream of oblivion; and if in any particular, we find ourselves deficient, in this must the effort in future be greater. We do not need good resolutions. We have learned in what we are

strong, and in what we are weak, and as we return to another year's work, let us enter upon it with a zeal that will bring about the results for which we are waiting.

The last chapel service of the term was one of interest and inspiration, one that strengthens us in college spirit and deepens our love and reverence for our *alma mater*. Among the pleasant features, was the presentation to the college of a fine crayon portrait of Dr. Wheeler, our former president. This was secured through the efforts of the class of '93, with the assistance of members of classes now in college, and occupies an honored position on our chapel walls in token of the large place the doctor holds in the hearts of those whose pleasure it was to be under his instruction.

With another year, those who return to their familiar haunts will be sorry to miss from his class room, his accustomed seat in chapel, his position as teacher in the Sunday school and his place in our community, Professor Elliott, who for a number of years has given such able instruction in Greek and Latin. Having been relieved of the latter subject since the beginning of the term just closed, his work has been chiefly in Greek and literature, and it is with a view to a more complete mastery of this, his favorite language, that the professor will spend the coming year abroad. He will give some time to various European countries, Germany, France, England and Italy, but the greater portion will be occupied in Greece, especially at Athens. His studies will include both ancient and modern Greek, being carried on principally at the American school, situated in that city. Spending a little more than a year away from home, Prof. Elliott expects to return in August of next year. Our best wishes go with him in his journey, and a most hearty welcome will await him in the fall of '95.

Progress is the watchword of the age. It is the life of all institutions. In college, many

improvements have already been inaugurated in their turn, and others will appear at the proper time. In this connection, we beg to say that the intelligence has gained currency that, in future, no human being of the masculine persuasion will be permitted to inhale the hallowed atmosphere of the dining hall of old Hulings. When the boys' dormitory building was consumed, she offered them kindly shelter and through all the long years since, a club consisting of the inmates of the hall and many of the gentlemen has been safely conducted within her walls, and we may venture, not unpleasantly, for both.

Why this sacred custom should be infringed now, we will not ask. Perhaps the young ladies, in whose home the gentlemen of the club have been intruding, would prefer to be rid of their obnoxious presence: perchance the young men themselves, out of the goodness of their hearts, perceiving that in point of advantage to the ladies their room is better than their company, have desired to withdraw, sacrificing their own comfort to the weal of the unfortunate.

But though you will hardly allow these as the principal reasons, we must not explore them further.

Next year, perhaps you may recognize a college girl by her heavy black veil, and the boys by their long solemn faces and their manner of walking invariably on the other side of the street, and, possibly, by their extinguishing their lights and retiring at half past nine.

Beatrice Harraden, author of "Ships That Pass in the Night," has arrived in America. She is described by the New York papers as having irregular features, though her face is strong and attractive. Her hair is black. She is a London girl, and has studied in Dresden, Cheltenham College, Bedford College and London University. At the last named institution she earned the right to write B. A. after her name, having taken that degree in mathematics and the classics.—*Woman's Column.*

Local.

Another class has commenced.

Field day was a grand success.

George S. Ray, '92, is home from his medical studies.

B. A. Heydrick, '93, spent commencement week here.

Townley took five prizes field day. Congratulations.

Mr. Davis, '93, is home for commencement.

J. A. Gibson, '91, is visiting friends in Meadville.

Miss Carrie Mount, '90, was here to see her sister graduate.

The registrar announces one hundred new students for next year.

E. S. Mattern, '90, attended commencement, having finished his law studies in New York.

W. H. Stenger, '93, has been spending a few weeks in town. Bill isn't married yet, but —.

Tipper denies that it was Boys' pop, but acknowledges that she was a Senior and a beauty.

Ellis says he never thought it was so easy to get down a fire escape in a second and a half until within the last two weeks.

John K. Howe, Jas. W. Campbell and T. A. Douthitt, of '93, and M. D. Crary, ex-'96, spent the week with their friends here.

Prof. in Chemistry: "Mr. Tate, give an account of the manufacture of tin-ware."

Tate: "I don't think it's found free in Nature."

Miss Ella Howells, ex-'94, of Kane, Pa., and Miss Maud Johnson, ex-'94, of West Middlesex, Pa., are the guests of Miss Vena Fenno this week.

Chas. Freeman, '92, is in the city for commencement. Mr. Freeman has accepted the chair in Science and Mathematics at Westminster College for the coming year.

Will Bignell, '87, banqueted with his Phi brothers.

J. Hood, of Spokane, Wash., attended the S. A. E. banquet.

Miss Jessie Edwards, ex-'94, is visiting Miss Minnie Byerly this week.

Rumor has it that an extra chair in English will be instituted next year.

E. P. Couse, '89, of the Pittsburg *Leader*, was here to preside at his fraternity banquet.

H. D. Whitfield, '91, and C. A. Pepper, '92, spent a part of the week with their fraternity brothers.

Miss Leah Andrews, of Garland, was the guest of her sister, Miss Maud Andrews, a few days ago.

Saturday's ball game between Westminster and Allegheny again proved that our team needs practice.

Miss Cora Davis, who graduated at the Conservatory of Music last spring, was back for commencement.

Miss Henrietta Miller, class of '90, Cornell, spent a day with her fraternity sisters during commencement week.

C. S. Howe, M. D., '91, is here for commencement. Dr. Howe has been practicing at Martin, Ala., the past year.

A. G. Fradenburg, '90, spent a week in town. He has just taken his Ph. D. degree at the University of Wisconsin.

At the Royal Arcanum picnic at the lake, Prof. Jewell didn't dance, though he watched the others long and anxiously.

With the large number of new students expected next year, the battalion ought to number a hundred and fifty. Why not?

Prof. Thomas having recently completed a Ph. D. course at Syracuse University, it will be Dr. Thomas hereafter. Sound's well.

Mr. Lucius H. Bugbee, son of Dr. Bugbee, a former president of the college, spent commencement week with friends in college.

Paul Reisinger, ex-'92, is home from West Point on a furlough. At the recent athletic meet, he ranked second in general athletics.

Miss Clara Howard, '93, who has been teaching this year in the public schools of Warren, O., and Miss Belle Watson, of the same class, are back for commencement.

Phi Gamma Delta was at home Monday evening to her friends. It was a very pleasant occasion, among the guests being a large number of visiting friends and alumni.

Prof. Elliott starts for Europe the 18th of July. During the coming year it's just possible he might be persuaded to send a few words of greeting through these columns.

At the annual declamation contest of the Ossoli Literary Society there were three speakers. Miss Millicent Davis was declared winner. Her subject was, "Old Folk in Florida."

Dr. Thomas sailed Wednesday for Europe and will summer in Italy. During the year, he has been carrying on linguistic studies by himself, and after conquering new fields, will return to the work next fall, bright and crisp as ever.

On Tuesday evening, Rev. H. W. Kellogg, pastor of the First M. E. Church of Youngstown, O., was initiated as an honorary member of Pi chapter of Phi Gamma Delta. He is a graduate of Baldwin University, and a member of the Board of Control of Allegheny.

Misses Davis, Cribbs, and Porter gave an elocutionary recital in the college chapel, Thursday afternoon, to their many appreciative friends. The chapel was tastefully arranged and very prettily decorated and the event was a very pleasing one.

The inter-collegiate Y. M. C. A., started at Princeton sixteen years ago, has now a membership of 30,000 from 450 American and Canadian colleges, and also has its agents promoting the work among the colleges of Europe and Asia.

Commencement at the Conservatory.

The sixth annual commencement of the Meadville Conservatory of Music was held in the Academy of Music, Wednesday and Thursday evenings, June 20 and 21. The following are the programmes :

JUNE 20.

- Wagner—Tannhauser March.....(Two Pianos)
Miss Lenora Smith and Mr. Alton A. Hadley.
Bellini—Ma la sola chime.....(Cavatina)
Miss Charlotta Weber.
Raff—Waltz, Op. 118.....
Miss Blanche Ramsey.
Myerbeer—Shadow Song.....(Dinora)
Miss Evelyn Bright.
Myer-Helmond— { *a. Arabesque*.....
Ravina— { *b. Etude de Style*.....
Miss Lenora Smith.
Hawley—My Little Love.....
Miss Charlotta Weber.
Rossini—Night Breezes.....
Miss Bright and Miss Evans.
Mendelssohn—Capriccio Brilliant.....
Miss Blanche Ramsey.
Orchestral part on second piano by Miss Helen Edsall.

JUNE 21.

- Beethoven—Concerto, C minor.....
Miss May Thorpe Graham.
Orchestral part on second piano by Miss Helen Edsall.
Rossini— { *a. Recit, Come, Leren*.....
 { *b. Cavatina, Della rosa il bel vermaglio*.....
Miss Elizabeth Stilwell.
Saint-Saens—Oh, Love Thy Help....(Samson and Delilah)
Miss Sarah Evans.
Raff—La Filense.....
Miss May Graham.
Verdi—Merce di Lette.....(Sicilian Vespers)
Miss Edith Moore.
Spikes—Dream of Spring.....
Miss Elizabeth Stilwell.
Verdi—Taceala Notta.....(Il Trovatore)
Miss Fern Pickard.
Kullock—Octave Study, No. 7.....
Miss May Graham.
Franz-Abt—Ave Maria.....(Sextet)
Miss Bright, Miss Pickard, Miss Stilwell, Miss Weber, Miss
Evans, Miss Moore.
Conferring of Diplomas.

The entire programme was a complete success, and the rendition of the different numbers was of a high order, and bore evidence of careful training and thorough study. The graduating class was kindly assisted by Miss Sara

Evans of the class of '92. That Miss Evans is a favorite with the people of Meadville was clearly shown by the applause that greeted her on both evenings.

The reception given to the faculty, the pupils and their friends Friday evening, June 22, closed one of the most successful years in the history of the Conservatory.

Obituary.

The many friends of Miss Mary A. Foote, A. X. 2., were shocked to hear of her sudden death, which occurred in Philadelphia, Friday, June 23, 1894. Miss Foote had been a great sufferer for some time, and went to Philadelphia June 11th for treatment.

She was a graduate of the class of '93 of the Meadville Conservatory of Music, and this year, was taking a post-graduate course. Her death occurred just one year from the day of her graduation. The funeral took place at her home in Wattsburg, Tuesday, June 27th, at 2:00 p. m. The Conservatory was closed for the afternoon and many Meadville friends attended.

Her voice was one of rare sweetness and power, and will always be remembered by those who have heard her sing. She was very popular, and was loved by all who come in contact with her; and, although she has gone from us, the influence of her noble life will remain.

Field Day.

Athletic enthusiasm is not altogether dead, and the present condition of affairs is truly encouraging. Let any one who was present at the sports on Diamond Park, Monday afternoon, say whether we have not some reasons for pride. Lieut. Koester and A. G. Richmond were the judges; Paul Reisinger, time-keeper, and C. W. Hollister, starter. Following is the list of events :

100 yards dash, Townley, winner; time, 11½ seconds; prize, a fine umbrella.

Second, throwing the hammer. Townley won, throwing it 57 feet, 6 inches, and as a prize, received a cane.

The hop, step and jump was the next event. Townley covered 40 feet, 10 inches, winning the contest, and received a pair of cuff buttons.

In the 220 yards dash, Townley was the successful contestant, making the distance in 1:29½; prize, silver cuff buttons.

The running broad jump was won by McLaughlin; distance, 17 feet, 3 inches. His prize was an umbrella.

In the ball throwing contest, Townley made the greatest distance, reaching 307 feet, 6 inches. A key ring was the prize.

The one mile bicycle race was won by Abner Neff, who came in ahead by several rods, having accomplished the distance in 4:20¼. As a prize, a bicycle seat was presented to him.

Brisbin was winner in the high kick, hitting the mark 7 feet, 11 inches from the ground. He received a cigar case.

The hurdle race was taken by Thompson, who thus won a fountain pen.

The 440 yards dash was declared to be Tipper's. A silver match box was presented to him.

In the mile race, Brisbin was the winner.

The half mile race was taken by Jones, who was rewarded with a fountain pen.

Inter-Society Contest.

The annual contest between the two gentlemen's literary societies, Philo-Franklin and Allegheny, took place Tuesday evening in the Stone church, before a large audience. It is safe to say that the contest this year surpassed that of '93 in several particulars, and at 11:00 o'clock the programme was ended, all the parts having been successfully gone through.

The first was an organ voluntary by Miss Ida M. Coder, followed by prayer, offered by Rev. S. W. Keeler, of the East Ohio Conference.

The first essayist was Mr. George G. Cowell, who chose as his subject, "Bird Calls." This he handled in a very pleasing manner, making a good choice of words, and bringing Nature before the eyes of his hearers.

Mr. Fred L. Homer, of Philo-Franklin, followed with an essay on "The Economic Value of Birds." Having made a careful study of ornithology, Mr. Homer was prepared to treat his subject in a very clear and forcible manner, and he made an effective plea for the lives of the birds, who are our servants and friends.

The debate was on the question, "Resolved, That co-operation in business is more beneficial than competition." W. S. Douds took the affirmative in behalf of Philo-Franklin, and defended co-operation and denounced competition with much force.

Mr. Thomas J. Prather, of Allegheny, came next on the stage with the negative side of the question, which he handled in a skillful manner, bringing in a number of vigorous arguments.

At this point in the programme, Miss Lucelia Blodgett gave a vocal solo, which was enthusiastically applauded.

The first oration was by Frank J. Jagomast, who spoke on "The Great Exile." The oration dealt with the life and works of Louis Kosuth, the Hungarian patriot recently deceased, was concise and well delivered.

Wilbur C. Swearer followed with an oration on the subject, "Philosophy versus Christianity." The speaker traced the history of the two systems, showing the weakness of philosophy and the power of Christ. His oration was comprehensive and convincing.

Mr. Arthur Staples, Philo-Franklin, came next with a declamation from the writings of James Whitcomb Riley; subject, "Jamesy." The selection combined humor and pathos, and Mr. Staples' delivery showed thorough work in its mastery. His manner was natural and pleasing.

The last performer was Mr. J. D. Brison, of Allegheny, who gave a fine rendition of "Eugene

Aram's Dream," from Hood. He proved himself thoroughly familiar with the nature and style of his subject, and rendered it effectively.

Another instrumental selection by Miss Coder ended the programme.

Owing to some misunderstanding of the rules governing the contest, the result was not announced until commencement morning, when Philo was declared winner of the entire contest, having gained the ten points, something never accomplished by any society before.

Class Day.

The exercises of class day were held as usual in the First M. E. Church, on Wednesday evening.

Miss Coder favored the audience with an instrumental solo, after which Mr. U. N. Arthur, president of '94, delivered a salutatory.

Miss Winnifred Mount followed with an essay on, "Masters of the Diaphragm." Her production was witty and pleasing.

The class orator was Mr. Clare W. Virtue, who gave an interesting discussion on the subject, "The True American."

The class history was read by Miss Minnie Byerly. She spoke of the work of the class as a whole during the four years of their course, and did not forget to mention the excellences of individual members.

After another instrumental selection by Miss Coder, the class poem was recited by Miss Amanda Edson. She spoke of the college on the hill in a very pleasing manner.

Illness prevented Mr. W. R. Murphy from delivering the ladder oration. The manuscript was read by Mr. W. E. Stilson.

A beautiful floral ladder was presented to the Junior Class and accepted by the replier, Mr. W. C. Swearer. His subject was "Character," and many sound truths were presented.

Following was the class prophecy read by Mr. F. J. Jagomast. He had seen in a dream the future of the class and entertained the audience with its revelation.

Mr. Arthur Staples delivered the valedictory. He compared the graduating class with a steamship, just completed, ready to be launched on the mighty deep. His words were earnest and impressive.

Fraternity Banquets.

Wednesday evening, after the class day exercises, the different college fraternities held their annual commencement banquets.

The thirty-ninth annual symposium of Penn'a Beta chapter of the Phi Kappa Psi fraternity was held at the Phoenix Hotel. After an elaborate bill of fare, the following toasts were responded to :

CAMDEN MCC. COBERN, '76, Symposiarch.	
Phi Kappa Psi, ...	DR. W. H. CRAWFORD, '84
39th Annual Symposium, ...	PROF. G. W. HASKINS, '64
Alma Mater, ...	J. P. HASSLER, '56
Meadville Alumni Association, HON. PEARSON CHURCH, '56	
Penna. Beta, ...	E. S. WHITE, '78
G. A. C., ...	W. C. WILSON, '80
We Who Graduate, ...	R. F. PICKARD, '94
Pink and Lavender, ...	M. O. BROWN, '91
The Shield, ...	C. C. LAFFER, '89
Our Girls, ...	A. L. BATES, '80

The thirty-fifth annual convivium of Pi chapter of Phi Gamma Delta was held at the New Budd House. A sumptuous repast and the following toasts were enjoyed :

F. C. HOWE, Toastmaster.	
Our Visiting Brothers, - - -	N. B. MADDEN
The College Bred Man in Politics, HON. JOHN F. DRAVO	
The Phi Gamma as an Athlete, - - -	GEO. S. RAY
College Girls, - - - - -	PAUL REISINGER
When Johnnie Comes Marching Home, ED. L. MATTERN	
Our Banquet, - - - - -	FRANK P. RAY
The Oracle- - - - -	R. G. GRAHAM
Allegheny Literary Society, - - -	A. G. FRADENBURG

Alpha chapter of Delta Tau Delta held their thirty-third annual banquet at the Commercial Hotel, where an elegant repast was served. Following are the toasts :

EDGAR P. CULLUM, Toastmaster.	
"Influence of Fraternities in College Life," - - -	
- - - - -	WESLEY B. BEST
"Out in the Cold World," - - -	F. E. RUSSELL
"Our Crescent," - - - - -	COL. LEWIS WALKER
"Our Sister Chapters," - - - - -	W. D. HAMAKER
"Loyalty," - - - - -	LIEUT. FRANCIS J. KOESTER, U. S. A.

"A Delta Bud," - - - - - ABNER NEFF
 "An Old Blossom," - - - - - CHAS. P. WOODRING

The fifteenth annual banquet of Penn'a Delta, Phi Delta Theta, was held at the New Kepler House. The tables were tastefully decorated and the bill of fare was complete. Toast list follows :

E. P. COUSE, Toastmaster.

The Present Occasion, - - - - - ARTHUR STAPLES, '94
 Fancies of Youth, - - - - - R. R. ROSS, '81
 Our Rivals, - - - - - J. MERRILL WRIGHT, '96
 Fill up for them the damp, black wine
 Whose dregs drain sorrow and despair;
 The chalice fit, a chalky skull
 Dug from the graves of their own hopes.
 The Phi Girl, - - - - - EDWIN W. JAYNES, '94
 "Harmony with ev'ry grace
 Plays in the fair proportions of her face."
 Phis in the East, - - - - - M. D. CRARY, Ex-'96
 Penn'a Delta's Honors, - - - - - W. C. SWEARER, '95
 Dreams of Athens, - - - - - W. A. ELLIOTT, '89
 "Real glory
 Springs from the quiet conquest of ourselves."
 Our Alumni, - - - - - T. A. DOUTHITT, '93
 Prospective Phis, - - - - - WILLIAM J. ELLIS, '98
 The Chapter Grand, - - - - - R. W. DARRAGH, '93
 "Unblamed through life, lamented in thy end"
 "Belshazzar," - - - - - H. D. WHITFIELD, '91
 "I know, 'deed I do know,
 These bones shall rise again"
 Absent Brothers, - - - - - C. A. PEPPER, '92
 Alma Mater, - - - - - C. F. ROSS, '91
 The Past, - - - - - WILL BIGNELL, '87
 The Future, - - - - - W. E. STILSON, '94
 "The combat now by courage must be tried."
 What I Think of the World, - - - - - W. H. STENGER, '90
 Alpha Province, - - - - - C. B. FARRAR, '95
 Phis of Class of '94, - - - - - A. C. ELLIOTT, '95

The seventh annual banquet of Sigma Alpha Epsilon was held at the Gable House. The tables were attractive and the feast was a bounteous one. Toasts were responded to as follows :

Toastmaster, CHARLES LINDSEY, of Jamestown, N. Y.

Address of Welcome, - - - - - D. G. LATSHAW
 The Alumnae, - - - - - F. H. MCQUISTON
 The Ladies, - - - - - E. E. HIGLEY
 The Institution of Penna. Omega, - - - - - A. L. BOUSH
 College Reminiscences, - - - - - J. A. GIBSON
 The "Purple and Gold," - - - - - A. O. DAVIS
 Our Illustrious Brothers, - - - - - R. B. GAMBLE
 College Athletics, - - - - - L. L. ROBINS
 Allegheny College, - - - - - L. D. GILMORE
 Future Prospects, - - - - - J. D. BRISON

Kappa Alpha Theta held their annual banquet at Mrs. A. S. Kepler's. After a magnificent repast, toasts were given as follows :

"To feasted mirth be this white hour assign'd,
 And sweet discourse, the banquet of the mind."

JULIA EDSON, Toastmistress.

"Ideal Fraternity Life," - - - - - ANNIE CODER
 "Just Outside the Portal," - - - - - BELLE CLINGENSMITH
 "After-Influence of Kappa Alpha Theta," - - - - -
 HENRIETTA MILLER
 "Rushing," - - - - - CLARA CAMPBELL
 "Then and Now," - - - - - JESSIE EDWARDS
 "Our Clover Leaf," - - - - - LENA LATTIN

The sixth annual banquet of, Kappa Kappa Gamma held at Trowbridge's, was a very enjoyable affair. Toast list follows :

MISS MINNIE A. BARNEY, Toastmistress.

"The Dark and Light Blue," - - - - - FRANCIS SLATER
 "Class of '94," - - - - - WINNIE MOUNT
 "That Other Girl's Brother," - - - - - BELLE HOWE
 "Reminiscence," - - - - - JEAN FREY
 "Ai Korai Athenes," - - - - - FLOSSIE SCOTT

Arrangements had been completed for the annual banquet of the Alpha Chi Omega sorority, but it was not held this year on account of the death of one of the members, Miss Minnie Foote, notice of which is found in another column.

Commencement Day.

As usual on such occasions, the Stone church was packed long before it was time for the exercises to begin. At 10:30 a. m. the Northwestern orchestra rendered a beautiful selection, during which President Crawford, attired in the regulation Oxford cap and gown, and followed by the trustees of the college and the members of the graduating class, entered the church and marched slowly down the aisles to the platform. After prayer by Dr. Mills, the president introduced, in a few appropriate words, Hon. Murat Halstead, editor of the *Brooklyn Standard-Union*, as orator of the day. His address in substance follows :

Mr. President, Ladies and Gentlemen:

The privilege and responsibility of addressing the young are held in higher estimation as experience is enlarged and life grows serious. It is a saying accepted as wisdom, that a man should never offend a boy, for one can never tell what a boy may be.

The great man who did most for young men, of all the heroes of history, was Napoleon, because he was himself young. His career is not to be commended without criticism,

but it is fair to give him the credit mark. When he was master of France, he remembered his teachers, and those who had been kind to him were found and promoted, and those who had been unkind were harshly discriminated against.

It is when one loses the morning inheritance of existence that its ineffable charm is seen in its fresh and luminous and incomparable splendor. When one is young there is a passion to be older, and when one is old there is no compensation for the lost years. Do not lose them. Try, try intensely, to know, while they are going, how precious they are. Age can tell youth nothing else so needful and sweet to know.

There have been many betterments since I was a boy, but sometimes I fear there is one lapse for which there is no reparation. I trust the apprehension I entertain may not be warranted, but the accumulation of evidence in the daily record of the passing show—that labor is not regarded highly as it was—perplexes if it does not alarm.

When a very small boy, I was, one Sunday evening, grieving that the next day I must go to work; my good mother took me in her arms with emotion that I did not understand, and said: "My dear son, you may live to be old, and there never will be a day that will not have work in it—that will not be crowded with duties. You will have to work hard all your life—and she recited the solemn words of the old Book—'In the sweat of thy face.'"

I sympathize all I can with organized labor, and am glad to hear of a strike that I believe is right—a pleasure often denied, and the fear comes, that there is anxiety to evade the rugged issues, to avoid the old ways of bread-winning, and to appreciate imperfectly the industry that is preserving and the habit that is thrifty. I honor labor so that I would see the laborer honor himself and his calling; not in the indulgence of crude vanity, but in the accomplishments of the busy brain, the hardy muscle, the winning hand.

We are proud to be citizens of a great country, and feel that it is no mean distinction to be charged with a share of its official functions. Remember that the same penalties attach for violation of the laws—I mean all the real laws—that are not always the same thing as the statutes—that were enforced when the nations perished in their sins, in the Asian deserts.

Fifty years ago, when we read of Egypt, Persia, Greece and Rome, and Venice and Spain—and there was pointed out that there was oppression in our land, and uncharitableness and un-Republicanism, and that eternal justice must be satisfied, the school boys said to the teachers who told them of logic and retribution: "Why, this is America, this is the Great Republic; we are lifted by our Republicanism above the perils to which others have been exposed; the days of desolation by war are of the past." And of the generation filled with this boasting, careless in this vain gloriousness, myriads were destined to perish by the sword; my own companions fell on battle-fields from the swamps of the Chickahominy to the mountains of Tennessee, along the great rivers and the sea; and there never were before any people greater and graver questions than those that are crowding upon us to-day, and shadowing our horizon with storm clouds.

We may escape war for a long time, but we should know how easily it comes; how soon after the rapids is the shooting of Niagara. We are not in smooth waters, beyond all cataracts, and sailing in the silky seas, where the whole convex expanse of destiny is serene. Shall we be forgetful in the nineties of this century, of the lessons of the sixties?

My life long occupation since drifting away from my father's farm, has been journalism—daily labor on daily public papers. It is a form of work that has grown and is growing; that enters more and more into the chemistry of affairs. Whether it has a greater influence than in other days upon public opinion, is a line of inquiry and remark upon which I shall not advance. The best expression of what journalism is, is that it is publishing news and telling the truth about it. That seems simple. But what is news, especially all the news? and what is truth, particularly the whole truth? Is any one quite sure he can always find a broad right line between fiction and fact—the right thing and the wrong thing?

I mean to speak about the press—the career of the man of the press—the chances that line of business offers, that is, to take the risk of talking of that which I am best informed, not contending for the impartiality of judgment that it is said one who is ignorant of the theme has a striking qualification to display. The first there is to say of the work of the press, is that no privilege should be claimed for it that does not belong to other forms of endeavor. There is no royalty about it. There is responsibility in proportion to faculty and facility; and there is a time to tell what one knows, and a time to be silent. It is a weakness to magnify one's office. It is the arrogance of incapacity to assume professional superiority. A citizen neither loses nor gains rights by becoming an editor, reporter, correspondent or contributor. Types and presses, paper and ink, and organization, do not confer dignity. They afford to the trained, the equipped, opportunity; and it is the right of opportunity that it is the priceless inheritance of the free.

Honest, useful industry, dignifies any calling, and there are few features more sorrowful than those of neglected talent and lost time. The editing of a newspaper does not, in itself, make or mar character.

How do we come to have careers? We all want them and strive for them. The young man or woman has been fashioned into a weapon for a long battle, or should be. What is it? Is it a sword or a hoe, spear or scythe, bow and arrow, or pen or pencil. The world is before us, of course, as always. It is the same old world so often conquered. There is room in it for the rulers of it, as there ever was, and there is more space at the top than at the bottom. But the gloom of mystery is upon it. The atmospheric envelope is dull and irresponsive. It is not illuminated from without. A mighty shadow from it sweeps like an awful finger pointing through the universe away from the sun.

Take a class of young men just graduated by a college, and a certain number are sure that they are to be lawyers, others physicians, others religious teachers, others engineers, electricians, editors, teachers of schools. Where do they find the assurances that are so satisfactory? Are they comforted and animated by fancy alone, or have they the war-

rant of facts? Those who are undecided are in gloom and the outlook is dismal. The talk of equipment for the battle seems as never before, "flat, stale and unprofitable."

The chances in the hour of obscurity favor falling into the currents that lead into journalism. There is a breadth about journalism that fascinates, a charm in its contact with events, and it offers earlier if smaller rewards for labor than the law or pulpit or medical practice. One thinks he will be a doctor, a minister, or a lawyer, and is willing to do double work to secure standing room. The press is ever ready for good things, however, the waste basket yawns, and the youth begins with intense consciousness and solicitude to write for papers. If he sees his productions printed and they attract attention, there is a new passion, and the writing that was meant to lead to something else, to aid in opening a career in a learned profession, is an absorbing occupation.

There is a steady demand for brains and industry in the newspapers. There is a call for men and women who can tell a story with their pens rapidly and brilliantly—but they must really do it. The capacity to be picturesque is sought. Decorated writing pays perhaps better than gilded economy or solemn philosophy. Two talents are in demand. One who can take an incident, in itself trivial, and weave of it a glittering web, spin it out so as to be attractive through the fancy besowed, and the ornamentation employed, and the other one who can cut a statement of fact so that there shall not be a word wasted. Then there is the organizer of business and the finder of news, and the artist in displaying it. The successful occupation of space is the consummation of journalism. These, and not leader writing, are the functions that pay. The foremost papers in the greater cities, by fits and starts, bid directly for the brightest tale tellers—the most taking descriptive writers—the keenest managing editors—the cheapest and cleanest condensers—the most inventive publishers. There are auctions of talent—bids of higher pay and lower contracts, and young men are earning as writers for daily papers more money than some eminent lawyers are paid for services on the bench or statesmen for toil in the cabinet; and they are as well received at home as ambassadors abroad.

It has been held that the true school for journalism is the printer's office, but that position should not be hastily conceded. The printer's trade is more valuable to the publisher than the editor, and I do not undervalue Benjamin Franklin or Horace Greeley. It may be safely said that the best school of the journalist is the journal, and that if one learns to read and write running, it is the better for him. There is in journalism no learning, no scholarship, no art or scrap of science, no intelligence, gift or power, that is unavailable, no accomplishment not valuable, for such is the scope of it that all the powers of the mind may be exhausted, all the varieties of experience illustrated.

The career of journalism may be smoothed in the schools; any crop that may be raised in the mind may be harvested for the newspapers, but the special study for the journal, like that for the profession of the drama, is the thing—the work itself.

"Is it true that you are a college graduate?" said the man-

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aging editor to a young man who was doing very satisfactory work.

"Yes," the young man replied, rather reluctantly, "I graduated at a college."

"Well," rejoined the manager, "If I had known that when you came in you never would have got a job here."

The incident would not be worth naming it were not for the sincerity in the prejudice; but that is absurd. A college course may make or break and sometimes mixes the harm and the help, so that they are difficult to define. It is easier to speak of journalism as a school than of schools for it, for there is no doubt journalism is a school, as it is a trade, a business, a profession.

At the close of the address, President Crawford spoke, in a few words, to the graduating class, after which they presented themselves on the platform, degrees were conferred, and they received diplomas.

On Thursday evening, and closing the ceremonies of the day, Dr. and Mrs. Crawford gave a reception at their home to the seniors, alumni and visiting friends of Allegheny College. The house and grounds were beautifully decorated and illuminated, and till a late hour the guests thronged the house, partaking of delicious refreshments and listening to the sweet music of the orchestra. It is reported as one of the most enjoyable events of the week.

Alumni.

W. J. Booth owns a large cattle ranch in Deming, New Mexico.

G. A. Nodvine, '91, and W. A. White, '79, are leading attorneys of Seattle, Wash.

D. L. Terwilliger, '85, is Professor of Languages in the Episcopal College at Kenosha Wis.

Ed. Porter, '90, who has been attending the Philadelphia College of Pharmacy is in town again.

C. R. Thoburn, '85, of Puget Sound University, Tacoma, Wash., spent a few days in town recently.

M. Bowser, '76, is pastor of the M. E. church at Milton, Ore., and is a leading man in his conference.



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James B. Wood, M. D., ex-'91 is practicing medicine in Portland, Ore., and has some of the best families in the city.

Fred McQuiston, '88, is with the Standard Oil Co., at Oil City, and spent commencement week in town.

W. P. McElwaine, '85, a prominent citizen of Seattle and a member of the last legislature of Washington, is a rising man.

Louis Huff spent a few days in the city visiting old friends. He is engaged in journalistic business on the leading Albany paper.

Chas. E. Locke, D. D., '79, pastor of the First M. E. church, of Portland, Ore., is universally popular. Hundreds of people are turned away every Sunday.

C. W. Lindsey, '88, is located at Jamestown, N. Y., in the legal business, and is largely interested in the land improvement movement at Celeron-on-Chautauqua. He was the Symposiarch of the *S. A. E.* banquet.

These were in town for commencement: James Wood, of Spokane Falls; John Gibson, principal of Butler High School; T. Morrison, supt. of Union City schools; V. Johnson, was attending Harvard; R. F. Trumper, engaged in fire insurance business at Cleveland, O.; J. B. Cullum, '86, chemist of Bethlehem Iron Works; F. E. Russell, '90, editor of the Warren, O., *Tribune*; Chas. Johnson, engaged in iron mining in Duluth.

The College World.

Exchanges.

"The ever wakeful echo here doth dwell."—*Fay*.

The students of Amherst College will dissolve their system of College self-government, known as the senate, on the ground that the senate's constitution has been violated by the faculty. The O. S. U. has recently established a senate.

Pond's Extract.

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To the Senior :

And am he gone,
And has he went,
And be we left without him ?
He ain't never seen,
He ain't never heard,
We don't know nothin' about him.

—*Bucknell Mirror*.

The *Coup D'etat*, Knox College, contains an excellent article on "The Purchase of Books." It is based upon a paraphrase of Emerson's rules for reading: "Never buy a book that is not a year old. Never buy any but famed books. Never buy any but what you like."

Philadelphia will soon have a Hebrew college. The college is to be established next fall with the income of a fund left by Hyman Gratz nearly forty years ago. The new college will not teach Hebrew theology nor establish a regular collegiate course, the idea being to confine the lectures principally to Jewish history and literature.

Two hundred enthusiastic students of Stanford University have each given \$2.50 toward the construction of a "noise making machine," to be used at the next athletic contest between Leland Stanford and the University of California. It is to be a monster horn worked by a steam blower, and made of galvanized iron. It is to be fifty feet in length, with a diameter of ten feet, and will have a 32 horse-power boiler.—*Ex*.

There is no better place than a college, nor is there any better time than the present to form correct and systematic habits and cultivate genteel and prepossessing manners. System and courtesy not only pay well, but are a great satisfaction to the one who practices them. Careful habits early fixed assure success, while graceful manners prompted by a kind heart is a sure passport to popularity.—*College Statesman*.

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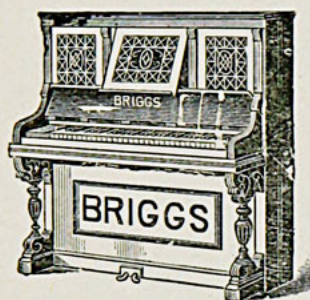
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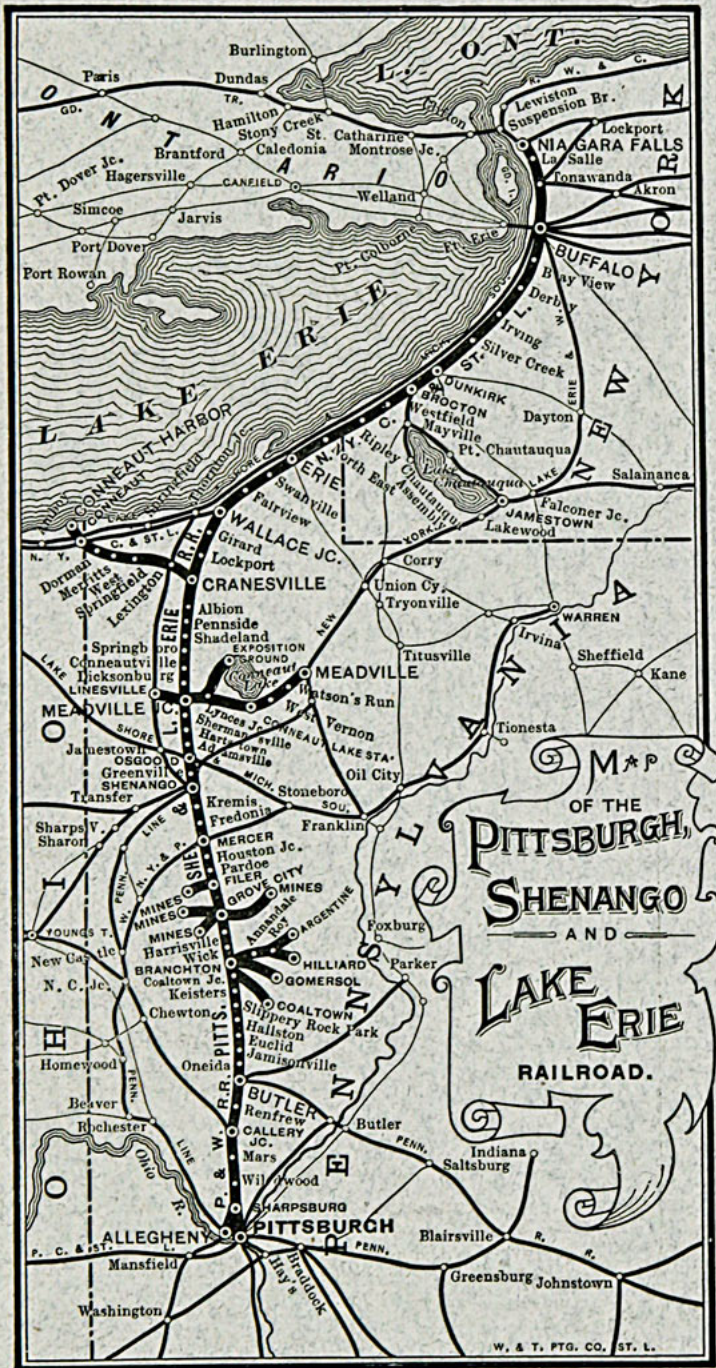
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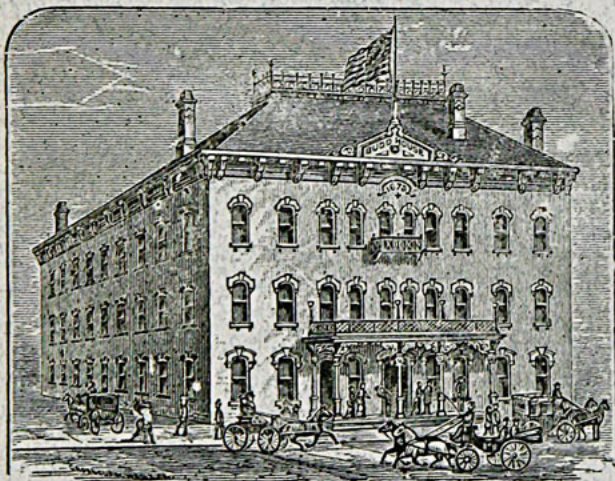
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