SOUVENIR EDITION

OF THE

OHIO UNIVERSITY

BULLETIN

SUMMER TERM

1917
Hon. James M. Cox, Governor of Ohio

And ex-officio member of the Board of Trustees of Ohio University
College Yell—O. U.! O. U.!
Rah Rah! Rah Rah!
Hoorah! Hoorah!
Bully for Old O. U.!

Student Publication—The Green and White, issued weekly within the college-year.

College Publication—The Ohio University Bulletin, issued quarterly, with occasional extra numbers.

Alumni Bulletin—Issued quarterly by the Ohio University Alumni Association.

Ohio University is the oldest higher institution of learning in that part of our country known as the "Old Northwest." Before Ohio was admitted to statehood the Territorial Legislature, in session at Chillicothe, made provision "that there shall be a university instituted and established in the town of Athens." This action bears date of January 9, 1802. The institution to be "instituted and established" was named the "American Western University."

Two years after the passage of the act referred to—Ohio having in the meantime been admitted into the Union—the State Legislature re-enacted the provisions of the Territorial Act, with but few changes. by another act dated February 18, 1804. This latter act, which gave the name "Ohio University" to the institution to be established, has ever been regarded as the charter of Ohio University.

The institution thus provided for was opened to students in the spring of 1808, when Reverend Jacob Lindley, a Princeton graduate, was put in charge of its educational work. The first graduates, Thomas Ewing and John Hunter, received their diplomas in 1815.
The whole number of degree graduates, of baccalaureate rank, in the history of the University, is—Men, 974; Women, 390; Total, 1,364. The total number of different students enrolled increased from 405 in 1901 to 4,479 in 1917.

A more intelligent statement of the enrollment of different students is as follows:

College of Liberal Arts ..................... 660
State Normal College ...................... 1,090
Summer School 1916 (Total 1,978) counting only those not enrolled elsewhere .......... 1,097
Special Spring Term (Total 801) counting only those not elsewhere enumerated ......... 433
Continuation Summer School (Total 127) counting only those not elsewhere enumerated ............................................. 17
Extension Classes (Total 1,009) counting only those not enrolled elsewhere ............... 672

Total ........................................... 4,479

The University buildings are fifteen in number, not including the President’s home, the Heating Plant, the Greenhouse, and ten buildings used as dormitory quarters for women students.

Conservatory valuation of the property of the University is as follows: Grounds, $553,247; Buildings, $1,016,000; Equipments, $208,199; Total, $1,777,446. The financial support of the University is derived from three sources, receipts from incidental fees, rents, and interest on permanent funds forming a part of the Irreducible Debt of the State of Ohio. Receipts from all of these sources, in 1917, amounted to $403,030.93. Salary payments for the fiscal year ended June 30, 1917, amounted to $163,128.00, of which amount the sum of $136,936.27 was for teaching service exclusively. Expenditures for the year made a total of $368,149.24.

One degree is given in the College of Liberal Arts—A. B. The degree of B. S. in Education is given to those who complete the four-year course in the State Normal College. To receive either of these degrees, the student must have a credit of not less than 120 semester hours based upon at least fifteen units of secondary work. Each semester covers a period of nineteen weeks and each recitation period represents fifty-five minutes of actual classroom work. The field of instruction covered is shown by the following classification of colleges and departments: College of Liberal Arts; the State Normal College; the College of Music; the Department of Public Speaking; the School of Commerce; the Department of Physics and Electrical Engineering; the Department of Mathematics and Civil Engineering; the Department of Drawing and Painting; the Extension Department; and the John Hancock High School.

In the State Normal College, the following courses are offered:

1—Course for Teachers of Rural Schools.
2—A Two-Year Course in Elementary Education.
3—A Four-Year Course in Secondary Education.
4—A Four-Year Course in Supervision for Principals and Superintendents.
5—A One-Year Course for College Graduates.
6—A Two-Year Course in the Kindergarten School.
7—A Two-Year Course in School Agriculture.
8—A Two-Year Course in Manual Training.
9—A Two-Year Course in Household Arts.
10—A Two-Year Course in Public-School Music.
11—A Three-Year Course in Public-School Drawing.
12—A Two-Year Course in Physical Education.

All courses named lead to a Diploma; courses 3, 4, and 5 to a Diploma with the degree of Bachelor of Science in Education.

OHIO UNIVERSITY

The First Educational Ward of the State of Ohio*

By

ALSTON ELLIS

Under the Articles of Confederation, Congress, as far as its authority was recognized and accepted, exercised all governmental power of a general nature. Executive business was transacted by congressional committees, as there was no Federal Executive.

The Treaty of Paris, Sept. 3, 1783, made effective the independence of the United States. Then "a more perfect union," under the Constitution, was hastened by the cession of certain lands, claimed by individual states, to the General Government.

Virginia, which claimed large tracts of land in the western country, had led in this movement. In response to a recommendation of Congress, under date of Sept. 6, 1780, Virginia, in 1781, yielded to the Congress of the United States for the benefit of said states all right, title, and claim

*In the preparation of this article the author had helpful suggestions from attorneys W. E. Peters and I. M. Foster, both well known to the members of the legal profession in Ohio. Frequent reference was made, by the writer, to the pages of the "Legal History of the Ohio University" compiled, from original sources, by Attorney W. E. Peters and published by the University in 1910.
which the said commonwealth had to the territory northwest of the Ohio river.

On March 1, 1786, in response to a call issued by General Rufus Putnam and others, a body of men, mostly soldiers of the Revolution, holding certificates of indebtedness, or army warrants, against the Government, met at the "Bunch of Grapes Tavern," in Boston, Mass., and organized the Ohio Company of Associates. These men were in financial straits and were led to look towards the lands northwest of the Ohio river for a permanent home, could they secure government lands for the army warrants held by them. General Putnam, who had been in close touch with General Washington during the war, was the acknowledged leader of the movement and was ably assisted by Manasseh Cutler, Winthrop Sargent, and Nathan Dane, the last named, at that time, representing Massachusetts in Congress.

Through the united action of these men, the Ordinance of July 13, 1787, was passed by Congress. This famed piece of legislation provided for a territorial government of the district in which settlement was to be made, prohibited slavery therein, and decreed that "schools and the means of education shall be forever encouraged."

It has been affirmed, by some in a position to know better, that Ohio University is not a state institution and, not being such, has no right to any financial support from the State. It would puzzle these people to give a sensible legal reason why Ohio University is not, in the fullest sense of the word, one of the educational wards of the State. From 1804 to the present time the Ohio Legislature has had direct control of all the interests of the University; this control is none the less sure and final from the fact that it has been exerted by an appointed agent—a Board of Trustees—acting under legislative enactments. The acts of legislation relating to Ohio University now fill a large volume. The trustees are appointed by state authority and the appointments are confirmed by state authority. Any trustee is directly responsible to the State for any misconduct in office. Legal process can try him.
and legal process can either acquit or convict him 
as may happen in impeachment proceedings—
effectively as in the case of any other state officer.
The lands set apart for the endowment of the 
University have ever been under exclusive legis-
lative control; but not to their advantage, it 
must be said. Legislation in that matter reflects 
no credit upon the law-making body that en-
acted it. It is our legislative shame that these 
lands were handled in such manner as to make 
their present annual income-producing power 
less than $9,000.

In October, 1787, Messrs. Cutler and Sargent 
contracted with the Board of the Treasury for 
the purchase of a large tract of land in the new 
territory. By the terms of this contract, Lot 
16 of each township was to be set apart for the 
support of public schools, Lot 29 was reserved 
for the purposes of religion, and two complete 
townships were to be a perpetual endowment for 
a university.

At a later date, John Cleves Symmes, follow-
ing the example of the Ohio Company, negotiated 
the purchase of a tract of land between the 
Miami rivers. The patent for this land was exe-
cuted by President Washington, September 30, 
1794.

Here, in brief, is set forth part of the activi-
ties that later led to the establishment of the 
Ohio University, at Athens, and the Miami Uni-
versity at Oxford.

Manasseh Cutler wrote the charter of the in-
sitution which was called, in 1802, the “Amer-
ican Western University,” and, in 1804, the “Ohio 
University.” Territorial legislation located the 
institution at Athens, and legislative provision, 
under the first State Constitution, confirmed and 
emphasized all that the territorial legislature had 
done in the matter.

There is much history connected with the 
handling of the endowment lands of the Uni-
versity by the Legislature of Ohio; but the re-
cital of any part of it in this connection is foreign 
to the purpose which prompts the preparation of 
this paper. Suffice it to say that legislative mis-
management of its affairs was responsible for the
loss of most of the land endowment of the University, for the absolute control of the institution by the Legislature of Ohio was universally admitted. The income now received by the University from its endowment lands is nearly a minus quantity, or less than $9,000 annually.

However, of late years, legislative action, as it has affected the University, has been just and reasonably liberal. The University now owns property—lands, buildings, and equipments—conservatively valued at $1,717,447. If some of the title to this property is in the name of a corporation—"The President and Trustees of Ohio University"—it is none the less state property as much as is the State House at Columbus. The Trustees cannot sell a square foot of university lands without legislative authority for so doing. Every financial act of the Board is subject to inspection and control by state authority. Law requires reports, regularly, from the Board to the Governor of the State. Were the State of Ohio to legislate the University, and the State Normal College connected with it, out of existence, there is not any person, or body of persons, in Ohio that could put up a legal claim to the property now used by these educational agencies.

When Ohio was admitted into the Union, it became a trustee into whose hands were given the obligations and duties connected with the public-school, the ministerial, and the university lands—all explicitly reserved, for specific purposes, in the contract entered into by the Ohio Company of Associates with the Board of Treasury acting in the name, and under the direction, of Congress.


No act of Congress has ever given Ohio a fee-simple title to the land in the two townships explicitly reserved as a perpetual endowment for a university. Today, the State of Ohio holds these lands as a trustee, one that has voluntarily taken upon itself all the duties and obligations, legal and in equity, involved in such trusteeship. Good legal authority has expressed the opinion that, should the State of Ohio surrender its trusteeship, as assumed in the legislative act of 1804 and subsequent acts of legislation, the title to the lands included in Athens and Alexander
tOWNSHIPS WOULD REST IN THE GENERAL GOVERNMENT.

THE CORPORATION KNOWN AS THE "PRESIDENT AND BOARD OF TRUSTEES" WAS NOT CREATED TO OWN THE UNIVERSITY PROPERTY, BUT TO ACT AS THE STATE'S AGENT TO CARRY OUT A WELL-DIGESTED AND WELL-DEFINED PURPOSE. THERE IS NOTHING STRANGE THAT THE STATE BEGAN ITS CONTROL OF THE UNIVERSITY IN THAT WAY.

THE EARLY LEGISLATORS IN OHIO WERE FAMILIAR WITH THAT FORM OF INSTITUTIONAL MANAGEMENT, FOR IT GENERALLY PREVAILED A HUNDRED YEARS AGO. POSSIBLY, FIFTY DISTINCT ACTS OF LEGISLATION MIGHT BE NAMED WHICH, EITHER SINGLY OR COLLECTIVELY, WOULD REFUTE THE CONTENTION OF THOSE WHO ASSERT THAT OHIO UNIVERSITY IS NOT ONE OF THE STATE'S EDUCATIONAL WARDS; AS MUCH SO AS IS ANY OTHER INSTITUTION RECEIVING FINANCIAL SUPPORT FROM IT.


JULY 23, 1787, CONGRESS AUTHORIZED THE BOARD OF TREASURY TO MAKE SALE OF LAND IN THE WESTERN TERRITORY, BUT STIPULATED IN ITS ACT THAT "NOT MORE THAN TWO COMPLETE TOWNSHIPS TO BE GIVEN PERPETUALLY FOR THE PURPOSES OF AN UNIVERSITY, TO BE Laid OFF BY THE PURCHASER OR PURCHASERS AS NEAR THE CENTER AS MAY BE, SO THAT THE SAME SHALL BE GOOD LAND TO BE APPLIED TO THE INTENDED OBJECT BY THE LEGISLATURE OF THE STATE."

THE OHIO COMPANY, THROUGH ITS REPRESENTATIVES, MANASEH CUTLER AND WHITWORTH SARGENT, IN A COMMUNICATION DATED JUNE 7, 1787, ASSERTED ITS READINESS TO CONCLUDE A CONTRACT PROVIDED THAT SOME CHANGES IN TIME AND AMOUNT OF PAYMENTS BE MADE. ALSO, IT WAS REQUESTED THAT THE LANGUAGE RELATING TO THE UNIVERSITY LANDS BE MADE TO READ AS FOLLOWS:

"THE LANDS ASSIGNED FOR THE ESTABLISHMENT OF AN UNIVERSITY TO BE AS NEARLY AS POSSIBLE IN THE CENTER OF THE FIRST MILLION AND A HALF OF ACRES WE SHALL PAY FOR; FOR TO FIX IT IN THE CENTER OF THE PROPOSED PURCHASE MIGHT TOO LONG DEFER THE ESTABLISHMENT."

THE TWO TOWNSHIPS BEFORE REFERRED TO WERE TO BE LOCATED AS NEAR THE CENTER OF THE OHIO COMPANY'S PURCHASE AS POSSIBLE. THEY WERE NO PART OF THAT PURCHASE, BUT WERE IN CLEAR TERMS DEFINITELY EXCLUDED FROM IT, AS CAN BE SEEN FROM THE WORDING OF THE CONTRACT OF THE OHIO COMPANY WITH THE BOARD OF TREASURY UNDER DATE OF OCTOBER 27, 1787:

THE CONTRACT HAS THIS DEFINITE STATEMENT—"RESERVING OUT OF THE SAID TRACT, SO TO BE GRANTED, TWO COMPLETE TOWNSHIPS TO BE GIVEN PERPETUALLY FOR THE PURPOSES OF AN UNIVERSITY, TO BE Laid OFF BY THE SAID PARTIES OF THE SECOND PART, THEIR HEIRS AND ASSIGNS, AS NEAR THE CENTER AS MAY BE, SO THE SAME SHALL BE OF GOOD LAND, TO BE APPLIED TO THE INTENDED OBJECT IN SUCH MANNER AS THE LEGISLATURE OF THE STATE, WHEREIN THE SAID TOWNSHIPS SHALL FALL, OR BE SITUATED, SHALL OR MAY THINK PROPER TO DIRECT."

AN ACT OF CONGRESS, APRIL 21, 1792, AUTHORIZED THE CONVEYANCE OF CERTAIN LANDS TO THE OHIO COMPANY OF ASSOCIATES, "WITH THE RESERVATIONS IN THE SAID INDENTURE EXPRESSED." THE RESERVATIONS INCLUDED ALL THAT HAD BEEN AGREED TO IN REFERENCE TO THE ESTABLISHMENT OF THE UNIVERSITY AND ITS LEGISLATIVE CONTROL.

THE PATENT FOR THIS LAND, ISSUED MAY 10, 1792, AND SIGNED BY GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES, AND THOMAS JEFFERSON, SECRETARY OF STATE, CONTAINS THIS LANGUAGE—"TO HAVE AND TO HOLD THE SAID DESCRIBED TRACT OF LAND WITH THE RESERVATIONS AFORESAID."

IN ALL THE PAPERS FROM WHICH QUOTATIONS HAVE BEEN MADE THE RESERVATION OF THE TWO TOWNSHIPS IS EXPLICITLY MADE; THE PURPOSE OF SUCH RESERVATION IS NOT LEFT IN DOUBT; AND LEGISLATIVE CONTROL OF THE LAND, WITH THE UNIVERSITY TO BE ESTABLISHED UPON IT, IS DEFINITELY STATED.


THE TOWNSHIPS REFERRED TO ARE THE PRESENT ATHENS AND ALEXANDER TOWNSHIPS IN ATHENS COUNTY, OHIO.

AMONG THE ACTS OF THE TERRITORIAL LEGISLATURE IS ONE BEARING DATE, DECEMBER 18, 1799, IN WHICH, AFTER REFERRING TO THE LOCATION OF THE TWO TOWNSHIPS, IT IS STATED THAT "TO ENABLE THE LEGISLATURE THE BETTER TO DETERMINE THE SITUATION WHEREON TO ESTABLISH THE SAID UNIVERSITY" A COMMITTEE IS
Rev. C. E. Schenk, D. D.

CINCINNATI, OHIO

BACCALAUREATE ADDRESS
named "to lay off, in the most suitable place within the townships, a town plat which shall contain a square for the Colleges." etc.

It will be seen, clearly, from the foregoing, that the Ohio Company never secured any title to the two townships of land and that after the location of these townships was fixed that company had nothing more to do with them. The location having been fixed, absolute control of the land was taken by the then existing legislative body. (See Sections 3 and 25, Article 8, Ohio Constitution of 1802.)

The Territorial Act of January 9, 1802, established "an University in the Town of Athens." The preamble of this Act asserts that "the interference of the legislature is necessary to point out and direct the mode" by which the University shall be put in operation that the benefits of the land grant may be applied to the purposes designed. This Act also named the persons who should constitute a body politic and corporate to take immediate control of the University. This "body politic and corporate" exercised authority over the institution established just as boards of trustees, in these later days, exercise authority over the state-supported institutions of learning. The Legislature has been the supreme power from the beginning. Naturally, as a law-making body, it could not well do the work of a board of trustees, as we know and recognize the work and duty of such today; and for that reason it delegated some of its powers to a body of its own creation in harmony with educational experience and practice of that day. The Legislature, from the very nature of its make-up, must necessarily have agents to execute its purposes; and that agency may consist of a number of persons, for instance, "The President and Trustees of Ohio University," or a single individual.

The Act of February 18, 1804, passed by the Ohio Legislature "contained many of the powers and privileges of the Act of 1802, and is considered as entirely superseding it, although the earlier act has never been expressly repealed."

The preamble of the later act is worthy of quotation in this connection: "Whereas institutions for the liberal education of youth are essential to the progress of arts and sciences; important to morality, virtue, and religion; friendly to the peace, order, and prosperity of society; and honorable to the government that encourages and patronizes them; therefore, "Be it enacted by the General Assembly of the State of Ohio, That there shall be an University instituted and established in the town of Athens by the name and style of the 'Ohio University' for the instruction of youth in all the various branches of liberal arts and sciences; for the promotion of good education, virtue, religion, and morality; and for conferring all the degrees and literary honors granted in similar institutions."

Section 3. of the Act of 1804, named the persons who should compose the "body politic and corporate" that was to organize and govern the University as the immediate representative of the General Assembly. From the date of the appointment of the first "body politic" to the adoption of the Constitution of 1851, its membership was named by legislative acts; since 1851, the members of the Board of Trustees have been nominated by the Governor of Ohio subject to confirmation by the Ohio State Senate.

The Act of 1804 made it the duty of the Governor of Ohio to fix the time of holding the first meeting of the governing board. This meeting was held in a double log house in Athens, owned by Dr. Eliphaiz Perkins, on June 4, 1804. Governor Edwin Tiffin was present at this meeting, having come on horseback from Chillicothe, the then capital of the State.

The educational history of Ohio University is one of deep interest to every friend of education. The past at least is both honorable and secure. From the date, in 1815, when its first graduates left its halls, to the present, the educational service it has rendered to the people of Ohio speaks volumes for the wisdom, foresight, and patriotism of its founders. Worthy of recital as that history is, extending back as it does more than one hundred years, the mention of any portion of it is not germane to the title of this paper.

My purpose is to show still further, if there yet be need to show, that Ohio University is the educational ward of the State and not a private educational foundation.

The acceptance of the conditions attached to the reservation of Lot 16 committed the State of Ohio to the support of our system of common schools and these are, undoubtedly, a public and not a private interest. It would seem that such acceptance is nowise different in principle from the acceptance of the two townships "to be applied to the intended object by the Legislature of the State."

The Civil War was in progress in the early sixties of the last century. At their country's call, students left the halls of Ohio University to
BISHOP EARL CRANSTON, D. D.
WASHINGTON, D. C.

ANNUAL SERMON
enter the army. Ohio, as a state, recognized the motive and service of these young men.

February 10, 1861, the Legislature passed an act whose purpose was "to provide for admission, without charge, into the state universities and common schools of persons, who, when minors, entered the military service of the United States." Observe that the "universities" and the "common schools" are directly associated in the title of the act. At that time, the Agricultural and Mechanical College, the forerunner of the Ohio State University, at Columbus, was not in existence. The act made it the "duty of the trustees of Miami University, at Oxford, and of Ohio University, at Athens, to admit into said universities without charge, all persons, who, when minors, so enlisted in the military service of the United States," etc.

Comment on the provisions of this act is unnecessary. If the Ohio University, in 1861, was a private institution, the Legislature's act was arbitrary and in contravention of the chartered rights of a private foundation. At the time of the act referred to there were, in Ohio, a score of educational institutions of collegiate rank. Their students were loyal and patriotic. Many of them left college halls to "follow the Flag and keep step to the Music of the Union;" but the Ohio Legislature claimed no right to dictate to the institutions whose halls they left at their country's call the manner in which they should return to college work at the close of their period of enlistment or at the termination of the war.

Acts of the Legislature—January 23, 1867; April 30, 1868; January 28, 1870—make appropriations "to pay tuition of soldiers in the state universities at Athens and Oxford."

Prior to 1878, in which year legislation made the Agricultural and Mechanical College at Columbus the Ohio State University, there was no thought or statement, either in or beyond legislative halls, that the institutions at Athens and Oxford were not, in the fullest sense of the words, state universities.

The early laws of Ohio, as they do now, required reports to be made by the President and Trustees of the University. Formerly these were made to the Legislature; now they are made to the Governor. The University authorities were sometimes derelict in the matter of making these reports to the General Assembly. To hasten the preparation and submission of a report, the Legislature, January 12, 1837, passed a resolution demanding such report. The preamble of this resolution made statement that "the Legislature of this State do possess a controlling power over the affairs of the Ohio University, established in Athens County, by virtue of the specific and reserved powers which are contained in the eighteenth section of the act entitled 'An act establishing an University in the town of Athens.'"

I think it will be admitted that the State of Ohio is not justified, in either law or equity, in giving support to denominational institutions or those not directly under its control.

Originally, it was thought that the income from the endowment lands and from tuition fees would be sufficient to give the University adequate financial support. It did not take long to see that such income was wholly inadequate to support an institution of learning worthy of the people's confidence and patronage. True it is that, since 1875, the Ohio University has been financially supported by legislative acts making direct appropriations of money, or providing a mill-tax support, or by a combination of the two. In this manner, the Ohio University, within the last forty-two years, has received hundreds of thousands of dollars from the Legislature of Ohio for institutional up-keep.

By an act of the Legislature, passed March 12, 1902, a Normal School was established at Ohio University. Since the date named, the School has been supported by a mill-tax and by direct appropriations. As I, and others, see it, the Normal School is no more a state institution than is the Ohio University of which it is a part. Both are under the direction of the same Board of Trustees, whose members are appointed as hereinbefore stated. There is no separation, no division, of the institution's funds as between the two arms of its educational service. Legislation, and public opinion as well, recognizes the Ohio University as an entity—not one part controlled by a corporation and another part by the State of Ohio, through its legislative acts.

The legislative act of April 2, 1906, placed some restrictions upon the work of the College of Arts of Ohio University and emphasized somewhat the importance of the work of the State Normal College; but this very act itself shows clearly that the Legislature made no question of its right to legislate as it did. Surely no one would claim the right of the Legislature to legislate in such manner in the case of a private institution operated by a corporation having chartered rights.
THOMAS N. HOOVER, M. PED., A. M.

PROFESSOR OF HISTORY

CLASS PROFESSOR, CLASS OF 1917
Much of the legislation of 1906, that worked some injustice to Ohio University has become a dead letter—has fallen into "innocuous desuetude," as it were. Regarding some parts of this legislation, language from the Garfield Report, before mentioned, when referring to some of the unjust provisions of the legislative act of 1843, is freighted with meaning: "The act gives evidence of an unfortunate exercise of power without right; that it is unjust to the University of Ohio, unjust to the donors of the endowment, and unjust to the character and honor of the State in relation to both of the other parties and herself."

Finally, it is pertinent to ask. How many definite acts of legislation are necessary to create one of the State's educational agencies?

SOMETHING ABOUT NORMAL SCHOOLS

Nathaniel—"Can there any good thing come out Nazareth?"

Philip—"Come and see."

Normal schools were opened in Prussia in 1748 when Frederick II., called "Frederick the Great," was king of that country. Rev. John Julius Hecker, of Berlin, was a pioneer worker in efforts to train teachers for their calling. Normal-school effort was not active when the Seven Years' War was in progress. The little that had been done in France, prior to the opening of the 19th Century, in the establishing of normal schools came to a halt during the time of the French Revolution. The present organization of the Prussian system of education dates from 1819, when a royal normal school was established in each of the ten provinces of the kingdom. Later, effort to train for teaching service was put forth in Holland, France, and England. The academies in Massachusetts and New York, at an early date, made some provision for the training of teachers. It was in the late 30's of the 19th Century, that Massachusetts began an organized movement for the establishment of normal schools in the state.

My earliest professional reading brought me to the contents of an address of Edward Everett delivered at the opening of a normal school at Barre, (now Westfield) Mass., Sept. 5, 1839. First, the speaker gave his definition of a normal school. The course of instruction suggested is not out of harmony with present views and practices:

1—A careful review of the branches of knowledge required to be taught in our common schools.

2—The second part of instruction in a normal school is the art of teaching.

3—The best method of governing a school—that is, of exercising such a moral influence in it as is most favorable to the improvement of the pupils—will form a very important part of the course of instruction designed to qualify teachers for their calling.

4—A practice or training school in which, under the direction of the principal of the Normal School, the young teacher may have the benefit of actual exercise in the business of instruction.

Hon. Samuel Lewis was Ohio's first State Superintendent of Public Instruction. His official work began in 1837 and closed March 23, 1840. His "Report on a State University for Teachers and Others" was presented to the Legislature of Ohio in 1839. It is said that the resolution authorizing the investigation that led to the report referred to was the first distinct movement in Ohio for normal or teachers' schools.

This report states that the whole number of colleges and universities in the United States, in 1837, was 95 and the whole number of students, 9,130. The report discussed the following topics:

1—Is there a deficiency in the number of teachers in our State?

2—Are there any defects in the qualifications of those now filling the place of teachers? and.

3—What are these defects?

4—What measures are now adopted to supply a proper number of teachers of sufficient qualifications, and how far will such measures supply the demand?

5—What additional measures are required, and will a State institution be the best means to effect the object?

"It may now be considered a settled question, that there is something peculiar in the art of governing and teaching a school, which may be taught and learned as any other art or profession. There are, to be sure, many excellent self-made teachers, who have become so by long experience and labor, and there are many self-made men, who are eminent in all the other professions, and in neither case can it be pretended that the success of one man, without superior advantages, would justify us in abolishing those institutions which are intended to aid students in such professions, or that, because a few succeed in spite of their disadvantages, therefore all men
can do so. If one man has learned to govern a large school with very little corporeal punish-
ment, he can teach another with ordinary ca-
pacity the same art.

"If one man has learned how to adapt his in-
tuction to the great variety of minds presented
in the schoolroom, he can teach others to do so.
If he has learned a mode of approaching each mind in such a manner as to wake it up and se-
cure at once a love of himself and the study; if


FRANK WARWICK MOULTON, A. B., CLASS OF 1897
ALUMNI ORATOR, JUNE 20TH, 1917

he has found the art of making children reason at
an early age; these, as well as other important ac-
quisitions in the business of teaching can be im-
parted to others of ordinary capacity. Hereto-
fore teachers have all acted without associated
effort, each sought his own and no other interest,
his experience died with him, and no record was
preserved of improvements as in other professions.
To this cause may be attributed the want of im-
provement in a profession so important to all our
interests, individually and collectively.

"With the experience of other nations and other
states, as well as the success which has attended in-
dividual experiments in our own State, before me,
I have made up my mind, that with teachers edu-
cated for the business, sufficient to supply all the
districts in our State, we should with the same
money now expended, secure to our children an
education far exceeding in amount and far su-
perior in quality to what is generally furnished.
The advantages of associated power are felt in ev-
ery other department, and may also be felt in this.
That the interest of the people demands some
provision for the preparation of teachers, I have
no doubt; but what shall be the specific plan
ultimately to be adopted by the Legislature, is a
matter much more difficult to decide."

"The cry of poor teachers is universal, and in
some places teachers can not be had of any
qualification. We are no longer willing to em-
ploy a teacher who does not know much, merely
because our children do not know much. The
poorest orphan boy, who now half-naked roams
our woods, may in his turn be called to discharge
the highest legislative, judicial, or executive func-
tions of our government; and the law which
made him eligible would be mockery, if it denied
him the education required to qualify him for
the discharge of such duties."

"Necessity of Popular Education as a National
Object," is the title of an English book, by James
Simpson, republished in Boston, Mass., in 1834.
The different chapters have most interesting head-
ings and contain well matured and aptly expressed
thoughts on the general theme of Popular Educa-
tion. "Education ought to be free" was an ad-
vanced statement in England seventy years ago.
Was it necessary to assert, as a theme admitting of
serious discussion, that "popular ignorance is an
enormous national evil?" Mr. Simpson says, re-
garding the training of teachers: "The most ef-
factual method of training teachers, is evidently
to place them in the position of pupils, and, when
sufficiently advanced, to practice each to conduct
the studies and exercises of the rest." Again he
says: "It will require at least two years to edu-
cate the teachers * * * previously possessed of
all the instrumentary attainments of ordinary
education, such as reading, writing, arithmetic,
geometry, mathematics." Hear what is said of
the teaching force of the diploma received by the
normal-school graduate as recommended by Mr.
Simpson: "Of course the diploma of any of the
schools for teachers will be taken as credentials of
qualifications; and it ought to be rigidly enacted
Rev. Washington Gladden, D. D.
Columbus, Ohio

Commencement Day Address
OHIO UNIVERSITY HONORARY DEGREES

Conferrer June 21st, 1917

[The last degree following the name is the honorary degree]

Carl Da Costa Hoy, M. D., A. M.
Judge Roscoe Jay Mauck, A. M.
John Harrie Beveridge, A. M., Ped. D.
Judge Elam Fisher, A. M., LL. D.
Fred Clair Kirkendall, M. Ped., Ped. D.
Daniel Clingingsmith Tabler, A. M.
Albert Franklin Linscott, D. D. S., A. M.
by the legislature, that no one not possessed of that evidence of his having completed the prescribed time in the preparative school, should be appointed teacher of any of the national seminaries." A sum, "told in millions," was deemed necessary to carry out the scheme of normal training for teachers outlined and advocated by the author. "This will stagger the public," it is added, "who are unprepared to connect the benefit with the cost, and the grants will be sorely grudged; but the country, when more enlightened, will come to see and acknowledge that the treasure of Britain was never so beneficially expended."

Under the general heading "Teachers," and the sub-head "Training," some pertinent statements are found in Francis Adams's "The Free School System in the United States"—a book which I read with some professional profit forty years ago. "It has taken something like thirty years to obtain a recognition of the necessity of training. It is only now that people are beginning to see that the training of a teacher requires as much public vigilance and wise legislation as the training of a soldier or sailor or important civil officer.

"Dr. Channing said that it required more wisdom to educate a child perfectly than to govern a state. Normal colleges are as necessary as medical colleges. The injury to the mind of a child caused by the stupidity of an ignorant teacher may not be as apparent, but is just as real, as the maiming of the body by the unskilful use of a surgical instrument; and the want of skill in the first instance is of far more serious consequence than the other, because large numbers are subject to it. The medical tyro does not get his chance every day; the incompetent teacher may work for months before he is discovered, and when known he is often tolerated.

"It has been a favorite saying that the teacher, like the poet or the orator, is born and not made. At the most this must be taken to mean that some persons are better endowed by nature than others with the qualities requisite for teaching and governing a school. Granting that it is so, it is necessary that some process should be used to discover and select the natural teachers, and to weed out the incapables. It is only by the test of experience that the true teacher can be found. The use of a normal school, then, is evident; it is the touchstone which will declare the gifted teachers and detect the pretenders, instead of leaving the latter to prove their incompetency at the cost of the children's intellectual welfare.

"The truth, probably, is that the vast proportion of those who undertake the work have the natural capacity in a greater or less degree. This natural capacity, be it much or little, it is the office of the normal school to train, develop, strengthen, and stimulate.

"In the true normal school, theory and practice are supposed to go hand in hand. The drill pursued affords students an opportunity of obtaining in a short time an amount of information and practical skill which even the best of them could only acquire by an experience of years in the duties of teaching."

The State Normal College of Ohio University owes its origin to legislation enacted in 1802. The campus of Ohio University contains three buildings which will always hold interest from all friends of education. Manasseh Cutler Hall, formerly known as the Center Building, was erected in 1817, and is the oldest college building northwest of the Ohio River. Ewing Hall, named in honor of Hon. Thomas Ewing, who graduated from the University in 1815 and who was given the first A. B. degree granted in the "Northwest Territory," contains the University Auditorium and gives quarters to most of the Administrative offices. Ellis Hall, the building largely occupied by the State Normal College, is the first building in Ohio, erected at state expense for the training of teachers for service in the public schools. It is one of the largest, best, and most costly buildings on the grounds.

The friends of the University have watched with interest and pride the rapid growth of the State Normal College. Its courses of study, both as to content and extent, meet the most "rigid requirements" of professional teachers everywhere. From the outset four-year degree courses and two-year diploma courses have been offered. These have been modified somewhat as experience suggested desirable changes, but the general plan of organization has been adhered to, thus giving opportunity to compare the results of one period with those of another with more satisfactory outcome.

Since the opening of the Normal College, fifteen years ago, thousands of young men and women have received effective training in its classes. The measure of the service rendered is only seen in part by the number of persons who, in those years, have received degrees and diplomas upon completion of the prescribed courses. The following will show the total number of students
who now rank as graduates of the State Normal College:

Four-Year Degree Courses (B. S. in Ed.) ........ 313
Elementary Education—Diploma Course .......... 675
Home Economics—Diploma Course ................ 183
Public-School Drawing—Diploma Course .......... 56
Public-School Music—Diploma Course ............. 95
Kindergarten—Diploma Course ..................... 36
Manual Training—Diploma Course ................ 15
Agriculture (two years in existence)—Diploma Course ........ 13

THE TRAINING SCHOOLS OF THE STATE NORMAL COLLEGE OF OHIO UNIVERSITY

I. The Rural Training School—One Room.
II. The Rural Training School—Consolidated.
III. The Kindergarten Training School.
IV. The Graded Training School.
V. The John Hancock High School.

These schools are under the immediate control and management of the University authorities.
They are open to inspection, at all times, by those interested in their work. The arrangement made between the University and the Athens City Board of Education and that made between the University and the Board of Education of the Athens Rural School District are satisfactory to all parties thereto as well as to the school patrons of the different school districts.

The One-Room Rural School is just what its name implies and is typical of the best schools of its class to be found in Ohio. This type of school is now continued in those sections of Ohio where consolidation is made difficult by reason of topography or the absence of right educational interest on the part of the people. The school directed by the State Normal College, and thus made a means of rural-school instruction in connection with it, is within easy reach of such students as are making preparation for teaching in districts where the one-room school exists. No effort is spared to make the work of this school a model of the best that can be accomplished when all grades of pupils come under the care of a single teacher.

The Rural Consolidated Training School formerly occupied an old, two-room building in Mechanicsburg. Athens township. The old building is now used by pupils receiving instruction in manual training, household arts, and some other special branches of instruction. A new, four-room building now affords quarters for about 120 pupils taught by three critic teachers. This is an up-to-date school in every respect. The instruction given in all branches of study, especially in such subjects as Agriculture, Manual Training, Domestic Science, Public-School Music, Public-School Drawing, and Physical Culture, is of a high order of merit. All the work of instruction is directed by the Supervisor of Rural Training Schools who is a member of the University Faculty.

The Kindergarten Training School has no connection with either of the school districts named. It is organized and supported by the University as an independent arm of the educational service rendered by the institution.

Two well-furnished school-rooms and an office are set apart in Ellis Hall for the use of the Kindergarten Training School. A principal teacher, an assistant, and students under instruction have charge of the work. The number of pupils is limited to thirty, received in the first-come-first-served order. Each pupil is charged a deposit fee of $2.00 each semester, which fee is used solely in purchasing supplies used by the pupils in the various exercises of the school. There are not many schools of the kind in this country that offer better facilities for the training of Kindergarten teachers than the one connected with the State Normal College of Ohio University.

The Graded Training School came with the organization of the State Normal College. At first, three model schools were opened. These, in the beginning, found quarters in Ewing Hall. Later a transfer of all the schools organized was made to the south wing of Ellis Hall. A legislative appropriation, with local funds to the credit of the University, gave the Board of Trustees the means of putting up a modern, well-equipped building for the Graded Training School. The lot and the building put on it cost $75,000. This building now furnishes quarters for 250 pupils representing all grades of the public school from kindergarten to high school. The classes are in direct charge of seven critic teachers, in addition to five special teachers—public-school drawing, public-school music, manual training, domestic arts, and agriculture—and all the work of the school is under the direction of an experienced teacher whose whole time is given to supervisory work.

Those having to do with the planning and direction of the work of the State Normal School have always felt that the classes of the State Preparatory School did not give adequate means for observation and practice teaching to the rapidly increasing number of students preparing for high-school positions. Students looking forward to teaching service in kindergarten and elementary schools have always had good opportunity at Ohio University for professional training in the Kindergarten. Rural, and Graded training schools connected with the State Normal College.

It has ever been the wish of the University authorities to give up all preparatory classes just as soon as school conditions in Southeastern Ohio suggested the wisdom of that course. The conditions to that end are becoming more favorable every year. The continuation of some preparatory work for the help of a few students of more mature age than the average high-school students will be a necessity for some time ahead. This is in continuation of the desire of the University authorities to serve educationally all who need and are worthy of educational help.

A liberal appropriation by the Legislature gave the Board of Trustees the means to estab-
lish a Training High School and provide for it the necessary teaching corps and equipment. Board action gave to the new school its name—The John Hancock High School. John Hancock.

Board action gave to the new school its name—The John Hancock High School.

Hon. R. E. Hamblin, Toledo, Ohio
Oldest Member, in Point of Service, of the Board of Trustees

in his day, was one of the most prominent and best-known of the school men of Ohio. At the time of his death he was State Commissioner of Common Schools and an honored member of the Board of Trustees of Ohio University.

The new school is a high school in all that the words imply. All its work is well-planned, successfully conducted, and in every way representative of the best educational experience of the times. It is not the wish of anyone connected with it to have it interfere in any way with the high schools of Southeastern Ohio. Its opening is to realize a two-fold purpose: (1) To give advanced students—those looking forward to the completion of a four-year degree course—an opportunity to observe real professional teaching in a high school and to take part in it under the skilled supervision of expert teachers. (2) To afford young people who may not be able to secure adequate high-school instruction at home a high-grade, well-taught school where, at the minimum cost, they can complete a high-school course fitting them for effective service in some chosen vocation or for entrance to college.

Arthur C. Johnson
Editor Dispatch, Columbus, Ohio
Newly-appointed Member of the Board of Trustees

Pupils attending the John Hancock High School will have all the advantages of surroundings that have proved so helpful to college students generally.

Tuition will be at the rate of $10 a semester of nineteen weeks. This tuition fee gives to the pupil many advantages beyond the instruction received.
Programs of Commencement Week

OHIO UNIVERSITY

JUNE 17-21, 1917

GENERAL

Sunday, June Seventeenth

10:30 A. M.—Baccalaureate Address
Rev. C. E. Schenk, D. D.
Cincinnati, O.

7:30 P. M.—Annual Sermon
Bishop Earl Cranston, D. D., '61

Monday, June Eighteenth

3:00–5:00 P. M.—Exhibits of the Work of the Art Departments

7:30 P. M.—Annual Oratorical Contest

Tuesday, June Nineteenth

8:30 A. M.—Annual Meeting of the Board of Trustees

9:30 A. M.—Senior Class Day Exercises

3:00–5:00 P. M.—Reception by President and Mrs. Ellis

8:00 P. M.—Annual Concert by the School of Music

Wednesday, June Twentieth

Alumni Day

9:00 A. M.—Alumni Chapel Exercises

2:00 P. M.—College Play by Dramatic Club

6:30 P. M.—Alumni Dinner
Annual Address by F. W. Moulton, '97
Portsmouth, O.

Thursday, June Twenty-first

8:30 A. M.—Academic Procession

9:00 A. M.—Graduating Exercises

1:30 P. M.—Adjourned Meeting of the Board of Trustees
PROGRAMS FOR SUNDAY
JUNE 19, 1917

BACCALAUREATE SERVICE
10:30 A.M.

Anthem—"Te Deum in E Flat"........... Buck
Double Quartet

Scripture Reading..... President Alston Ellis
Prayer. ....... Professor D. J. Evans

Duet—"O Divine Redeemer" ......... Gounod
Miss Helen McKay and Mrs. Clara D. Thompson

Baccalaureate Address...Rev. C. E. Shenck, D.D.
Cincinnati, Ohio

Trio—"Rend Your Hearts"........ Schnecker
Mrs. Thompson, Messrs C. D. Forsythe,
and A. S. Thompson

Benediction

ANNUAL SERMON
7:30 P.M.

Anthem—"The Radiant Morn"........ Woodward
Double Quartet

Scripture Reading........ Professor Eli Dunkle
Prayer................ Professor F. Treudley

Solo—"Hear Ye Israel" (Elijah)...... Mendelssohn
Miss Marjorie Rosemond

Annual Sermon... Bishop Earl Cranston, D. D., '61
Washington, D. C.

Anthem—"Where Art Thou"........ Thompson
Benediction

SEVENTEENTH ANNUAL ORATORICAL
CONTEST OF THE LITERARY SOCIETIES OF OHIO UNIVERSITY
MONDAY EVENING, JUNE 18, 1917

PROGRAM

Solo—"Nightingale's Song"........ Nevin
J. Alma Moore

Oration ......... The Immigrant
Robert L. Cross

Oration ........... Belgium's Sacrifice
W. C. Wooddell

Oration ............ The Changing Order
Flola Lake Shepard

Oration........ The Efficacy of America's Mission
Dana T. Burns

Solo ............. J. Alma Moore
Oration ............. The Ideal of Patriotism
Edna Rickey

Oration ............. Treason
Howard C. Bobo

Oration ............. America for Democracy
Merle C. Reagle

Violin Solo ............... Margaret Merwin

Decision of Judges

Awarding of Trophy Cup.........
President Alston Ellis

THOMAS J. DAVIS,
VICE-PRESIDENT FIRST NATIONAL BANK
CINCINNATI, OHIO
NEWLY-APPOINTED MEMBER OF THE BOARD
OF TRUSTEES

COMMITTEE ON ARRANGEMENTS

Maude E. Cryder
Miles H. Cagg
Bertha A. Lively
Anna M. McCabe

Olive P. Lee
Elsa Johnson
Albert W. Boetticher
Harry Plummer

Edwin W. Chubb
SOME OF OHIO’S STATE OFFICIALS

1—Earl D. Bloom
   Lieutenant Governor of Ohio

2—E. J. Hopple
   Speaker Ohio House of Representatives

3—Joseph McGhee
   Attorney-General of Ohio

4—A. V. Donahue
   Auditor of State

5—Erastus G. Lloyd
   Chairman Senate Finance Committee

6—John Cowan
   Chairman House Finance Committee

7—W. T. Donaldson
   State Budget Commissioner
JUDGES OF CONTEST
Hon. Joseph McGhee Attorney-General of Ohio, Columbus, Ohio
W. G. Sibley, Editor, Daily Tribune, Gallipolis, Ohio
F. M. Longanecker, Supt. of Schools, Parkersburg, W. Va.

The three prizes—First, $50; Second, $30; and Third, $20—are the Gifts of Mr. J. D. Brown, Athens, O. The judges' decisions were as follows: First Prize to Dana T. Burns, representing the Chrestomathean Literary Society; Second Prize to W. C. Wooddell, representing the Chrestomathean Literary Society; and the Third Prize to Merle C. Reagle, representing the Philomathean Literary Society; The Trophy Cup, awarded to the Society winning the most points in a series of contests covering a period of three years, was presented to the President of the Athenian Literary Society.

SENIOR CLASS-DAY EXERCISES
TUESDAY, JUNE 19TH, 9 O'CLOCK, A. M.

PROGRAM
Music—Piano Solo............. Mae L. Stratton
Class Prophecy ............. Merle E. Danford
Presentation of Class Memorial..................
............................................. Clarence H. Growdon
Acceptance of Class........ Prof. C. M. Copeland
Music—Vocal Solo............ Jo Alma Moore
Presentation of Class Keys to Junior Class...
............................................. John P. Grethen
Acceptance of Class Keys ...Robert A. Conner
Valedictorian's Address....... Maude E. Cryder
Class Will....................... Mary H. Kerr
Address......................... T. N. Hoover, Class Professor
Class Song....................... Class
Class Song

Oh time so grave, so much in need of wisdom,
Before thy awful summons now we stand;
Prepared, yet unprepared, to meet thy calling;
Hopeful to lend our service to the land.
Our fathers suffered death in quest of freedom;
The cause for which they fought was right.
Now threatening storms again are round us lowering,
And duty whispers, "Enter thou the fight."

Oh noble halls to sacred learning given,
We'll take thee with us whoso'er we go.
Thy precept shall be strength in hours of struggle;
A beacon o'er the paths we cannot know.
Our friendships shall go with us to the battle.
To cheer our hearts before the day is won,
To sound the mighty trumpet-call of freedom,
When victory proclaims the task is done.

— Words by E.H. Pake
— Music by Edna Rickey

Commencement Concert

College of Music

Tuesday, June 19th, 8 O'clock, P.M.

Program

Song — O Flower of all the World

Gladys Vaughn

Piano — First Mazurka in G minor

Ruth Davis

Song — Two Roses

Gilberte

Lucy Kraft

Song — April Song

Newton

Marzuela Richards

Piano — Elegie

Grieg

Elin Dance

Grieg

Rachael Hopkins

Song — Come for it's June

Forster

Grace Walker

Song — Till I Wake

Woodforde-Finden

Cameron Gullette

Song — Where My Caravan Has Rested

Loehr

Allein Yant

Piano — To Spring

Grieg

Mabel Roberts

Song — Thy Name

M. W. Wood

Garnet Stout
CONCERT

Complimentary to Alumni and Friends of Ohio University, University Auditorium

WEDNESDAY, JUNE 20TH, 2 O’CLOCK, P. M.

PROGRAM

Piano—Concerto.................. Schytt
Mae Stratton and Vera Nagel

Part Song—Spring Song.............. Hawley
Girls’ Glee Club

Solo—Lily of My Heart.............. Gechl
Letha Beasley
Violin Obligato, Prof. J. N. Hizey

Reading.................................. Selected
Mildred Wells Lewis

Piano.................................. Selected
Mac Slator Bethel

Part Song—Margareta.............. Hawley
Girls’ Glee Club

Song—The Danza..................... Chadwick
Mildred Lewis

Violin—Serenade Espagnole....... Strelezki
Margaret Merwin

Song—Joan of Arc.................. Bemberg
Adair Kesling

Piano—Hunting Song............... Mendelssohn
Garnet Stout

Song—The Voice of One Crying in the Wilderness........ Scott
Helen Redmon

Piano—Hungarian Rhapsody No. 11.. Liszt
Ruth Hammond

Song—Autumn........................ Weil
Spring................................. Weil
Frances Wright

Violin Obligato, Prof. J. N. Hizey

Piano—Scherzo No. 1 in B minor..... Chopin
Mae Stratton

Rear View of Ellis Hall
Graded Training School, State Normal College, Ohio University
(Side and front view)
BUILDING FOR THE DEPARTMENTS OF AGRICULTURE AND HOUSEHOLD ARTS

Solo—The Sailor's Grave..................Sullivan
Arthur Lawrence
Part Song—Robert of Lincoln..............Bartlett
Soprano Obligato, Lucille Coombs

ANNUAL DINNER O. U. ALUMNI ASSOCIATION
University Cafeteria,
Wednesday, June 20th, 7 O’Clock, P. M.

PROGRAM
Invocation
When'er we take our book of memories
And scan its pages thro and thro
We'll find no days that glow so brightly
As those we spent at Old O. U.
Within our Alma Mater's portals
We meet her children hand to hand,
And when there comes the day of parting
Still firm and loyal we will stand.

Alma Mater Ohio, Alma Mater brave and fair
Alma Mater, we hail thee,
For we own thy kindly care.
Alma Mater Ohio, when we read thy story o'er
We revere thee and cheer thee
As we sing thy praise once more.

COMMENCEMENT DAY
June 21st, 9 o’clock, A. M.

PROGRAM
The Orchestra
Invocation
Polonaise in E minor ..................MacDowell
Miss Mae Louise Stratton
Commencement Address....................Rev. Washington Gladden, D. D., LL. D.
Columbus, Ohio
Part Song—The Maiden and the Butterfly...
........................................Hatch
The Two Clocks .........................Rogers
Misses Lewis, Krafts, Kesling, Zehrung, Redmon,
Danford, Latimer, and Burnham.
Conferring of Degrees and Presentation of
Diplomas
Benediction

Note—Owing to uncertainties caused by the war, the four speakers chosen by the Faculty to appear on this occasion were excused. The seniors selected were: Clinton P. Biddle, Walter A. Downing, A. Louise Ebersbach, and Mary M. Schleicher.
COMMENCEMENT WEEK

The following reports of some of the exercises held during Commencement Week are taken from the columns of the Athens Daily Messenger:

GREAT CROWDS MARK OPENING OF FINAL WEEK

The opening of the 1917 Commencement season at Ohio University was marked by strong addresses by two notables of the Methodist Episcopal Church. Bishop Earl Cranston, of the class of '61, a native of Athens, and Dr. C. E. Schenk, Superintendent of the Cincinnati district. Both were greeted by large audiences composed of townspeople and relatives of the graduation class, many of whom are in Athens for the gala week. Many were unable to get in at both services.

Members of the faculty of the College of Music, and their pupils, local ministers, and faculty members took part in the two programs.

Ten years ago, Dr. Schenk appeared in Athens and impressed Athenians by his splendid powers as a thinker and a preacher. He "repeated" yesterday in the Baccalaureate Address to the Class of 1917, taking one of the replies of Jesus Christ to a questioner (quoted literally) "If you want know where I live you must be with me where I am."

The various methods of Bible interpretation were taken up by Dr. Schenk with the summary that the Holy Writ cannot be interpreted without being placed alongside the experience of humanity, as the famous writings of the best literary men must be interpreted. The teachings of Jesus are mainly up on an earth-born religion, a human religion. A man today cannot be with Jesus unless he loses himself in the cause for which the Savior died. Jesus came to the world for the combined interest of humanity.

Dr. Schenk declared that we must be on the right side of any humanitarian question. In the present world war, both sides claim to have God with them, and no one has made this statement more than has the Kaiser. "We are all trying to line God up on our side," asserted Dr. Schenk, "while as a matter of fact God and Jesus are always on the side of man only. In the matter of Sunday observance, Dr. Schenk declared that anything that tends to break down the manhood of the race is wrong. No man can be on the side of Jesus and of the saloon, an institution which is sapping the manhood and womanhood of the country as well as the hope of childhood. Every corporation must recognize that the laborer is worth more than his hire; the test of democracy is here, and democracy stands against any man or nation which is taking the God-given right of the individual. The danger of Prus-
sianism lurks everywhere—the establishment of social classes is much a peril. Education, art, music, religion, and government must be democratic. The time has arrived when no man can know the Savior until he is first for his fellowman, and in this stand he is in the battle for moral and spiritual salvation of man.

In the evening, Bishop Cranston took as his subject: "Render to Caesar that which is Caesar's and to God that which is God's."—Matthew 22:21, the answer of Christ to the Pharisees. Caesar, he said, stood for earthy things, for a human government. If there be a matter of image and superscription, said the Bishop, it behooves man to have greater obligation to tribute to God. The world has never been fair toward God in its attitude toward the Bible as a Divine revelation. Even in its treatment of the sayings of Jesus Christ, men are at fault and at times outrageously unjust. His saying: "I came not to bring peace but a sword," has been converted into an excuse for war, when as a matter of fact, Christ meant that he came to offer ideas that would revolutionize moral and spiritual standards. Christ found the world at war with no prospect of peace except by transformation of ideals to which all might conform.

The trouble with the world today is due to false standards, according to Bishop Cranston; false standards of personal freedom obscuring ethical principles and stifling spiritual emotions by which life should be regulated to attain its best.

In taking up modern civilization the Bishop declared it was essentially material and characterized by selfishness, greed, ambition, and lust. Instead of being for the promotion of good it has contributed to the gratification of the worst elements of human nature. For years the world went to school to Germany, for centuries the world paid tribute to German art, philosophy, and efficiency, all comprised under German "kultur," only to discover, too late to defend itself promptly, that the highest development of
the intellectual world, in intellectual imperialism, demands that all the world still pay tribute to the Kaiser and the standards of Germany. Failing to overawe men, Germany has resorted to every sort of violence, every crime and every violation of law and decency. All of this goes to show the inevitable result of failing to render unto God that which is God's. God did not bring on the war. The world's sensual indulgences and greed for power and wealth, conscienceless rivalries in trade and frivolity, all have worked out in their natural consequences. Men punish each other for crimes in which they for centuries shared complicity. Every nation is reaping its grievances upon a weaker nation. Some day men will be honest toward God. Some day Kaisers and their subjects will pay to heaven, poll tax of conscience and reverence and in that day the man who wrongs his fellow will be judged by a higher law before a court whose judgment is unerring.

CONCERT OF THE MUSIC COLLEGE FULL OF MERIT

A large and an enthusiastic audience, despite the threatening storm, gathered at the Auditorium last evening to hear the excellent and well-arranged program of music arranged by the College of Music for the delectation of the people who have come together to enjoy the commencement festivities. The concert, which had representatives from the voice, violin, and piano departments, evidenced throughout the fine and thorough work being done in the various branches of teaching in the College of Music, fast forging to the front as one of the best of the collegiate schools of music in the country. A number of lovely young voices were in evidence, outstanding among these, perhaps were those of Gladys Vaughn, Lucy Kraft, Allein Yant, and Garnet Stout. Margaret Merwin showed her talent for violin and an excellent technic, rapidly
improving. Ruth Hammond, one of the diploma students, interested the audience very much with the Liszt Rhapsody No. 11, and showed herself extremely capable in the execution of its thrills and flourishes. Amongst others Rachael Hopkins, Cameron Gullette, and Frances Wright may be mentioned. No notice would be complete without a word of praise of Mildred Lewis, who played most of the accompaniments for the vocalists and also sang a number. This young lady, who is also an excellent reader, has great versatility of talent in music, and will be heard from later.
HUNDREDS AT RECEPTION OF THE PRESIDENT

The President’s Reception held Tuesday afternoon at the palatial home of President and Mrs. Alston Ellis in South Congress street, while not as large as in preceding year, due to the country’s call diminishing the student body, yet the company made up in enthusiasm and congeniality. The Ladies’ Band, stationed on the lawn, rendered a program of spirited and exuberant music from three until six o’clock.

Dr. and Mrs. Ellis extended a cordial welcome to almost five hundred callers during the afternoon and were ably assisted in dispensing hospitality by Mrs. A. S. Thompson, Mrs. J. J. Richardson, Mrs. T. R. Biddle, Mrs. E. W. Chubb, Mrs. H. R. Wilson, Mrs. C. M. Copeland, Miss Emma Waite, and Dean Irma Voigt.

Every moment was joyful as it brought together trustees, faculty members, the old students and the new, and many visitors and townspeople, all with a common interest and devotees of “Old O. U.” The time went all too fast in greeting old friends and classmates and exchanging reminiscences of college days. The guests were received in the environment of a profusion of roses, beautifully arranged in vases and artistic baskets, the fragrance permeating the air, bringing to mind that it is the month of roses. The American flag and the flags of our Allies held a place of prominence in the decorations. The favors were miniature pin buttons embellished with the flag of our country. A buffet luncheon was served in the dining room by the Pi Beta Phi girls, who also presided at the punch bowl in the library. Mrs. Ellis is a patroness of this sorority. The out of town guest list included alumni, parents, and relatives of this year’s graduates.
LAST "CHAPEL" CONDUCTED BY OLDEST GRADS

The alumni chapel exercises this morning at Ewing Hall were attended by a large audience and were very interesting, the latter being evident by the intense interest shown in them. Prof. J. H. Comstock, the Alumni Secretary, opened by making announcements of the events of the day which includes a concert this afternoon instead of a college play as per program and the alumni dinner this evening at 6:30. After which he introduced Prof. C. M. Copeland as chairman of the meeting which proceeded as follows:

The audience sang America, Prof. T. N. Hoover, directing, Miss Kathryn Cuckler pianist. Dean Chubb led the devotional which consisted of the reading responsively of the 23rd Psalm and all reciting the the Lord's prayer. Miss Alma Moore '17 sang a solo.

Prof. Copeland in introducing President Ellis, said that 1,364 persons had graduated in the 4 year courses and 1,469 in 2 year courses at the Ohio University since its founding and that more than half of these had graduated since Dr. Ellis had been president.

Dr. Ellis said there were many things in connection with his office and the university which were encouraging and some that were very discouraging and among the latter was the fact that there were so few members of the faculty present and so few of the 145 which constitute the graduating class of 1917. He spoke of this year as being the fiftieth since his own graduation and said Ohio University will prosper as its alumni are loyal to it. Loyalty should be characteristic of all persons to any organization of which they form a part. It should begin with the home and then go on to school, church, university.
country, and its manifestation is in service. During the past year but two alumni association meetings have been held in the state, at Steubenville and Cincinnati. After 102 years of graduations there are many of our alumni all over this state as well as in many others and there should be more alumni association meetings.

He declared that the fight for a name is not over yet and that there is yet danger that the Columbus institution may be changed from Ohio State University to University of Ohio, a name so nearly like Ohio University that the next proposition would be to call this University an Ohio Normal College. To this he said we will never submit and the declaration brought spontaneous and hearty applause.

He said he wished every alumnus would become acquainted with Ohio University history, and that he had written a brief of the legal history and status of it that has been highly complimented. He referred to the histories of the institution written by Attorney W. E. Peters and Prof. C. L. Martzoff as books with which every alumnus should be conversant.

In conclusion the president declared he would do his best for the institution war or no war, that its work should be prosecuted more vigorously than ever before and he exhorted all to show loyalty to the United States by being loyal to the Ohio University.

Don. McVay '15, played a violin solo having Miss Cuckler for piano accompanist.

Supt. J. S. Beveridge '97, now of Council Bluffs, Iowa, spoke for the class of twenty years ago. He spoke eulogistically of Iowa and with humo-
Entrance to Ellis Hall
rous stories described his own feeling and beliefs. In selecting a teacher, a doctor, a lawyer, or any one else he said you should choose one who is loyal to his profession. So he would say be loyal to your profession.

Clinton Biddle spoke for the class of 1917. He spoke of the loyalty of Bishop Cranston and in eloquent vein declared that the ideals and faith of the alumni of the past were those of the graduates of today and that they are as ready to fight for them today as were the men of the 60's.

J. B. Clayton '62, who is very feeble, stood up and spoke of his failing strength, sight, and hearing in a pathetic way.

J. W. Dowd '60, of Toledo, spoke in humorous vein as usual with him and commended Dr. Ellis's roasting of those who show lack of loyal spirit and the efforts of those who would steal Ohio University's good name

J. T. Duff '70, of Newcomerstown, said a friend had taken him to see the State Hospital cow that gives 105 lbs. of milk and drinks a barrel of water a day. He indulged in reminiscences of Civil War days and drew present day parallelisms.

Dr. Charles Higgins '87, of Zanesville, approved Dr. Ellis's remarks, and brief remarks were made by Mrs. L. G. Worstell and Mrs. A. E. Price.

OHIO ALUMNI GATHER ABOUT BANQUET BOARD

The annual alumni banquet served yesterday evening in the University cafeteria was successful in attendance. 160 being served; in the menu, decorations, ready service, and social intercourse fittingly finished with wisdom, wit, and eloquence from the lips of the speakers who en-
Entrance to Science Hall
thused and entertained in such a manner as to win deserved attention and applause.

The alumni banquet of 1917, because of the unprecedented times in which we are living and the rapidity in which unprecedented events are occurring during the world-wide struggle now in its midst for the destruction or perpetuation of differing social ideals gave subject and color to everything said.

The President of the Alumni Association, John H. Beveridge acted as chairman and toastmaster. He graduated in 1897 and next year will serve as superintendent of City schools at Omaha, Nebraska, at salary of $6000. He proved an ideal toastmaster with his ready wit and un-failing humor.

All stood with bowed heads for a half minute in honor of the boys who have volunteered for service in the army, navy, or other branch of war for liberty service and then Prof. D. J. Evans offered the invocation.

Dr. Joseph Ullom '98, was elected President of the Association and C. D. O'Bleness, Treasurer and a committee was appointed to select nominees for executive committee which later reported Mr. F. D. Forsyth, Dr. T. R. Biddle, Mrs. C. H. Bryson, Miss Mary Connett, Prof. F. C. Landsittel and the report was adopted.

A sentiment expressed by the chairman during the evening was:

"May the boys safely return from across the sea, With the number of victories one, two, three, One for bravery as soldiers Two for life lived true Three for a world democracy The kind of the red, white, and blue."

The annual address given by Frank W. Moulton '97 was a truly eloquent and forceful one. It was saturated with the thoughts, the hopes, the fears, the faith, the longing to pierce the mists that veil the future, the heroism and the resolve that government of the people, by the people, for the people shall not perish from the earth, that freedom shall live and not die, and the spirit of self-sacrifice that is a sure prelude to a better time, that are occupying the minds of every-one in these perilous times that are trying the souls of men and revolutionizing the world.

He expressed gratification with the growth and prosperity of the University during the last 20 years and that its name is more widely known and honored than ever, much of which he attributed to the efforts of President Ellis. As no one, 20 years ago, could anticipate the affairs of today much more no one can prophesy what the future 20 years will bring forth he said.

He referred to the Napoleonic era and the present world struggle for military mastery declaring the "I am the State" idea of the French monarch expressed the exaggerated egoism of the Kaiser now, who regards himself as the only man fit to rule the world and the chosen of God for that purpose.

He spoke of the wanton destruction, the demonical barbarities, the savage cruelty, the remorseless inhumanities of the Kaiser's servants, statesmen, and soldiers in scathing language, and of the bewildering events now occurring in such marvelous rapidity as to leave the brain in a whirl; of the material accumulations of centuries melting away like the mists before the sunrise and of the social changes taking place.

He declared this to be no time for trifling, that all should seek to know the truth as to the causes that have precipitated the war, that we should ask why, why do men kill and destroy and what are we fighting for? He said the Kaiser has his people persuaded that the purpose of the allies is to destroy them and that he is fighting a war of self defence to preserve them, make them great and give them the place they are entitled to and that this justifies everything, no matter how heinous.

He asserted the struggle to be autocracy and brutality on one side coupled with the idea that the state as represented by its rulers is the thing the people must be subservient to and the democratic idea that the state or organized government must exist for the benefit of the people as determined by the people themselves. We stand for civil and religious liberty as against autocratic dictation and the O. U. stands for, teaches, and enthuses for the same thing.

Short talks were made by Dr. Joseph Ullom, J. P. Wood, Jr., H. R. McVay, Mr. Acker, Prof. Pidgeon, Miss Vandyke, Prof. A. A. Atkinson, John W. Dowd, and Dr. Ellis who said that while paying respect to those laboring in the burden and heat of the day, we should kindly remember those of the past, that there are but two ex-presidents, of the O. U. living now, Drs. Scott and Super and he hoped that special invitations would be sent to them next year to attend the reunion.
FAMOUS DIVINE ADDRESSED THE OHIO GRADUATES

Hundreds of people, citizens of Athens and surrounding towns, witnessed the final event of commencement season at Ohio University this morning when the class of nineteen-seventy-seven received their degrees and diplomas.

Doctor Washington Gladden, of Columbus, delivered the address of the occasion while the diplomas were presented and degrees conferred by President Alston Ellis.

Dr. Gladden confined his address chiefly to the spirit of various eras of civilization, beginning with a period in the early part of the nineteenth century when the motto of the people was “Every man for himself—and let the devil get the fellow behind.” and on down to the present day when the symbol of the people is, or soon will be, “Live and help live,” or which is the spirit of co-operation.

“Individualistic ideals are not the best,” said Dr. Gladden, “but the spirit of helping others is what is needed. Co-operation is now the symbol, and now, even nations are helping other nations.”

President Ellis made the introductory address before the arrival of Dr. Gladden, and in his discourse of present event-, educational and worldwide, he made some statements that brought burst and roars of applause. “There will be no injustice done,” stated Dr. Ellis, “if the doors of immigration of the United States are closed for ten years. We would lose some people, but it would be a riddance of bad rubbish. While these gates are closed there are others of which the hinges should be well oiled—the gates which swing outward.”

The present system of education in America has been termed the most momentous failure of the American people by an editor of a leading magazine and in reply to this remark he stated that “alcohol is the most momentous failure of the people of the United States.”

He also rapped tobacco as one of the habits to which the people have enslaved themselves.
Previous to the presentation of diplomas, Dr. Ellis left the graduates with his three wishes: health, opportunity, and that they would not be immensely rich. In explanation of this latter remark he stated that only one in twenty who became unburdenly rich can take care of the great responsibilities and it was his hope that each student would always have plenty, but never know poverty or extreme wealth.

One hundred and forty-five graduated from four-year courses, two hundred and sixty-four received diplomas from two-year courses and seven honorary degrees were conferred at the exercises. The highest degree was awarded Hon. Elam Fisher, ex-judge of Common Pleas court, a lifelong friend of President Ellis, who received the degree of LL. D. Miss Maude Ethel Cryder of Athens received a “summa cum laude” on her diploma, which is the highest honor paid to a four-year student.

The academic procession through the campus was a brilliant spectacle, and preceded the commencement exercises proper. Headed by the band, the long line of faculty members garbed in cap and gown, graduates, students, alumni, and trustees, was most imposing and was witnessed by hundreds.

**BACCALAUREATE ADDRESS**

By

REV. C. E. SCHENK, D. D., Cincinnati, Ohio.

St. John 17: 24—Father I will that those whom Thou hast given me be with me where I am.

The emphasis in Bible interpretation has ever been a variable one. We have had the periods of intense literalism when men have said to us that the Bible means precisely what it says and must be interpreted without any serious consideration of the facts of life, the play of imagination, or the forms and modes of language. Authors, times, and forms of speech all are transcended by the Spirit of God and only a literal rendering of the text can give us the mind of God.

Other times brought to the Bible an excessive symbolism which declared that the real meaning of the text was always hidden—that the Bible always means something more and different from what it says, and that to get this purposely concealed meaning was the business of the interpreter.

We have also passed through a period of theological contention in which the Bible was made the arsenal for the ammunition of the theologian. Men came to the Bible to secure proof texts for theories held concerning God, salvation, and human destiny and not with an open mind for the meaning of the world.

Literalism made of the Bible a book without life—a cold mechanical text without adaptation to the soul of man out from which it had really come. Symbolism left the Bible the prey of a thousand wild fancies and of the disordered imaginations of men. Theology made the Word a ground of controversy and caused men to quote the Word as authoritative while quarreling among themselves as to its meaning.

We now know that there can be no adequate interpretation of the Bible except it is interpreted in terms of life. This is no artificial law invented for a revelation given of God for the Soul’s guidance but it is the universal law for all great literature and can not be evaded by the Word of God. Dr. Guth is right when he says that Tennyson’s “Crossing the Bar” or Stevenson’s lines “In winter I get up at night etc.,” can not be interpreted by the dictionary meaning of the words used by these poets but only through the heart and life of the authors as expressive of the universal Soul of man. When once we know Tennyson’s struggle to believe and the heartache of all humanity for light on the pathway through the grave, when once we know Stevenson’s hunger for life as at midday with him he faced death, and enter also into the heart cry of universal invalidism, then and then only can we give any adequate interpretation to these widely divergent poems. This is so because life is ever greater than its written revelation and the lesser must ever find its interpretation through the greater.

The Bible is an unique book but God has not divorced it from life. This Book is the Story of life and not a book of doctrine. There is no real key to its interpretation except the key found in the Soul of Man. No foot rule of dictionary definitions will reveal its message; no magical symbol born of human imagination will serve as a wand to uncover its treasure; no carrying of its simple speech to bolster up metaphysical theories will bring out its riches. The Bible is the mirror of life and the reflection which it brings can only be understood as we face honestly the facts of life and the Soul of Man.

This is a truth which both sober and steadfast me as I face the young life here this morning. The preacher must deal as honestly with the
word as he would with a human soul for in this Book is the age-long quest of our humanity for God and the eternal passion and hope of our God that we might find him. The hour in which we study the Book is no idle hour and if our message come through the words of Jesus the significance of our opportunity and task is greatly intensified. This occasion becomes still more transcendent when we remember that we who are here to congratulate young life on graduation day and to offer a message of helpfulness to those who are facing the Springtime of opportunity and life are listening now with them to our Christ at prayer. Our text is but one of a series of petitions our Master offered in our behalf as he faced death and bequeathed to us the work of the Kingdom of God. It almost seems sacrilegious to use these words as the text for a Sermon and it would be so did we not find our interpretation in our need for His intercession and His passion for us royally to give ourselves for that humanity for which he died. The text stands illustrated and interpreted by life—Christ’s life and ours. If we break with any old-time interpretation of the text this morning it is because we must, and not for the sake of intellectual contention or doctrinal viewpoint. Jesus was not teaching theology as he prayed but was revealing his and our heart and the wide realm of life as it faces the problems of its regeneration. The old-time interpretation of these words never appealed to me. This is not a prayer that these disciples may be permitted to dwell forever with Christ in the heavens—to walk with him in gardens of light in some hereafter. It is a prayer that they may be with him in this present world helping him by toil and sacrifice to bring humanity back to the Father’s heart and home. This is not said in the spirit of dogmatism but in the light of three significant facts in the life of Jesus. First of all Jesus was not in the habit of offering prayers the answers to which were deferred to the death of those for whom he prayed. Jesus prayed and looked for the answer. There
is an immediacy in the prayers of Jesus which constitutes their power over faith now as once it constituted his power over the life about him. He was never impatient with God but he never shut Him up as a God of rewards. He viewed God as our Helper and ever present with love and power always at the command of His children. In the second place, the religion taught and lived by the Christ did not put the emphasis on the future but on the present. He lived and died not that men might escape a sinking raft known as the world and finally gain a home in heaven but that men might be empowered to take this world for God. Jesus stressed individual salvation not as a security for a future life but as an investiture of spiritual power for the present life. The third significant fact to which I refer is this, that death had no power over the life of Jesus. This is no death-bed prayer. Jesus was not going away—he was to stay eternally. The same Christ who said it is expedient that I go away also said I will be with you always. Here then is the interpretation in the terms of the life of Jesus. This is no prayer that God may somehow keep these disciples in Christ’s absence so that they might meet Him in heaven but a prayer that in His absence from their physical sight they might so be with Him in spirit in this present world that He could use them to bring the Kingdom of God to the earth. This it is which gives potency to the prayer. Here is a demand for the heroic—here is an holy quest—here is a high-born adventure. The world is to be saved by the contagion of redeemed life and Christ’s prayer is that these disciples, and we in our turn, may throw life into the scale on the side of God and humanity. This is God’s cry, through Christ, for earth’s help; this is earth’s opportunity to help God. This invests the soul and life of man with power and glory. This reveals earth as awaiting the manifestation of the Sons of God. Heaven lies at the end of the road and this heartens me. Christ calls me to help create a humanity fit for heaven and that is a task which

View in State Hospital Park
thrills me. The plain, practical interpretation of our text is clear. Jesus is here that the world may have life and his very presence, and the life he bestows is heaven's challenge to us to yield him our lives. All lesser interpretations fall to the ground in the light of this great truth. The true interpretation is found in the sacred person of the one who prays. The prayer stands revealed in terms of life.

Now the question naturally arises: do you want to be with Christ in this present world. I take it for granted that you desire to be with him in heaven. Do you find in your hearts this morning a mere hope of heaven or do you find a heroic aspiration to be with Christ now, in the shock of conflict, in his toil and sacrifice for the redemption of man? If all you desire of Christ is to use him as a convenience through and by whom to gain a home in heaven then I have no message for you. There is no possibility of reaching heaven with such a life program. The way to paradise lies under the shadow of our swords and those who would reign with Christ in the upper Kingdom must walk the comradeship path with him in this present life. If you really desire to be with Jesus here and now, then I think I can help you. I am taking it for granted that you now have a heart union with the Master—that you are conscious of his love, his saving power, his presence in your hearts. This is fundamental. Nineteen hundred years ago certain men called to Jesus as he passed them on the lake shore and said Master where dwellest thou? Christ answered in the light of the truest psychology. Come and see, he said, because he knew that where a man lives was not a question of geography but of the spirit. You know where a man lives when you know the man. Know me, said Jesus, and you will know where I live. You know the Christ and you know that he did not live in the cottage at Nazareth, not in the carpenter's shop, not in any earthbound home but in the heart of God. It is therefore fundamental that you spiritually know Jesus Christ for you to walk with him in this present life. What I desire to do this morning, however, is to shed, if I may, some light on the pathway of life and to offer some practical help to you who love Christ as to how you may be with him in his age-long passion for the re-
demption of man. If you want to be with Christ in loyal and loving discipleship you need
First, to lose yourself in the same great cause in which Christ lost himself.
“A divinely human person” says Emerson “is the prophecy of the human mind and the dream of the human soul. Thus far the world has not seen the perfect man. He is still a dream and a prophecy”. Emerson, however, admitted that should such a man come humanity would be in duty bound to fall down and worship him and to rise up and follow him.
Carlyle seeing further than Emerson said the man is already here. The greatest of all heroes is Jesus and “heartfelt, prostrate admiration, love and submission to this godlike man” is the duty of humanity. We believe Carlyle to be right and we marvel at the blindness of Emerson because Jesus met all the tests Emerson lays down for the manifestation of divine love. We now know that loyalty to Jesus demands more than prostration in hero worship—more than following him with confessions of faith. To be with Jesus is to live and if need be to die for the cause which was his passion in life and death. That cause was the cause of humanity. The test of religion has passed from the class meeting and profession of faith to the realm of life. Men are no longer vitally interested in the prospectus of religion; they desire to see the finished product. No man is counted in these days as being with Christ whose highest passion is foreign to the cause which claimed all the heart and life of the Son of Man. Jesus did not come to live and die for the twelve, for the church, for Catholic, Protestant, Jew, or Gentile. He came to save a world. No less a cause, no narrower enthusiasm, no more limited vision can mark a man’s life and leave him Christian.
There have always been two contrasted theories for growth in character and the deepening of life. The one is that men grow and live by self-control and self-development; the other is that we grow and live by self-consecration and service. Jesus taught that freedom from self is the hallmark of greatness—that he is greatest who loves and serves with self abandon. The pagan idea was to view life in its relation to self; the christian idea is to view life in its relation to others. The world’s greatest thought has ever been on the side of Jesus. Mr. Lecky says “that men grow by throwing their whole nature into the interests of others.” “The Self centered life”, says Lotze, “misses self-sacrifice and to
View of Athletic Field From Ewing Hall

Lovers’ Lane, State Hospital Park
"The Old Beech"

It stands among its environs, tall, stately, and supreme.
to miss this is fundamentally to destroy the capacity for character". Christ met this test. The greatness of His human life lies in this, that he had a cause as wide and deep as the love of God and no man is with Jesus in this present world whose passion is centered in a lesser cause. Some one has said that the Sermon on the Mount is the creed of Jesus. The creed of Jesus is infinitely deeper than this. If you would know His creed you must translate his life and that translation reads greater love hath no man than this that he should lay down his life for others. It was when

"The Word had breath and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds  
More strong than all poetic thought"

that Jesus Christ had power with men. The creed of Jesus is his deathless passion for the soul life of humanity.

Walter Savage Landor sang:

"I strove with none for none was worth my strife:  
Nature I loved and next to nature art—  
I warmed both hands at the fires of life  
The fire sinks and I am ready to depart."

What does he mean? Simply this, that this man found nothing in life—nothing in humanity worthy of his high endeavor or struggle. He loved nature and art and warmed both hands at the fires of life and when the power of enjoyment was gone he was resigned to death. He had gained from life all it had to offer him and now he was ready to die. Over against this conception of life I place Jesus Christ and his sublime statement "For their sakes I sanctify myself". For whose sake? For the sake of the least and the last, for the sake of the poorest and the vilest, for the sake of humanity as a whole I give myself without reserve and passion in order that this humanity may be sanctified and transfigured
by the truth. Jesus did not underestimate the value of self-control or self-development but his passion was for others and nothing in his creed or practice centered in himself. Carlyle caught the spirit of the Christ when he said: "No mere truth-hunting, no speculation, no dreams, no rapture, no thrills, no boatific visions, no tasting God or being drunk with God will avail anything if they do not mean better character and passionate service for mankind." You young people will have luminous hours on the mountain top with Jesus Christ, but for every such hour He will expect royal service down where the people are. The Cry of the Street in religion has penetrated the upper chamber and to be with Jesus means service and still more service in the task of bringing the world to God. It means service at a cost and a sacrifice—it means the royal spending of one's powers for the kingdom dream of Christ.

Second, you must learn how to be on the right side of every humanitarian problem.
No man can be with Jesus in this present world who does not sense the fact that religion is democratic. Earth's problems are complex and no man can diagram life and say just what Jesus would do in every exigency of modern life. What Christ would do in Cincinnati, Chicago, or Athens, were he to come again, no man can say with confidence. Men have ever made a partisan of Jesus for every conceivable wing of all reform movements. It is not always easy to tell what Christ might do in your problem or mine as touching method or even principle. It is not always easy to find Christ's hand in earth's darkness. Our knowledge of ourselves, of life and of Christ is so imperfect that you will have your hours of perplexity. It is so easy to claim that God it with us when He is not, that every man should be careful of committing God to his enterprise. We have in this world-war opposing nations equally confident that God is with them and there is one man in Europe who has committed God to a system of ruthless warfare in the presence of which mankind stands aghast. He is forever quoting God to the hurt of religion and the loss of faith in Christianity. The New York Times recently gave him deserved rebuke in his confusion of God with himself by saying, concerning one of his speeches, "That God Almighty also came in for honorable mention." Lincoln made a distinction worth while when he said that he was not so much concerned in having God on his side as in seeing to it that he was on God's side. The one attitude breeds egotism, fanaticism and, at the last, infidelity; the other makes for prayer, self scrutiny, and the fear of God.

Perplexities will come to you but after all, there is a clear pathway for your feet. God has given you a principle regal and luminous. You are to seek to be for man rather than institutions. Take any problem you please—the Sunday prob-
lem, the industrial problem, that of intemperance, child labor or better housing for the poor, and the law is the same. If Sunday desecration, low wages, and long hours, the open saloon, the crushing childhood with toil and foul tenements make for manhood, womanhood, and the development of childhood, your way is clear. If they are against all this your way is equally clear. The issue need not be clouded. You are to be for man.

Pilate said of Jesus, I find no fault in him. He is not for me to condemn. He is innocent but he is outside my jurisdiction. I will be neutral and surrender him to His own. Then he washed his hands of the whole matter. Pilate knew the art of neutrality—he could hide behind non-jurisdiction. Pilate knew how to save his job but he had no real, vital word for innocence and manhood. He was without interest in man's life except that he should not take it. Reuben had great resolves but let Zebulon and others fight the war. My young friends when man's interests are at stake no man can be a neutral and be with Jesus Christ. Religion is democratic and de-
mocracy stands for the rights of man the world over. You, however, are not in these stirring times to look too far afield. Some people are against Prussianism in Germany but practice it in mild form in America. We have our aristocracies of birth, wealth, education, and social position. We sometimes forget man in the success of the institutions which pay us dividends. We live in a land where education, art, music, government, and religion are democratic but we have not always remembered that "Humanity is one—no weakest brother Can fail or faller—sin or suffer woe; But that the suffering teacheth every other— And all the world, with him, doth fainter grow;"

No man can be with Jesus Christ and use man for his own selfish purposes or deny with Cain the age long responsibility belonging to each of us. You can not let Hell loose in the city and preserve the country from evil. You can not debauch the country and save the city. No class dare live at the expense of any other. There is r.on among Christ’s disciples for only one
aristocracy—that of clean life—sympathetic, loving. Christ-like life and such life is committed to save all men's lives with its own. This is the law of brotherhood—this is the democracy of Jesus.

Third, The man who would be with Jesus in this present world must be in the thick of the fight for the spiritual recovery of man.

Men are constantly seeking the regeneration of the race through physical comforts and material environment. The proper distribution of money is oftentimes given as a panacea for the world's disordered life. Other men put the emphasis on education. The world is to be saved by the diffusion of knowledge. Still others place their hope in organized Christianity and talk bravely and hopefully concerning the power of the church to save the world. Jesus Christ however selected the twelve men who knew little or nothing about social philosophy or the power of diffused wealth, who had but a meager knowledge of the wisdom of the schools, who were without the power of an organized church and said to them you are the salt of the earth and
if this old world is ever to be saved it is by you and men like you. Jesus put no emphasis on wealth, or education, or organization. The theory of Jesus was that the world needed spiritual reconstruction and could only be saved by the power of redeemed life. In Him, said John, was life and the life that was in Him is the light of the world. It is equally true that the life that is in us is the hope of the despair of the world. No mere credal loyalty to certain standards of faith will make of us a saving power for the souls of men. No contention for the faith once delivered to the saints will make of us Christians with power. No shallow, emotional humanitarianism will ever save the world from sin and bring in the Kingdom of God. No mere humanitarianism can heal the hurt of the world. The man who is with Christ will recognize the great truth that only the Christ is sufficient for the transfiguration of human life and he will seek to bring the sons of men under the sway of the King Eternal. He will do this not by cheap evangelism, not by invitation and exhortation alone but by that love and life and service which humanity will recognize as a ministry of God. We speculate on the theology of St. Paul but even as we speculate we know that it was not the theology of St. Paul which gave him power over life but this unquenchable passion to bring men face to face with God for redemption. We can track St. Paul in his ministry by the sacrifices he made for the world's life. We speak of the precepts of Jesus and cry never man spake like this man—but we know that His deathless passion to bring men to God and the spiritual content of his life made him a Redeemer. We, too, must have this passion. The emphasis must be put where it is needed. The world needs the life of God manifested by his disciples. Any lesser gospel is insufficient and the man who does not see that the sin of the world calls him to make his life count for the spiritual regeneration of men can not possibly be with Jesus Christ in this present life.

Do you want to be with Jesus? Surely He is not difficult to find. The difficulty is to escape him. Wherever you find him you find a great cause embracing all men at the heart of Him; you find the right side of every humanitarian problem; you find one of whose passion is to bring the world and God together. Is this true of you? If so you are with the Christ. Count Zinzendorf said I have only one passion—it is the Christ. The measure of your passion for the
humanity for which Christ died is the measure of your passion for the Son of God.

**ANNUAL SERMON**

By

REV. BISHOP EARL CRANSTON, D.D., Class of 1851

Text—Matthew XXII: 20th and 21st verses:

"And He saith unto them, whose is this image and superscription? They say unto him, Caesar's. Then saith He unto them,Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

It was the day of days in our Lord's approach to Gethsemane and Calvary. The ecclesiastical reactionaries had been busy with plans for his destruction. Four pitched battles in one day signaled the culmination of their hatred—battles short but decisive, leaving him the easy victor and his enemies the more angered, while his spirit remained so calm and unruffled that even after that terrible denunciation of the hypocrisies of his persecutors, which they had daringly invoked, he noted the humble offering of a poor widow and made her act of devotion an example and inspiration to his church for all time.

In the first of these contests the ruling ecclesiastics appear as champions of the existing order and authority. By one counter question he disposing of their indictment.

The second assault was organized by a coalition of Pharisees and Herodians, and was designed to entangle Jesus with the Roman government. They had a double motive. If Jesus was not to rid them of Caesar then they would have Caesar rid them of Jesus. One was their oppressor, the other their accuser. If Jesus could overthrow Caesar they would accept him as the Messiah. If not, then they would have Caesar destroy him, and so save themselves from the charge of killing another prophet of God.

In the third attack of the day his Sadducean adversaries, who denied any resurrection, sought to confuse and pervert his teaching by presenting an ingenious doctrinal dilemma that had every appearance of religious sincerity and reverence. He buried their riddle beyond possibility of resurrection—whatever may become of their bodies. For the fourth onset of their deadly venom there was a rally of the Pharisees, with a law expert as their spokesman: "Master, what is the great commandment of the law?" The approach was reverent and the question was intended to be profound; but is served only to give the Master the opportunity to formulate and send down to all generations to the end of time the great sum-
mary and essence of all divine law and all prophetic utterance, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind", and "Thou shalt love thy neighbor as thyself".

While it is the second battle and its outcome with which we now have to do—rather, that now has to do with us—we must first recognize that in the words just quoted Jesus gave the law of the ultimate universal state. They declare the unchangeable constitutional basis of the one enduring commonwealth of humanity. From this foundation rise the pillars of righteousness, truth, justice, and mercy, upon which Heaven must rest and from which spring the arches that span eternity for the pavilion of rest and peace and freedom of growth for God's redeemed race of immortals, renewed in His likeness. Let there be no mistake about this. All the potentates, parliaments, congresses, and cabinets, all the philosophers and all the scientists on earth cannot change this fundamental order of the universe. History has written, for obedience to this order, glory and honor and power and satisfaction. It has written, for the violator of this law, shame and disgrace and weakness and suffering. For individuals or for governments it tells no varying story. And yet more does history declare with unchanging voice and unerring precision. It confirms the Master's word that love is the one exalted and exalting motive of action and guarantee of character, the one sure anchorage of integrity. Love for God, for country, for home, for parent, for wife, children, friend or cause, is the one solvent for the dregs of human selfishness, the one solace for the bitterness of human woe.

But history also witnesses that love may be scorned and its benevolence thwarted, that while God may be patient, and one's friends may be patient, there is a brink beyond which a Niagara of execration waits the persistent violator of the universal order—which is the universal good. Witness the fate of tyrants and liars and traitors and profligates of every degree. Witness the crumbling of empires, the throes of nations, the end of proud monarchs caught at last in their own snares and disowned by the people they have deceived or the wars they had provoked for new spoils. What nation, what rulers, what people have escaped retribution for their false standards and their defiance of the universal good? When at last the limit of transgression has been reached, then the resistless gravitation inherent in the eternal righteousness grips the world, and to save it, drags it back to sanity through a sea of blood.
It is doing just that miracle now. Will this generation see? Will it understand and repent? Will kings and emperors see and understand that the defenseless millions of undeveloped races are not their lawful prey, and that the small nations about them are not to be regarded as delicacies for the royal diet? God collects His own tribute. Let them note it.

If I catch the central thought of the divine Founders of democracy, as set forth in the text, it is not primarily a defense of the rights of Caesar, or any human government, but, rather a declaration of the broad principle upon which any government may justly claim tribute of its subjects. "Pay Caesar what you owe him. Recognizing his authority and accepting his rule, render tribute accordingly. There must be some form of human government for the common protection and maintenance of order. Whether willingly or unwillingly you (the Jews) are now subjects of the Roman empire. Your accepted coin, the token of material values, bears the image and superscription of Caesar. So long as you remain thus related to Caesar pay your taxes loyally."

This was not the answer the conspirators expected or desired. First, it gave no ground of complaint against Jesus to the civil authorities. Secondly, it did not hint at revolution. It assumed that even oppressive government is better than anarchy. Then, to their utter discomfiture, their proposed candidate for Roman chains follows his rejoinder by a double thrust that was both fatal and constructive in its import; fatal to their dreams of a restored kingdom of Judaism, and constructive of a new order.

To their plot "Render unto Caesar the things which are Caesar's", was his answer; but now they were to learn, what every assailant of Jesus Christ has discovered to his cost, that never was a weapon aimed at him that did not pierce the hand that wielded it. They must have winced under the words "Render unto God the things that are God's". They were willing to kill the prophet, or to use him, as his answer might determine, but they were not prepared for a formal prophetic pronouncement that clearly foreshadowed a new order. He does not array Caesar against God, nor does he set God against Caesar. He said, in effect, that human government has its place, its functions, its claims, its degree of authority, according to the interests involved and the ends to be secured. But God's Kingdom, enduring an unchangeable whatever mutations may befall kingdoms earthly, holds the supreme place by the same standards, i.e., because of
the interests involved, the values conserved, the rights assured, the hopes inspired; because of the wisdom and power, the benevolence and justice guaranteeing its administration for the universal weal; and that it has claims upon allegiance and devotion according to its eternal dignity and power, and its protection of all who accept its authority. Can any man deny the conclusion? Will any man deliberately reject the premises?

Doubtless this antithesis between the government of the mighty Caesar and the kingdom of the Almighty God was necessary to revolutionize their ecclesiastical thinking based upon their traditions. For us Americans, living two thousand years later, it is not easy to get their viewpoint. We are accustomed to discern between the state and church. But Jesus had to deal with and think for a people whose glory had been achieved under a theocratic and priestly regime. It had been a rather comfortable arrangement for successive generations to trust God's covenant with their ancestral head, for help and for defense, while often ignoring the basis of that covenant. They made more of their ancestor's religion than they did of their own. Their spiritual ideals had been first obscured and then lost, in their nationalism; and their nationalism, being thus devitalized, had been lost in subjugation. Himself sprung from the loins of Abraham and David it was no easy or welcome word to Christ the Jew that he spake that day. He could only have uttered it as the Christ, the God of that Abraham who ages before had seen his day and rejoiced in the vision. It was as if he had said to all Israel: "As a nation and as a people, ye have made shipwreck of the faith that yields obedience. Ye have proved that the state cannot be religious for the people, nor a few faithful souls be religious for the state. Hereafter the church of God and of Abraham his servant shall answer for itself, and the state shall be limited to its own lawful functions. Render to the state that which belongs to it, in the way of support obedience, and defense; but remember that ye pay the tribute of supreme reverence, obedience and love, to God who reigns over all governments and all peoples, and who being the Father of all, would have every man account every other man as his brother, and behave toward him as a brother".

I think that I have not over stated the meaning of this remarkable rejoinder. As in studying the divine government we must relate its administration to all races and all ages, to universal conditions and world problems, to eternity as well as to time, so, in interpreting Jesus Christ, we must remember that preceiving with divine vision, and seeing men and their destinies without the obscurations of time and immediate environment, he enunciated principles that contained prophecies and foresaw coming events as the ripened fruits of principles.

One might, to be sure, and without offense, find warrant in this scripture for specific deductions. For example, one might easily infer that no loyal servant of God is bound to obey the call of Caesar when Caesar conducts a war of ambitious conquests, or of greed, or a war of
revenge or hatred, or for military glory. That is an inference so legitimate that the man of the future will doubtless take his stand upon this rock of conscience and of right. Then Caesar will have to doff his crown and take up a pen or a hoe—all to the world's relief and betterment. Mankind is greater than any man however high his throne, and manhood rights overtop the rights of emperors and kings. The image and superscription on the coin of the realm may be changed by the people at their will, as our fathers proved, and better government be secured by the revolution. But all such delay was subsidiary and incidental in the Master's answer to his inquisitors. He promulgated principles and left programs to the men and the times when the world should be ripe for changes.

Such a time is now upon us. It is the judgment of all Christendom outside of Central Europe that the welfare of mankind demands the ending of autocratic government. The argument is simple and conclusive.

1. The autocratic form of government served for undeveloped peoples who being incapable of maintaining order among themselves had to be ruled by force; but it has already been amply demonstrated that the time has come when the people of the dominant nations may successfully manage their own affairs.

2. Since autocracy rests upon military force for its support, and its continuance involves the maintenance of large standing armies which are both a burden to the nation and a menace to the interests of neighboring peoples who require no such vast armament, except for defense against the ever ready power of autocratic rulers, the welfare of mankind requires that monarchical government shall end, or be so modified as to substitute the lawfully expressed will of the people for the armed and armored edict of a hereditary ruler. The world must be made safe for self-governing peoples, and the strong nations must respect the rights of the weak and defenseless.

This is the battle cry of the armies of democracy in the field today. This is the answer of the freemen of Europe and America to the demand of militarism for tribute to the Kaiser, who is the one remaining Caesar of the civilized world. It is an answer that is ethically warranted by the master's teaching, and our soldiers may march with proud step and upturned faces to such a crusade under the flag that bears this legend of equity and fraternity to certain and final victory. The welfare of the common people is Jehovah's care, and to promote their free development is to render unto God a tribute due to Him.

But there is another aspect of the general situation which we cannot innocently disregard.

In Germany, with all its learning; in Germany, the schoolmaster of the world in the sciences and in philosophy; in Germany the chartmaker of modern thought and scholarship, the seat of original research and the most advanced authorship in classics, history, and scriptural exegesis; in such a Germany, the resort of students from the ends of the earth, the rule of Caesar has
been so completely merged with the kingdom of God, in the thought of the people as well as of the Kaiser, that tribute to the Kaiser is tribute to God. Yet strange to say, what seem to us the blasphemous utterances of an inflated imperial egoism provoke no protest either from Germany's materialistic scientists, her rationalistic interpreters of the Bible who scout its claims to inspiration, nor yet from her devout followers of the humble Nazarene. Doubtless the materialistic professors have their laugh in secret, and the skeptical exeges must indulge a cloistered merriment when their ruler publicly claims the God they have discredited as the champion of German righteousness, giving victory to German armies; but I personally know many spiritual disciples of Christ among the German people, as fine Christian types as are to be found on earth, who could not be maintaining their spiritual integrity through all these crucial years of war if their devotion to their Kaiser were not of the essence of their allegiance to Christ. These never sing the hymns of hate, but they fight where the chariot swings close to earth to bear disembodied souls to the land of eternal peace—but all for God, and the Kaiser! Was ever confusion worse confounded? In the presence of this revelation of contradictions and inconsistencies we are driven to reflection.

We are compelled to observe that so far from profound scholarship and highly developed intellectuality, and even alert conscience, effectively making for peace and equity and freedom, they may all be suborned by an autocratic regime persistently maintained, to the propagation of the most cruel and bloody warfare without regard to treaty pledges, international equities, human freedom, or compassion for the innocent and helpless. When we see every disciplined faculty, every scientific discovery, every intellectual aspiration prevented to the relentless destruction of life and property and the treasures of art, in a veritable carnival of savagery and lust, it can no longer be said that education can relieve the ills of our humanity. It may engender a pride, a vanity, a conceited obstinacy, that refuses to render to God the things that are God's and dearest to his loving heart.

Is the state church of Germany a Christian church? To be sure it is—in its origin, its doctrines and its ritual—but a church whose spiritual ideals, like those of Judaism, have been lost in the tide of a militarized and commercialized nationalism shaped to the will of an ambitious autocrat.

But have we of America realized the measure of our own responsibility to God? Having given to the Jew and to Germany their portion of truth in due season are we ready to deal candidly with ourselves? As a self-governing people we have become our own Caesar, ourselves holding the seat of authority. Our Caesar is the composite will of the people, holding individual wills in restraint only for the common good. Our loyalty to our government is compositely expressed in
our abounding national vanity. It is individually evidenced by our tribute of money, service, or blood, as required. Mere talk is the cheapest form of tribute. We are so deeply in love with our government—that is, ourselves—our own intelligence and will—and so far love other peoples as we do ourselves, that we want the whole world democratized; or to use President Wilson’s phrase, “made safe for democracy”. But have we considered the converse of our proposition? Are we not also bound to make democracy safe for all the world? Have we ourselves attained the ideal? Are we, the people, ruling equitably? Is our justice even-handed? Are race riots and negro burnings without judge or jury for either the victims or the mob, to be commended to all the world as features of our success in self-government? Have we put an end to child labor? Have we exterminated white slavery? Have we ever manacled the hand of the food broker who organized extortion and robbery in open day, under protection of law, with the same cold-blooded disregard for his victims that marks any other gambler or thief, and with an effrontery that even the stress of war and the cry of starving millions, telling of a world’s imminent need, cannot daunt? “But the rum demon is dying.” Yes, thank God, it is, though, as was true of slavery, not by the decree of principle but of military exigency supplementing industrial efficiency and racial dread.

Germany our long-time monitor in intellectual discipline, has given us a terrible disillusionment as to her status in civilization. God forbid that such a disillusionment as to America, the foremost republic, should await the people who are lighting their torches of hope and freedom at our altars.

Throwing aside patriotic as well as religious cant let us be honest with ourselves and confess that what we are calling democracy is as yet but a hazy, half-realized ideal of human self-government. It will never come to its perfect expression until the people who are now only experimenting with the idea shall substitute righteousness for expediency, and whole-heartedly “render unto God the things that are God’s”. Whose image and superscription have we stamped upon our coin of patriotic tribute? Who underwrites the daring ideal of a universal brotherhood of man and a glorious sisterhood of states? Let all the people bare their heads and humble their hearts as they answer: “Jesus Christ, the God-man, who was and is the Light of the World, the revealer of the mind and heart of the Father of all the peoples that dwell on the face of the earth.” It was He who in the age of despots willed and proclaimed the golden age of freedom. He was the herald of the doom of autocracy. He was the Pilot who guided Columbus to a new world, the Admiral commanding the Mayflower and her sister ships in the first fleet of liberty. He was the Leader of the Revolution. It was He who led Lincoln to his transfiguration on the mount of Emancipation.

And to think that his church and people in America and Europe allowed German rationalism to obscure their faith in his deity, and his miracle-working power, and his resurrection
from the dead, and his being alive forevermore? None too soon have we had our awakening to the peril of apostate intellectualism, revealed at last in all its destructive and demoralizing tendencies. But little did we imagine in the days of our thralldom to German degrees, that deified culture could be a thing so deadly, that its high priests could in times of world peace deliberately formulate a ritual of war that for hatred, cruelty, robbery, murder of innocents, violation of womanhood, wanton desecration of altars, and the enslavement of civilian captives, would leave to mankind no marks of atrocious degeneracy by which hereafter to distinguish the barbarian, or prevent the pirate of the high seas from being rated as a model of highly cultured courtesy.

And all these horrors were latent in what we were calling Civilization three years ago—modern, scientific, philosophic, artistic, benevolent civilization! It seemed a beautiful thing, though it had no decalogue, no Sermon on the Mount, no vision of judgment and immortality. But nobody now blunders by speaking of it as Christian Civilization. Under the blistering record of the past three years the very word civilization has become sickening. And yet we had soothed our aching consciences with it—this something which at the behest of imperial ambition and commercial greed has turned all its laboratories into arsenals and poison factories, and embattled the beneficent sky with murder for women and children; sown the sea with under-water volcanoes, and filled earth and heaven with lamentation.

Well, have the eyes of America been opened so that she now sees? Will we now sanely change our schoolmaster, receive God into our culture enthrone the spiritual faculty, and find anchorage for our ethics? What do our universities say? It is theirs to lead.

We are not yet drowning in the sea of blood. Our people have proved their moral susceptibility by their horror and recoil at the spectacle of a civilization that had reduced Almighty God to the status of a convenient ally of war-mad nations bent on conquest. They have risen to resist by arms and life and treasure the onrush of an enemy they have been patronizing and trusting and following for generations past. But will they go to the bottom of the world’s troubles? Will they remodel their own civilization? Let us think honestly. It is enough for the swine that the acorns are falling. He cares not for the tree nor for the sky above the tree, nor for the benevolent forces of rain and sunshine that have wrought for ages to make the tree. His pigship does not even look up to see if there be a tree, that had never been a tree but for the provident ministries of earth and air and sky that anticipated his coming and his needs, and brought the tree to perfection. He eats and fattens without ever asking to what end all these acorns. That revelation is forced upon him later.

But suppose we put the question to ourselves—acclaimed civilization builders—the lords of trade—to what end are the oak and the acorns? The one consistent answer would be, to fatten so many successive generations of swine for the pork market and then die if exhausted. But to what end the pork market—which now changes places with the tree. Answer, to feed the bodies and fatten the purses of successive generations
of men who, true to type, forget the tree that fed the swine that supplied the pork, while they watch the ticker and the coming corn and acorn crop, and grow stiffer bristles in the stress of competition. And still, to what end better than the fate of the swine, if they have never a reverent thought or grateful emotion for the provident ministries of the loving heart and bountiful hand that created life and transmitted life along established currents that bear onward and upward forever? Right there is the point where the man should part company with the swine. Just there their lines of destiny diverge.

Our "natural law" wisdom has been our undoing because misconceived. Put into the place of God it means at best an impersonal God, and there is no hint or thrill of life or love about it. The soul is not born to consciousness of itself until it looks a loving, compassionate, all provident God, in the face, and calls him FATHER. From that blessed moment it will feel the call to sonship, and heirship to immortality. Only by this call, ever echoing within, can it hold greed and selfish ambition in check, having learned that it was Love that ordained and underlies the natural law. No, No! Civilization is not a fabric woven by shuttles of electric fire, nor a commodity that may be carried by trade winds over the seas, nor by steel rails into the heart of any continent. It is not a habit of life that may be imitated, nor the goal of any possible intellectual regime, or commercial crusade.

A Christian Civilization is a divine product rather than a human force. It cannot be defined except in New Testament language. Its germ is in the Fatherhood of God. Its unfolding is in the Brotherhood of Man. Its soil is intelligence. Its sunlight is freedom. Its safeguard is law, and a noble emulation is the gentle rain that brings it forward. It begins with the individual soul, and spreads by unit additions. It is essentially benevolent. The hearts of the common people are longing for its realization. The kings have failed, the governments have failed, the state churches have failed, to bring the world a Christian civilization. Skeptical intellectualism has hindered more than it has helped. It is for America to lead the way, and this is day of opportunity. Glorious distinction!

What reforms first?

First of all, an honest heart—recognition of all we owe to God as a nation for our being, and as people for our heritage of freedom.

Next, a clear head and a healthy conscience. Nation-wide sobriety will give us the first; after that the second will come naturally under the faithful ministrations of a free church.

Then we may look for pure elections and non-partisan lawmakers; for juster courts, better juries, cleaner journalism, less racial prejudice, more charity for the alien and the outcast of society, and for sympathetic cooperation between capital and labor.

The old-time preacher would have said first—Repentance! But I am saying "bring forth fruits meet for repentance", for "now the axe is law to the root of the tree".
But how and when shall these wonders come to being? I answer, (1.) *When the domination of German intellectual autocracy shall end.* We are not to condemn everything that is German. Her people are great in themselves. They gave Martin Luther to the world. They will bless the world to the end of time. But the autocracy imposed upon them is today their curse and ours. It has permeated their education and saturated their teaching with militarism. We want none of it in our schools and universities. Nor will we brook a scholarship-caste arrayed against the faith of the fathers of the republic. The day of leadership has come for distinctly American Universities. Gentlemen of the Faculty, the highest places in American colleges should no longer fall—that word is well chosen—to the candidate bearing a German diploma, for that reason only or chiefly. Let German scholarship be valued at its worth to humanity, not upon its autocratic claims to relative infallibility. Our scholarship must be reverent. And let us be well advised that the American people know the difference between George Washington fighting for freedom with his thin ranks of ragged, barefoot heroes, giving thanks to God for miraculous help in dire extremity, and the blatant boasting of God's partiality for an army forty years in preparation for the mastery of the world, as uttered by the autocrat whose hand has set the torch to Europe, and whose temporary victories over an unprepared people it was mock humility to attribute to any other power than his ruthless legions.

(2.) It is for the emancipated American University to prepare the way of these reforms by leading the people back to an obedient faith in God as revealed in the scriptures held sacred by the founders of our institutions. For the blessings it has brought, for the light it has shed upon the problems of life, for the salvation it offers, for the heaven it promises, for its warnings, its cheer, its solaces in bereavement, its outstanding of love and mercy that endure forever, I claim for the Bible before the consciences of all men, a consideration accorded to no other book. I learned long ago the lameness of human language even for the uses of humankind. It cannot convey the exact thought of the human thinker. I learned also that a man's vocabulary is the measure of his knowledge, and that new words are added only as required by the widening of the range of thought; that a man, like a child, has no words to tell what he does not know. I long ago perceived the relation of this law of language to every form of inspired utterance, the Bible included. The critics will never deal honestly with the Bible until they concede the manifest impossibility of expressing the wisdom of the *infinite* mind in the symbols of *finite* thoughts, and of setting forth truths that are spiritual and heavenly in the language of a race that is carnally gross and earthly. I wonder that the men of literature and science have not long since conformed their criticism of God's book to these fundamental facts by taking account of so plain a reason for all the difficulties of interpretation and construction that have attended God's loving and patient efforts to reach the souls of men through the only universal medium of introductory communication.

The critics have been weakly illogical or wickedly blind in leaving out of their judgment the natural difficulties attending a written revelation from God to mankind. Until they can discover a lawyer just *one*, who can write an ordinary business contract involving complex relations, with such clearness of idea and statement that it will never be subject of litigation; until skilled legislators can frame a statute that learned courts can and will uniformly interpret and apply under actual test of its provisions; and until statesmen write a constitution that shall serve its end without a supreme court to construe its meaning, even reversing each other at times—it will continue to be flagrantly impertinent for them or for others to discredit the Bible because of the varying interpretations of which its language is susceptible under the ever changing metal moods and multiform experiences of a world of people who are not only normally deficient in spiritual understanding but whose habits of life and thought reject symbolic teaching and confine words to their ordinary meanings. No marvel that their lord was compelled to teach in parables, or that the prophets and apostles appear to them to have been other world enthusiasts and religious monomaniacs. It is hard to bring heaven down to earth; still harder to compass divine wisdom in human speech.

It may not be high scholarship but it would be common sense to recognize the difficulty and do with the Bible as we do with any other book, go to its Author for light, as the common people do. But even the querulous critic is let without excuse as to God's meaning in the Book. For receiving our dullness of spiritual understanding He at last gave the world a concrete reve-
lation of his mind and heart in the person of Jesus Christ—"The Word was made flesh and dwelt among us, and we beheld His glory". We know how he came, how he lived, what he taught how he loved and pitied and suffered, how he prayed and by what power he overcame and at last conquered death and gathered dead humanity alive again to his arms. "And the common people heard him gladly". Governments and the world's work are carried on by the common people.

Woe be to the man who offends one of these little ones in the vital point of the faith that lifts him to companionship with Christ and God. Here is your secret of a world harmony and a world peace consistent with national differentiations. Jesus Christ is the living and vitalizing bond of the universal brotherhood. As we value country, home, good citizenship, individual and national rightness, progress, peace, commerce, and a manhood worthy to live forever, let us render to Him the homage he welcomes but will not compel.

"Faith of our fathers living still, in spite of dungeon, fire, and sword: * * * * Faith of our fathers! holy faith! We will be true to thee till death!"

Some day the world must and will be honest with God. In that day the words of the Prince of Peace will not be sacrilegiously perverted to make Him the author of war. In that day the clashing of human wickedness and autocratic ambitions with his divine charter of human rights will be charged to its normal source, not to Christianity. In that day constitutions will be sacred and solemn treaties more than scraps of paper. In that day an unclean word will banish a man from social privilege. In that day blasphemy will be accounted an act of treason to the universal state of which God will be the recognized Head and Protector. In that day Caesar will have paid his long repudiated poll-tax to conscience and reverence. In that day God will have come to His own through joyous universal acclaim and it will be glorious to live. God and America speed the day!
CLASS ADDRESS

By

CLASS PROFESSOR, THOMAS N. HOOVER, A. M.

"A certain man went down from Jerusalem to Jerico, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." After the Priest and the Levite had both passed by on the other side, "A certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him, 'Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.'"

Ministers of the gospel have preached many sermons in which they have set forth the grand and noble work of the good Samaritan. What he did, Christ would have done. The world has learned many valuable lessons from this story. In our State of Ohio we play the part of the good Samaritan in providing such excellent homes for the mentally unfortunate as we have in our own state hospital. Every reformatory, every industrial school, every state hospital, every infirmary and children's home—all are built upon the great principle laid down by the good Samaritan.

I am thoroughly in favor of all this philanthropic work. I would not do one thing less than is being done for the unfortunate. It is not my purpose, however, to consider this well-known and much-discussed phase of the good Samaritan story.

I do wish, however, to discuss two other phases of this story. First, what was the matter with the road; second, what if the good Samaritan had arrived on the scene when the thieves were still there?

Both of these questions are of vital interest, especially today. Why was the road infested with thieves? What were the conditions which made it apparently so easy for the thieves to carry on their nefarious trade? Why do we need to play the part of the good Samaritan? Why do we have the criminals, the insane, the thieves? If we solve these problems, the work of the good Samaritan will at least be very much lessened, and fewer Samaritans will be needed along the Jerico road.

You students of Ohio University should keep before you these problems of the Jerico road as we are daily passing over it. Surely there are some things you can see wrong about the road, some things you can do to help remove the bumps, the mud, the thieves from the road.

If one of the causes for the imperfect condition of the road is the lack of sanitary conditions in your community, help arouse public opinion and public pride to such a degree that dirt and filth...
and disease germs and their winged messengers flies, will have no place along that part of Jerico's road which passes through your community. It is far better to remove the causes of the many fatal diseases than to cover the children's graves with the most beautiful flowers.

If another cause of danger along the road is ignorance, then it is for us to do something to lighten the darkness of illiteracy. It is a sad fact that in the state of Ohio, 3.2 per cent. of the population above ten years of age cannot read or write; that there are 550,000 foreign born whites in Ohio, of whom 11.5 per cent. are illiterate; that there are almost a hundred thousand blacks in Ohio, of whom more than 11 per cent. cannot read or write. Here in Athens County, almost under the shadow of Ohio University, almost six out of every hundred of our people over ten years of age cannot read or write. Eighteen out of every hundred foreign born, and sixteen out of every hundred negroes of this county are illiterate. What a great opportunity to do something here in this country that would make life's road infinitely better and safer for so many who are now in intellectual darkness.

If another obstacle in the road is the public official who does not give value received in service rendered for every dollar spent, whether he be a college professor or a teacher loafing on the job; a city, county or state official dipping into the public purse for private gain; a member of Congress voting himself 20 cents per mile car fare, printing speeches never made, and sending them broadcast by means of the franking privilege; passing pork-barrel legislation for costly government buildings at country cross roads; it is for the college student to take an interest in good government, to retire to private life the political grafter and trickster, and to select officials who will render a just and honest service to the people whom they represent.

If there are thieves today along our Jerico road, who by speculation and chicanery are causing the prices of commodities to soar far above the ability of ordinary mortals to pay; who are bringing hunger and want to many homes; who fill their coffers and eat the bread earned in the sweat of other faces; then let us have regulation by our government so that our country may be free from the thieving speculators.

LITERATURE FOR THE PRIMARY GRADES
If in time of war there are those in our country who make our road unsafe by giving aid or comfort to the enemy by destroying munition factories and other property; by interfering in any way with the safety of our people; all such persons are guilty of treason. Our nation should be made safe from all such traitors.

If we are in danger of lack of food supplies, and if we have large classes who are consumers and not producers, before turning them out to become producers, to plow, to sow, and to reap,—let us examine what these non-producers are doing. Before turning out those who are preparing themselves for better citizenship, and preparing to train others for citizenship, let us demand that those destroyers of grain and of good citizenship, the saloon forces of our country, shall be the first to be sent to the cornfields.

There is one greatest of all among the pitfalls of the road, and that is booze. It is not poverty, but booze that holds first place as the cause of crime. It takes the manhood from the kindest of men and turns them into worse than beasts—often causing a man to take the life of his own loved ones. Booze always wins its fight. There has never been a man, and there never will be one, who can beat the booze game. It so weakens mind and body that its unfortunate victim does not know he is a man. Booze fills our police courts and prisons; crowds our insane asylums and reformatories; fills many homes with misery and poverty; but worst of all, it reaches its fiery hand into the unborn generation, and deprives children of that sacred right of being born with a fair chance. Men and women, you are given an opportunity in Ohio to enlist in the fight this year against booze. For your own sakes, and for the sake of the generation which you will give to the world, do your part to rid the Jerico road of the curse of liquor.

The good Samaritan appeared upon the scene after the thieves had done their deed. What if he had arrived earlier, and had been present when the thieves attacked their victim? Do you believe he would have stood idly by, waiting for the thieves to finish their work before he would have taken a part in the affair? I believe not. He would, to say the least, have saved a hotel bill. The good Samaritan would have used force. He would have have fought the thieves, for he was
not too proud to fight. Not peace at any price, but righteousness at any cost was the teaching of Christ. The good Samaritan would not be unprepared today, in the face of the dangers that have been threatening us for more than two years. If the good Samaritan had been giving the orders, American vessels would not have followed in the wake of a German submarine along our Atlantic coast, as first assistant, to save the men cast out into the sea; but would have trained our guns on the pirate thieves, and would have made the ocean safe forever from that one of the Kaiser's pirate ships, and would have done it for the sake of humanity.

This is a war for humanity. The good Samaritan would have seen that it has been a war for humanity ever since England and France fired the first shot for the sake of the oppressed Belgians. Long ago he would have joined the English and the French in the great and glorious struggle they have been making for humanity, before many in our own country understood what the war was about. The good Samaritan would not ask for a peace without victory. He was no compromiser. Nothing short of victory for humanity would cause him to sheathe his sword.

The Jerico road is not only on land but on sea as well. The road must be made safe, whether it be for the welfare of our educational system; whether it be for the health and happiness of our children; whether it be for the protection against thieves on land; or whether it be for the protection of men, women, and children against high pirates on the sea,—the road must be made safe.

There is much to be done. There is no need for any to make such fools of themselves as did Alexander the great who wept because he had no more worlds to conquer. Fellow students, the task is great before you. Do your part. Get into the fight, whether in your community, in your schools, in the election booth, on the farm, in the shop, or in the front ranks of our armies, fight a good fight, and help make the Jerico road along which we all pass, safe everywhere, on land and sea—safe for all time—safe for all people.
SENIOR CLASS-DAY VALEDICTORY ADDRESS

By

MAUDE ETHEL CRYDER

The World We Face

It is well known that so far as current history goes the average student leads a sort of cave life where never an up-to-date journal or daily paper comes to light up his mental darkness. He reads standard books, long ago out of copyright; and the magazines he finds it necessary to investigate are bound copies on back shelves. Because reading and study are his work, he turns from them in his play. Thus his mind, when active, dwells in the past, for the world of college thought is peculiar to itself. With a head full of foreign language declensions, psychological data, chemistry formulas, and dates of the French Revolution, he lets the real world slip by. Not until commencement day in the afternoon does he come out of his cave, and behold Reality without any softening shadows.

And what lies before him, before us all, in this year of grace? Surely no college class has ever laid its books aside to leave the sleepy serenity of college life to plunge into such dark and dread realities as ours must do, and the other classes of this year. We stand aghast before the monstrous condition of things which confronts us. While we dwelled with Virgil and Homer, dived deep into Milton, philosophized with Plato, were inspired by Goethe, what was happening to the world we live in? What have they done to it—to the pleasant world whose troubles, while grave enough, were yet so old and commonplace? What has become of the familiar questions inherited from class to class as fit and proper subjects for prize essays and class orations? We hear no more of them. They are forgotten. They are not solved, but put to one side while we grapple with a problem whose magnitude stuns perception.

Our somnolent college world is rent and torn: cherished dreams are being driven this way and that as Reality, like a Russian steam roller, crushes down upon us. While we dreamed that intellect and altruism would go hand in hand for the uplift of the world, we find these two God-given forces at sword's point: while we listened to the poets preaching "parliaments of peace", ten million men were in arms against one another, with arms whose ingenious brutality makes us question the wisdom of God in making man a thinking animal; while we sought to believe in love universal, hope eternal, events drag us through the Slough of Despond, and thrust us deep into the dungeons of Doubting Castle.

The world never looked so black and hopeless; Christianity never appeared so helpless. Painters have depicted the suffering of Christ on the cross until it wrings our hearts to see;—could any artist ever conceive of the agony of the pitying Christ to-day, and if pictured, could we bear to look upon it? What has become of the ideal of love He brought us? Ten million soldiers trample upon it waving every flag of every nation, and thousands of cruel engines of war belch forth fearful denial of it. Hate has possession of the world and not love.

In clear and undeniable ways our journals reflect the dreadful state of feeling the world has reached. I pick up a weekly of June four years ago. These are the topics of the day:

The Big Question in the Currency Bill
Hunting the Insidious Lobbyist
Taxing Bachelors and Bananas
Favoring Farm and Labor Trusts
Mt. McKinley conquered

Could anything be more cheerful and prosaic? Contrast these commonplace topics with the ones found in the current issue of the same journal:

Treason's Twilight Zone
Our Prospect of Bonds or Bondage
A Censorship of Opinion
Our Wooden Fleet Shrinks
How Ger any Helps Pan-America

Observe the dark and sinister note. We have no cheerfulness to spare. We are not in the humor for kindness. Our country is at war. We have an enemy, and we must hate him lest we perish.

We look through the pictoral magazines, and instead of smiling scenes of travel, we find such as these:

Touring cars, built for pleasure, but now shrouded with riveted armor plate, citadels on top of them with revolving turrets each fitted with a machine gun—an object to give one nightmare.

We turn the pages:

Big gun section of the Naval Gun Works at Washington, D. C.
Our new signal equipment, folding towers and aerial wires.
Range finders, sighting the big guns on the U. S. S. Virginia.
We have such foreign scenes as these:

Editing a newspaper in a Verdun cellar with bombs bursting overhead.
A soldiers' cemetery with limbs of trees crossed above serried graves.
The blood-red flag in Russian Streets.

These are the sort of pictures that darken the pages of our journals, and such terribly significant phrases as these catch our eye everywhere: "glass bullets," "hospital ships," "trench mortars," "shipments of barbed wire," etc. etc. Is it any wonder that we recoil? With a little breath of relief we find a page of poetry and read it, hoping to get a softer, kinder note, a moment's respite from the terrible weight of depression descending upon us. We find this:

"Thank God there still are battles.
That man has still a soul!"

and read on and on to find this at the end:

"St. George against the Dragon,
St. Denis to the charge,
St. Michael in the van, with Joan by his side,
As Thor is stricken backward
And reeks with shattered rage
While death smiles wide."

Beautiful, yes, but how heathenish.

Take a look at the cartoons, once so cheerful and amusing, for no matter how sharp the arrows of criticism, they were always winged with laughter. But now we shudder at them; they have become so dark, so sinister, so distorted, so inhuman. It is the hatred which possesses the world finding one more means of expression.

That this World War, whose terrors beggar description, began as a struggle for economic supremacy between England and Germany there can be no question that by methods which all other nations agree cannot be allowed to stand as precedents in international law and diplomacy, the German government is getting the upper hand; has become increasingly evident: that our government, so much akin to that of England, so out of sympathy with German autocratic ideas, would be Germany's next great rival and certain opponent, is written large upon the wall. This is why we have entered the war—not for England's sake, not for Belgium's sake, but for our own. Our country is in great and imminent danger. How great and how imminent may be guessed by the colossal preparations being made.
to defend her. At the outbreak of the Civil War, which shook our nation to its very foundations, President Lincoln called for only seventy-five thousand volunteers. President Wilson has asked for five levies of troops to follow one another as quickly as possible, and each five hundred thousand strong. President McKinley, at the opening of the Spanish-American War, asked for a loan of two hundred and fifty million dollars. Congress voted April last an initial loan—a first loan merely—of seven thousand million dollars. The feverish activity in building ships, in making munitions of war, in training fleets to navigate both air and water, the heavy planting of crops, the campaign for the conservation of food—all this, and twice as emphatic as all this, the dreaded Conscription act, all prove, not our lack of preparation so much as our desperate need of it.

This is not an enthusiastic war. The government officials seem afraid to tell us the truth. If they did, if we understood the gravity of the situation, I think we should become one people without delay. As it is, our journal and newspapers fan the flame of hatred in an endeavor to nurse the feeling of patriotism, forgetting that at bottom, patriotism is not so much a product of hatred for another country as of love for our own. Perhaps it does a little good to carve and unveil statues of the Marquis de Lafayette while we forget Baron Steuben who trained our army at Valley Forge and De Kalb who died for us at the Brandywine; (We must forget these things, it is right and proper that we should, we must allow no kindly thought to weaken our sword arm.) and it may be very well, moreover, that our ministers take their texts from the Old Bible and preach Jehovah. God of battles, and that their sermons are vitriol to our spirit rather than oil of myrrh: but what we need above all and everything is less feeding of our souls on hatred and more clear and definite understanding of our country's need and peril. If instead of repeating to us tales of the occupation of unhappy Belgium, they would tell us that within six weeks the plains of New Jersey may suffer a like invasion, and then give us convincing facts from which we might deduce the same conclusion; if instead of showing us pictures of ruined cathedrals in France, they
would give us conclusive reasons for a belief that Manhattan may be bombarded before the middle of July.—our country would rise in its might and as one man. Patriotism, let me repeat it, is not inspired by hatred for another nation, but by love and through fear for our own. It may be a sad commentary on the narrowness of human sympathy, yet it is true, nevertheless, that Belgium is three thousand miles farther away than the coasts of New Jersey, and our own church towers are nearer to us than those of the villages of France. Among all the dark clouds that lower over the world we face, this distrust of our government in its own people's sagacity and good faith is not the least dark. The truth never hurt any man or any nation.

It is a dark world we face—a world of wild disorder plunging through monstrous shadows of evil. Will it ever come out again into the blue heaven of love and beauty, and shine all the brighter for this dark and dreadful eclipse? Will this fearful baptism of fire leave her twice purified, new, and re-created? Let Faith look up and behold it, let tongues of angels proclaim it, for the heart of man is discouraged and faint within him.

ALUMNI ADDRESS

By

FRANK W. MOULTON, Class of 1897.

Looking Both Ways From Twenty

Perhaps it may be considered rather childishly naïve to admit frankly that the committee's invitation to address this Association greatly pleased me. However ingenious the admission may be, it is the candid truth. But I would have you believe that the pleasure this occasion gives me is not born of a presumptuous feeling of possessing great fitness, but rather that in spite of evident mediocrity, they have thus honored me. For it is an honor, a great honor,—one that marks for me an epoch—that after twenty years I am permitted to come back to you to deliver the Alumni Address.

Fellow classmates of 1897, and alumni, and friends of our beloved Alma Mater, would that I were able in some fitting manner to honor her and you as you and she have honored me. But that were impossible.

So, without other apology or reason for attempting to do, than that the committee has asked me, and the consequences be with them, I want
to talk to you briefly, with thanks to the committee, about looking both ways from twenty.

Irvin S. Cobb never imagined what a great service he was rendering palpitating humanity in general, and your palpitating speaker in particular, when in writing of "looking both ways from forty", he suggested our most suggestive and illuminating subject. It is almost as important as the fact that he was born one hundred years after the Declaration of Independence.

Like Mr. Cobb I, too, am forty, and by reason thereof am able to sympathize with him. Thus you begin to get an inkling of the significant ramifications of my subject. You begin to perceive what a great pleasure it must be at the reminiscent age of forty, to look back twenty years, to twenty, and to begin in spirit with that youthful class of 1897, with its great poets, linguists, mathematicians, orators, teachers, and what-nots, on that wonderful June day, when arrayed in all our glory, and our caps and gowns, we fared forth with sheep-skin batons tied with purple ribbons, to direct the orchestra of the world, in that wonderful new tune "Behold the Conquering Heroes Come".

But, if twenty years ago, we youthful 1897-ers filled with great learning and importance and the determination to right the wrongs of the world, set forth bravely, with your blessings, and perchance, the patient indulgent smiles of our dear professors, after twenty years we who remain to mourn those who have passed beyond, have come back, chastened by twenty years of battle with stern realities, riper in experience, to give thanks for loving kindnesses and to bear witness to our undying fidelity to Old O. U.—our Alma Mater.

We have come with an eager gladness to mingle again among these scenes of happy associations and to renew our hopes and aspirations, which if then distilled with less wisdom, were less defiled by strifes, jealousies, and vain ambitions.

What changes we find! How proud we are of the evidences of growth, progress, and prosperity we see on every hand! O. U.—your stature is extending higher. Your sphere of influence is broadening. It is cause for congratulation that your name is becoming ever better known. You are to be congratulated that your powers and
possibilities are being ably directed. President Ellis has proven how worthy he is of the position he holds. The Alumni and this association are to be congratulated on the part they have taken in co-operating with him and the Trustees, in winning the battles that have been fought.

Ah! But what of looking forward from twenty? Would that by some power I were able to tell the pitfalls of the future? Would that some inspiration would suggest thoughts that I might bring to you something of real value? It has been said by the sages of old that we are to judge the future by the past. Perhaps there is more philosophy in that, perhaps there is more wisdom in it, than casually appears. But who, twenty years ago, would have judged that the present would bring to pass the things which now are. Yet if we but turn back the pages of history to the time when Frenchmen paid a tax for two stones with which to grind their grain, we see the peasant, as

"Bowed by the weight of centuries, he leans upon his hoe, and gazes on the ground."

We hear Louis XIV, defiantly exclaim, "the State! I am the State." Then we recall the

answer to those social and political conditions, which the French Revolution wrote.

Do we now see history repeating itself, perchance, after half a century of a rule of blood and iron? We have heard an Emperor, in accents different yet true to the same intent imputing to himself the right, and the power, nay the necessity, to rule the world. And if the debts of those other iniquities were to be paid by the French Revolution, might we not with accuracy have foretold that these later sins of militarism, must have bought some such cataclysm as we are now witnessing?

We are living in the most remarkable age that man has ever known. Yet who having the lessons of the past to indicate, has foretold these things which now transpire? Search where you will, where do you find such prophecies? They exist, occasionnally, in the writings of some unheeded sage as Andre Cheradame, but more often they are found coming from the pen of some German militarist as he preaches the doctrine of Pan-Germanism. Although there presaged, it is but now we comprehend the ominous
warning they contained. Even now we do not know that any man has told the end.

We are living in a time of bewildering events. Around us everywhere they are transpiring, transforming the established order into what? We know not. Kings, and thrones, and empires, are tottering. Families, villages, cities, nations, combatant and non-combatant, are being wiped out: the accumulated wealth and treasures of ages are melting away, before our very eyes, in the all-consuming conflagration of war, even as the morning dews before the rising sun.

This is no time for platitudes; it is no time for indirection, for trifling, deceive, or hesitation. We must get at the very heart of things. We must search and find the truth. War! War! War! We who have never dreamed what it means are about to be brought face to face with its horrible presence. Even now its impenetrable pall, the dense black smoke of its consuming fire, is rolling surging nearer ever nearer, and the pestilential blight of its fumes and vapors are beginning to do their deadly work.

Yea, this is a time that tests men souls!

Why has this come about? Why must men kill? Why do death and carnage and rape run wild where but shortly birth and life and love smiled in peaceful happiness? With Mr. Britting, I ask, "What are we fighting for?" Will we answer as he does? What quarrel has the individual German soldier with that Frenchman, or that Canadian, or that Belgian? Is there any one in the whole German, Austrian, Turkish, Bulgarian army with whom we common American citizens, have a quarrel, whom we hate?

I am not trying to answer for you the question, What are we fighting for? I do not know that I can answer it. But this I do know, that no one's answer would suffice for you. The only answer which will suffice for you is the one which will come sweeping through your being, consuming your every conviction, and then only when you feel the meaning of what is happening, will you know the answer.

What has occurred is indisputable. Unheralded and unannounced, almost, the messenger of Mars drew forth his flaming sword, and lo a Continent blazed. Since then, all criterions are inadequate; comparisons with the past seem as the finite to the infinite. We seek new adjectives with which to describe the enormity of every phase of what has been and is occurring. The size of bullets, the size of magazines, the size of guns, the size of armies, the liquid fire, the suffocating gas, the roll of death, the horror of horrors, the brutality of brutality, terror and frightfulness, all are for us new concepts. Even the air and water have been bridled to bear exquisite instruments of torture, which half a century ago, could have existed only in fairy lore.

Progress? Yes? Never has the ability of man to produce a given article in a given length of time been so marvelously rapid. Never farming so intensive. Never have kilowatts of food energy necessary sufficiently to sustain life been so definitely known. Never has the conservation of material resources been so great, or their expenditure to kill, what has been sustained, so lavish. Never was human endeavor so concentrate.

All this has come to pass because the mental power of man is focused on this Titanic struggle. By whose overt act, whether of the Central Powers or the Entente, it was begun, now seems immaterial. The Emperor and the Chancellor told their subjects that an attempt was being made to exterminate the German Nation, that they must fight for their existence. Their philosophers now say that we Americans do not understand them, that "we do not think as they do". Their point of view is to many incomprehensible. Although many condemn their Emperors and Rulers as hypocrites, surely there are few who have not charity enough to grant that the German people believed those claims. But from those claims the conflict came. It is now force against force. With one force, is bound up a certain set of ideals, habits of thought; with the other, another set of ideals and habits of thought. These ideals and thoughts have to do with great social and political questions.

There, a social order for the benefit of the State; here a social order for the benefit of the people of the State. There autocracy—here democracy. The war has demonstrated the great technique of the German people; their great efficiency, their great will power and their self-abnegation for the cause upon which their whole national life is now centered. Because of it, people here have been forced to realize, or at least in a measure to appreciate, their magnificent organization, and to believe that their system of education and training is the means by which such things have been made possible. But, German "Kultur" has been unmasked. We are attributing to the force by which it has been brought about, a motive hidden, ulterior hideous, obnoxious to the genus
of our national spirit and existence. While we could profitably sit at their feet, learning with wise humility of them, lessons in thoroughness, loyalty, and patience, we can not, dare not, will not, subscribe to the doctrine. "I am the State." Our education is the antithesis of that, it tends toward other ideals.

That is the reason we do not think as the Germans do. We answer, they do not think as we do. We have no quarrel with German "Kultur"; our quarrel is with the motive for its being. We do not wish to rule the world, we wish the peoples of the world to rule themselves.

Now, after three years of war, we are at last sending our sons and brothers, yes and our daughters and sisters, into that awful carnage, toward which we seem to have been inevitably drawn. But we can fight, for fight we must, now, with pure and undefiled motives; fight, as only a people of our political and governmental traditions fight.

Our country was dedicated to the principles of civil and religious liberty. Our fore-fathers fought to perpetuate those principles, and established a government that guaranteed freedom and equality. When those principles were questioned, again we fought, "that government of the people, by the people, and for the people, should not perish from the earth". We fought those battles, for ourselves. Then, generously, without hope or wish of gain, in order that a small, oppressed and downtrodden nation might be free, once more we fought; and Cuba lived.

And, in those years, while we were giving magnanimously as no nation ever gave before, that liberty might lend its blessings to another people, it is recorded that the German Admiral Von Goetzen, speaking to the hero of Manila, said, "In about fifteen years my country will begin a great war. Some months after we have done our business in Europe, we shall take New York and probably Washington, and we shall keep them for a time. We shall extract one or two billions of dollars from New York and other towns". Part of that boast has come true. What of the other part? Shall we wait until they have done their business in Europe? Our answer is, "We are fighting again". Not for the trophies of war, but for a permanent world peace, Not with dreams of the militarist of
conquest and power, nor to rule the world. Autocracy and democracy are at death grips. Be not deceived. Men of old O. U., know the truth. Everything which our nation has stood for, everything which our forefathers fought and died for, yea the civilization which spells republicanism, the liberty and the equality which we love, which are born and bred in us, which are part of us, writhe and agonize in the paroxysms of a new birth. We are just now at the long hour which must end before we know. Will world democracy live? Or, shall militarism enslave the world as she has already enslaved 176 millions of people in Europe and Asia? The answer is with us. Behold, the land of Socrates and Aristotle, the apostles of democracy, is asking for it; ancient archaic China is accepting it; Japan is discussing it; from the Central Powers themselves the threatening murmur of the voice of the people is beginning to be heard; the Great Russian people have thrown off the rule of the Romanoffs, and are standing forth, though staggering, and dazed, in its dazzling light.

These are the signs of hope for the new birth. But whether life, whether democracy will live, depends on whether, the strangle-hold of the mighty Hohenzollerns can be loosened before it is too late.

Friends, this is the herculean task which the roll of centuries bequest to us. This is our mission. The hour is at hand. We dare not longer delay.

For this the men and women who have stud died side by side in this our Alma Mater, imbuing the spirit of our national ideas, are prepared to take their places in the struggle, "to do their bit." Many of the men who have been enrolled in these halls have gone forth, are going forth, will go forth; to fight, perchance to die, for this glorious cause. And the women are bearing and will bear no unequal part of the burden. We are calling on them daily, and they are answering gladly.

What a wonderful part they have taken already! What burdens they have! Asquith has said that without them England would now have been vanquished.

Men of O. U., here in this school we have walked side by side with them, we have treated them as equals. Let us recognize the true spirit of democracy, and see that they are given equal rights with us in every way. See that they are given them, not for chivalry, nor as a favor, but because they are their birthright, as much as yours and mine. Asquith says English women have earned such recognition. Are we to be less just? What a fight they can make then with us, for their democracy, for our democracy!

Twenty years from now, some other looking back will tell of how we have done our part. Fellow Alumni, it is our privilege and our duty to see that we live up to the best that is in us. If we shall live up to the heritage of our beloved Alma Mater, new glories will be hers.

But, above all, if all the citizens of this the oldest republic in the world rise equal to her ideas, by the Grace of an All Wise God, democracy will come into it's own; "The parliament of man, the federation of the world," will be a reality.

**COMMENCEMENT ADDRESS**

By

REV. WASHINGTON GLADDEN, D. D., LL.D.

Columbus, Ohio

*The Evolution of the Slogan*

"The Evolution of the Slogan" is the subject to which I ask your attention. I mean primarily the business slogan—the motto or rallying cry of trade or commerce, or professional competitions.

It is suggestive that the old Gaelic word which described the battle cry of tribes and clans in conflict should have been taken for this purpose; it indicates the extent to which militaristic terms and tendencies have prevaded all our life.

Now, just as each college or college class or college fraternity has its slogan to express what it believes in, what it wishes to commemorate, or stand for, so every trade or occupation or enterprise is apt to seek for some phrase or motto or cry by which it may make itself known. Then the slogan becomes an advertising device, it is printed on letterheads; prizes are offered for it.

What I am thinking of, however, is something more generic—the motto which expresses the spirit or ruling idea of the economic world at any given period. This phrase, which describes the real characteristics or tendencies of commerce at any given period has not been consciously thought out or agreed upon by any convention or assembly of business or men, but it is rather what they might be imagined saying—if they were giving expression to their real motives or purposes. It epitomizes the spirit of economic life. Perhaps it is half humorous—a laughing accusation which nobody is expected to take quite seriously, but which everybody admits to have truth in it. I have been thinking over
what might have been the slogans of the business world during the three-quarters of a century in which I have known something about what has been going on in it; reflecting upon the changes which have been taking place in the customary and prevailing ideas and sentiments ruling in that world; and the reflection has been interesting, rather encouraging to me. The evolution of the slogan is a sign to me that in the world of trade at any rate there has been much improvement within my life-time.

The slogan of the days that I first remember must have been, I think, "Dog eat dog", or something very like it. It was not printed on letter-heads, or adopted by Boards of Trade or Chambers of Commerce; nobody preached any such doctrine, but if it could not be truly said that everybody practiced it, it would be safe to say that everybody suspected everybody else of practicing it. The universal assumption of the early part of the nineteenth century was that retail trade was dishonest and unscrupulous. There were honest traders, so it was said; but they were rare birds; you mustn’t expect to find them very often; the safest presumption was that you would be cheated. I do not know the age of this presumption. I think it comes down from antiquity. I seem to remember that the Greek word for retailer means also robber or thief. At any rate as I recall the talk of the farmers about the merchants, of all trades, in the town where I was brought up, I am sure that there was a plentiful lack of confidence in their integrity. It was the general belief that they would cheat you, if there was a chance; that if they told you that the stuff was all wool, you had no good reason to believe that it was not half cotton; that if they asked you the print would wash, you need not be surprised to see the colors run when the water touched them; that the sugar was likely to be sanded, and that if you bought ten yards of sheeting it might turn out to be no more than eight or nine when you got home. And I am bound to admit that the merchants had much the same opinion about the farmers, and about the same reason for it; that a cord of wood wouldn’t always measure up eight by four by four in your wood-shed; and that ten bushels of apples in your bin might sometimes shrink, and you know what Dr. Holmes says—that

"When berries, whortle, rasp and straw
Grow bigger downwards, through the box"
you may as well conclude that the end of the world is drawing nigh.

I remember very well when a friend of mine, who was a clerk in a well-known jewelry store, on Maiden Lane in New York, failed to sell a customer a locket, because he told her the truth, that it was fourteen carat, his employer who was a reputable deacon in a New York Baptist church, reproved him for failing in the sale. “Why didn’t you tell her?” he said, “that it was eighteen carat gold?” “Because,” said the clerk, “it was fourteen carat”. “Oh, well”, said the deacon “you can’t be too scrupulous about such things. Commercially speaking, the locket was eighteen carat”. I think that that deacon was not an exception, for his day: he represented the prevailing standards of business morality in 1860—for that was the year.

I remember too many of the things which business men were in the habit of saying about one another in those days, and I am sure that there was a great lack of confidence among them, and a great lack of respect for each other; that the relations between them were far from what they ought to be.

I am sure that in all these respects things are very much better than they were seventy-five years ago, or sixty years ago. The trader is not today a robber, and no one thinks that he is. The practices which were so common when I was a boy have gone out of repute; there are, no doubt, tricksters and sharpers in trade today, but there is not much chance for any man who is not believed to be a square dealer to win any notable success in the regular lines of trade.

It is true that you will hear men arguing in the streets and in the counting rooms that this principle of rapacity is as prevalent now as it ever was; that it is the law of nature; that the big fish always eat the little one, and that the same principle governs human relationships, that all attempts to conceal or mitigate this hard fact are nothing but hypocrisy. You will hear men arguing for such a law of life, I say; but if you ask one of these men whether he follows this law himself, he will very hastily disavow it. Oh no, not he! It is the other fellows who all do it. How easy it is for a good many of us freely to accuse others of doing what we would be ever-lasting ashamed of doing ourselves. When you hear a man talking in this tone wouldn’t it be well to ask him if he might not safely assume that the majority of people are about as decent as he is?

The truth is that the law of eat and be eaten is a law of the prehuman orders; its survival in trade was a reversion to ancestral type—a species of atavism; it disappeared none too soon.

The next slogan was more openly avowed and proclaimed; it was the traditional motto: “Every man for himself”, hardly complete without its pendant “and the devil take the hindmost”. It must be admitted that there were always those who were ready to see that the devil was not disappointed.

“Every man for himself” was the succinct expression of a philosophy of politics and political economy which held the center of a stage in Europe and America for a good many years—what was known as the doctrine of “laissez faire”—the “let alone” philosophy. The notion was that our first and highest obligation to every man was to leave him alone—to work out his own salvation. There was wholesome meaning in it too, following as it did, upon generations of meddling and coddling and interference and dictation, by the state and by those who assumed to have the divine right to dictate and prescribe. It was the assertion of liberty. “Stand aside,” it said, “give the man a chance to blunder, to miss the way, to bear his own burdens, to solve his own problems, to fight his own battles”. It was a sound regimen, if you did not overstate it; it set every man on his own feet, and called on him to meet like a man the responsibilities of life. “Every man for himself”. It was much less cruel and inhuman than the slogan that preceded it; it did not assume that some were made to be devoured and others to be the devourers; nevertheless, it was easy to overstate it. The implication was that, when every man was for himself there would be, indeed there must needs be, hindmost ones; and that what happened to them was no concern of the foremost ones. It even assumed that it was every man’s first and practically his only business to look out for himself; that when everybody did that honestly and thoroughly the welfare of all would be secured by some kind of automatic harmonies established in nature by the Creator himself. Of course, this left room for boundless selfishness. Competition was held to be not merely the first law of nature, but practically the whole duty of man. The strong, under such impulse, pushed ruthlessly to the front; what became of the trampled and the hindmost was none of their business; their slogan had provided tutelage for him.
It was under the influence of this maxim that the big work of the last century was done. Never, I suppose, has there been a period of history, when power so heartlessly asserted itself, when such enormous inequalities were erected in human society, when the individual made such stupendous conquests at the expense of the multitude. Never were such mountainous fortunes heaped up, never were so many wrecked enterprises and crippled lives left strewn by the wayside.

The fundamental trouble with this maxim was its scientific inaccuracy. “Every man for himself” is exactly contrary to the organic law of human society, the first principle of which is, “no man liveth unto himself”. “We are members one of another”. We are made to share one another’s life; the welfare, the success, the prosperity, the happiness of every man is and forever must be, largely in the keeping of those round about him, and while each must have freedom to develop his own life, none can attain to any complete and worthy life save in cooperation with his fellowmen.

Gradually this truth has been gaining possession of the minds of men, and it has found wide expression in statutes and in the forms of our industrial organization. The laws forbidding rebates, and discrimination in freights, and the creation of fictitious capital are all indications of a growing consciousness that all of us are interested in the welfare of each of us; that “every man for himself” is a false reading of the human economy; that the relations which are fundamental and vital in human society are wholly missed by such a precept. The gradual passing of this slogan is indicated also by the great number of associations which have been formed among business men, during the recent decade, and by the growing tendency to consult and cooperate. There is still enough of selfishness, but there is vastly more than once there was of friendliness and fraternity; room seems to have been made for the entrance of the next slogan which, I should like to believe, is the one which best expresses the prevailing ideals of modern business, and which is embodied in the maxim “Live and let live!” This is a decided advance on “Every man for himself” with its pendant. It implies that everybody is going to live, some
apparently by their own energies and the rest by universal consent. It does not commit the hindmost to the tender mercies of Beelzebub; it recognizes their right to make a stand for themselves and seems to promise not to get in their way. "Live and let live." It has a much more humane sound than either of the slogans which have preceded it; perhaps it carries us about as far as most of us are ready to go.

Yet it seems to come short of a full expression of a true human feeling. I do not feel that I have quite said all that I ought to say about my fellow man when I say that I am willing that he should live; that I am ready to consent that he should have a place on this planet, provided he can find one, and get a good title to it, and hold it against all comers. I don't seem to be able to work up a great deal of enthusiasm for that sentiment, and, on the whole I think we may safely let it pass from the screen to make room for the one which is ready to take its place: "Live and help live". For that phrase I believe we are indebted to Professor Small of Chicago University whose very suggestive book "Between Two Eras" is well worth the serious study which it demands. There is a difference of only one word between the passing and the coming slogan, but that is a pregnant word. When we get through saying "Live and let live" and begin to say "Live and help live", we shall have passed from darkness to light; from death to life. And I cannot help feeling that this change is beginning to reveal itself in the spirit and purpose of our men of business. I believe that a lot of them are finding out that the old individualistic ideals which stimulate us to stand on our own feet and push our own interests and let the other fellow live, if he can, do not, after all, bring to us the highest good of life.

I have just been reading a book,—I haven't finished it—which I should like to commend very strongly to every one of you. You cannot read it through in a night; unless your mental digestion is extremely good, it ought to take you a month to read it; and you will not agree with it all; unless your breadth of view and moderation of temperament are unusual, you will often find yourself in warm disagreement with it; but you will make a mistake if you do not stick to it till you finish it; for the strong probabilities are that before you are done with it, it will have done some things for you, for which you will always have reason to be thankful. The book I am talking about is entitled "We", and its author is Gerald Stanley Lee, whose books on "Crowds" and on "Inspired Millionaires" some of you may have read. The title of the book is apt and descriptive. It tells exactly what the book means. For it is a patient, plodding, persistent attempt to make everybody understand that it is by saying "We" and thinking "We" and feeling "We" that the world is coming to its own.

It seems that human progress begins with the individual talking to himself and thinking of himself and making the world center on himself; it is an "I" world that he lives in and a little "I" world at that. But gradually he brings other people into his conscience and begins to contrast himself with them saying "You or I" and then to change the disjunctive to a copula and say "You and I" and finally to put away conjunctions and say "We". And, says Mr. Lee:

"The measure of the energy and efficiency of a man in this world turns on the power he has of taking every act and thought he has and thinking it out and working it through the three persons into the first person plural.

"In dealing with a subject he works past the fainter and vaguer way of thinking of people in the third person plural and through the smaller meaner first person singular, until he stands face to face with it, and thinks with people rather than about them, and with them rather than for them; with them rather than to them; sees the deeper more universal truth and says 'We' with it."

The more a man says "We" in his thinking, the more he sees to do, and the more of what he sees he does. The measure of a man is the number of people he does his thinking with, the kinds and number of people in his life and in his business he can say "We" with.

How plain it is that it is only by learning to say "We" and learning what it means, and meaning it, that business comes to its own, finds the path to prosperity and plenty and peace. Listen once more to this prophet:

"The man who succeeds most will be the man who can get everybody to help him."

"The way for a man to get everybody to help him, is to help everybody."

Isn't it simple and clear and convincing? What in the world is the matter with the world that it has taken the world so many thousands of years to comprehend this elementary truth? It is just as strange as it would be for the people of the Mississippi Valley to assume that the only way to get the waters of the great river to
the sea, would be to dam them up and drive them back through the Dakotas and Montana and Wyoming over the Rockies into the Pacific—an impossible and insane project; when all that is needful is to leave them free to find their own path to the sea. It is no worse madness that the the nations of the earth are attempting today—to drive humanity, by force and violence, into the ways of peace and prosperity. It is a great thing to do if we can only do it. But we shall learn one of these days that there is an easier way and better way to go about it. And when once more humanity in its right mind begins to look for the ways of life, and to resume its interrupted progress it will take up once more this latest slogan and sound it forth, with new conviction. Who can say that it will not gather new meaning from these disasters; that the world will not be forced to see, far more clearly than ever before, that this simple maxim of "Live and help live" holds in itself the solution not only of our industrial and commercial difficulties but of our international troubles as well? It is not too much to hope for the coming of a day, long ago foretold by a great Englishwoman:

"When in the nations
The separate language is heard
Each shall aspire, in sublime indiscretion
To help with a thought or exalt with a word
Less her own than her rival's honor;
Each Christian nation shall take upon her
The law of the Christian man in vast,
The crown of the getter shall fall to the donor,
And last shall be first while first shall be last
And to love best shall still be the reign unsurpassed."

It is toward that hour, I am persuaded that all our passing hours are bearing us. Signs of it appear in all our human associations. You will all bear witness gladly that men in all callings are growing friendlier every year; that they find new ways continually of cooperating with one another; that many of the old methods of doing business have grown abhorrent and obso-lete; that there is nothing visionary in the expectation of the day when

"Nation with nation, land with land,
Unarmed shall dwell as comrades free
In every heart and brain shall throb
The pulse of one fraternity."

Not long ago I was speaking one noon to the Rotary Club of my own city along this line, and it occurred to me to ask them if they had not a motto or a slogan, and it promptly came back to me: "He prospers most who serves best."
Well, what do you want better than that? What better motto than that can these graduates take out into the world? It is substantially the world’s last slogan—Live and help live! When that becomes the spirit of every association of men, professional, industrial, the world will be well on its way to the thousand years of peace.

"I said it on the meadow path, I said it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

"The air we breathe, the sky, the breeze,
The light without us and within,
Life with its untold ministries,—
God's riches—are for all to win.

"The grass is sweeter to my tread
For rest it yields unnumbered feet,
Sweeter to me the wild rose red
Because she makes the whole world sweet.

"Into your heavenly loveliness
Te welcomed me, O solemn peaks!
And me in every guest you bless,
Who reverently your mystery seeks.

"And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
'Heaven is not heaven for me alone'.

"Rich through my brethren's poverty?
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest".

THE PUBLIC SCHOOLS AND THE AMERICA OF THE FUTURE

By Alston Ellis

(An address delivered before the Ohio State Teachers’ Association at Cedar Point, Ohio, June 28, 1917)

In what I shall say upon the subject assigned me by the Executive Committee, I shall not hesitate to make liberal quotations from what I have said and written heretofore.

My subject implies that there is a relationship more or less vital existing between the work of our educational agencies and the well being of our country. To maintain this proposition, one has but to refer to the history of that country from the time when, two hundred and seventy-six years ago, our school system had its origin in Massachusetts. From that time to the present, educational activity in school and college has kept pace with, or rather led to, all the desirable changes that have taken place in our industrial, civic, and religious life.

Our educational agencies have ever had their critics, including the Boks and Flexners of later times; but the good sense of the people and their representatives have made these agencies respond to modern requirements and they are today more strongly intertwined in popular favor, more serviceable to community, state, and Nation than ever before. Those who have correct vision, who interpret aright the relationship existing between the general intelligence of our people and their well being in material and spiritual things, can afford to smile indulgently at the statement that the public school “is the most momentous failure in our American life today”; or at that screeched against our public schools in which these enlightened and highly-prized agencies for promoting the public good are characterized as “utter and absolute failures.”

There is lack of constructive criticism in such statements. In both school and college, scholarship is not the chief aim as it was formerly. There is grave doubt whether the utilitarian aim that some would substitute for the scholastic one is a desirable end to keep in view. Some of us have faith to believe that educational experience and wisdom will point the way to a happy union of both aims.

Educational agencies are now actively operative throughout the length and breadth of our country as never before. The school-year now closed found one-fifth of our population receiving instruction in our educational institutions—the elementary schools, the colleges and universities, and the normal and professional schools. The teachers in the public schools outnumber the recruits that will be mustered in under the first call of the General Government for troops to serve in the present war. The annual cost of education in the United States reaches nearly up to a billion dollars—a sum vast in itself but relatively small when compared with the total of expenditures for liquor, tobacco, soft drinks, confections, patent medicines, and chewing gum.

If experience has any significance, that connected with educational activity shows beyond question the value of school and college training, to the one receiving it, in at least five desirable ways:

1. It gives adequate preparation for business—for better chances of success in some chosen vocation—for ability to get on in the world.

2. It prepares for the responsible and important duties of citizenship—breeds intelligent loyalty to the principles which form the basis of republican institutions.
3. The right kind of school and college training fits for greater efficiency in unselfish service—gives an altruistic conception of one's relation to his fellows.

4. It widens the domain in which personal happiness is enjoyed—gives power to see more and understand more of what is going on in the world—demonstrates that the higher the life the more exalted the pleasures connected with it—makes more distant the approach of age and makes old age itself, what Browning declares it to be, the "last of life for which the first was made".

5. It develops and enlarges the God-given possibilities of the human soul and teaches the responsibilities and duties of those created in the image of God and made to have dominion over the work of his hands.

Nothing can be more conclusively shown than that school and college training contributes greatly to one's success in business or in the so-called learned professions. It is rare indeed when an uneducated person becomes so notable in any department of usefulness and reputable endeavor as to attract attention. A common-school education is worth much but it brings to its possessor only one chance in nine thousand of accomplishing something noteworthy.

Report has it that a high-school training, as compared with that received in the elementary grades, increases the chance of success nearly twenty-two times. Add to the foregoing a college training and the one getting it will enter the business or professional world with ten times the chance of success of the high-school graduate and two hundred times that of the one whose training stopped with the common school.

Further report shows that the college man leads in practically all the professions and in the majority of business activities.

The following sentences are quoted from an interesting article from the reading of which I had pleasure and profit recently. The graduates of Harvard University are referred to.

"Of the eight to nine thousand graduates between 1851 and 1900 who had a chance to appear in Who's Who, 1,305 are found there. But no less than twenty-two out of thirty of the 'first scholars' are there; of men among the first ten of their classes, 41.5 per cent. are mentioned,
and of those who took their degrees summa cum laude, 42.5 per cent.

"These figures indicate that high rank in scholarship seems to have a relation to success in later life, the percentage of success being in direct relation to such rank, and that the marking system and the examinations really show something of the merits of the man and his chances in the future—a thing which we certainly doubted as undergraduates and concerning which some of us have been skeptical in later life. Nothing, however, has come to light about the old friend of our youth, the man who led his class and now drives a street car."

Intensely practical people, as they are pleased to term themselves, are disposed to value education for what it will bring in the world's markets. Well, education, at great cost even, can justify itself to these people. There are some of our people—and encouraging outlook is ahead by reason that their number is increasing—who know that there is much of inestimable value in education that cannot be weighed on the world's scales, priced-marked in the world's markets or to which the world's yard-stick can be applied. These people are regarded as theorists and visionaries by some self-named practical men of affairs.

The difference in the wage-earning capacity of an eighth-grade graduate and a high-school graduate is made evident by investigations, extending back over a period of years, conducted by the Massachusetts Board of Education. Omitting details of the investigation the outcome gives evidence as follows: The total earnings of the eighth-grade graduate in eleven years amounted to $5,112.50; those of the high-school graduate, in seven years, to $7,337.50. Thus it is seen that the wage-earning power of the high-school graduate is $2,225.00 more in seven years than that of the eighth-year graduate in eleven years.

College statistics, wherever examined, show the college graduate to be pre-eminently successful in the different vocations, even viewing success with the world's most materialistic eyes. The average annual income of the Princeton graduate, ten years removed from college halls, is found to be $3,800.00. A recent examination of the wage-earning records of Yale and Princeton graduates shows that, at the end of a five-year period from graduation day, the Yale graduates were making an average annual salary of $1,885.31; the Princeton graduates, $2,039.42.

It is doubtless true that the home surroundings of the graduates of the universities named give their graduates unusual advantages in the way of desirable openings into the business and professional world, but the successful experiences of these graduates are duplicated, in a lesser degree perhaps, by the hundreds of students who graduate yearly from the colleges and universities of this country.

Enough has been said to show, what I had in mind to show at the outset, that education, in all its phases, has been one of our greatest assets as a people. It is indissolubly connected with America's past; it is now vitally connected with everything suggestive of national well being and perpetuity; and it will be a more pronounced force for national unity at home and national prestige abroad in the years ahead.

The thought that is uppermost in the minds of most of us gathered here today is connected with the events that have brought a great, prosperous, peace-loving nation into what may be called appropriately a world-wide war. Coupled with that thought are hopes and misgivings for the future.

We seem to have come to uncertain and troublesome times in our state and national affairs. After a long period of watchful waiting, in which our rights to freedom upon the highways of commerce were ruthlessly invaded, our country has been drawn into the maelstrom of the war that has engulfed, almost to their destruction, the leading powers of Europe.

The earnest hope of our people was that our country could with honor and safety keep out of that titanic struggle. That hope proved vain and today we as a people, find ourselves confronted with conditions as serious and uncertain as were those that existed in the opening days of our great Civil War.

We are a people more desirous of peace than war. Other peoples have been disposed to jeer at our devotion to those pursuits that have to do with money-making and material prosperity. These forget the call to arms that sent millions of our sturdiest young manhood to fields of carnage in the early sixties of the last century.

The Spanish-American war did not excite the patriotism and martial spirit of our people as did the opening gun fired at Fort Sumter in Charleston harbor; but it demonstrated that our countrymen were not deaf to the call for help coming from an oppressed people. Commercialism was thrust aside by the large majority of a people
who showed themselves willing to subordinate their personal interests in defending the cause of humanity and liberty. No material gain was sought by our country in its successful efforts to free Cuba from Spanish misrule. The brief war that brought about that desired result showed the willingness of our people to give to the cause of human rights both blood and treasure. That war also did much to make us a more united people than we had been since Lee's surrender at Appomattox.

The recent years have brought to the United States an unexampled era of material prosperity. Today we are the richest nation on earth. But we must not perish by our own prosperity. If we are soul dead, if the dollar is put before honor and duty, if we too highly prize peace and the opportunity for selfish ease and the personal gain it may bring us, we are out of touch with the American spirit of the past which made this country what it has been and turned upon it the hopeful eyes of the liberty-loving people of other shores.

American freedom was cradled in Faneuil Hall and given wider life and a more robust body on the battle fields of the Revolution. The stirring utterances of patriots and statesmen have educated the American mind to the deep and true significance of such words as liberty, freedom, patriotism, and citizenship.

No, the true American spirit is not dead. A sense of duty and responsibility will fan it to a flame within the breast of all the millions who enjoy the blessing of our wise institutions and free government.

Our country is at war—not a war of our own seeking but one forced upon us through the aggression of others. Prior to the ruthless destruction of our ships and the unprovoked murder of our citizens, our people looked with friendly eyes upon the people of other nations the world over. The nations over seas have sent to our shores those who now constitute a not inconsiderable part of our citizenry.

The war ahead of us—for it has scarcely had its beginning as yet—is not entered upon to wreak vengeance upon an adversary or to impose an indemnity upon a vanquished foe, but to vindicate our national honor and to show to the whole world that all who have gained citizenship amongst us, all who march shoulder to shoulder with us under the flag of our country, keeping
meanwhile step to the music of the Union, shall have all the protection that flag and our free institutions signify and promise.

No country can justly claim the fealty of its people if it fails to protect them in their rights, wherever it is proper for those rights to be asserted. I would not love my country as I do, I could not cherish and revere her as I do, I could not be willing to serve her as I am trying to do did I find her deaf to my just appeals for protection from wrong and injustice wherever it is proper for those rights to be asserted. On the pages of history we find record of so-called "sacred wars" and "holy wars". I have conviction that impartial history will record the war which we are approaching as the one above all others that was entered upon by us from the highest possible convictions of national duty. No base motive, no unworthy ambition, no hope of material gain— one of these or all combined—now prompts us to war and the bloodshed we well know to be connected with it.

We are not, and cannot be, an isolated nation. We are one of the world powers whether we so elect or not. We can no longer live to ourselves unconcerned or indifferent to what is taking place in other countries. We are today nearer, in this century, to the scenes of carnage in Europe than were the people of Boston and Philadelphia to each other when the Liberty Bell rang out its glad peals in 1776.

We, as a people, are concerned and deeply concerned with all matters of government that are world staged. At first we looked upon the colossal war in Europe and found ourselves wondering what it was all about. Seemingly, it appeared to be rivalry between nations for commercial supremacy and territorial acquisition. No one was deluded into the belief that the assassination of an Austrian archduke was the real cause of what followed with such startling rapidity. The invasion of Belgium and the inhuman treatment of its unoffending people began to open our eyes to the real aims and purposes of the Central Powers. Their alliance with Turkey still further alienated our good will. If any scales were left on our eyes, after this alliance with the unspeakable Turk, they were rudely brushed away by the barbarous course subsequently pushed by the armies of the Central
Powers wherever their successful arms brought them upon coveted territory.

There is no question now as to the real significance of the war. It is a war of conquest on the one side and a hopeful struggle against autocracy and militarism on the other. At this late day experience is teaching us the lesson that should have been learned and acted upon two years ago. Now we know that the cause of the Allies is in truth our very own; that the ruthless war wave that swept over and devastated fair and unoffending Belgium would not be restrained by the Central Powers from lashing our own shores with resistless fury. The nation that regards treaty stipulations as but scraps of paper is not one with which we can procrastinate or temporize. Emerson says that treaties are of no use without honest men to respect and obey them. “Punic faith,” as it was defined by the Romans, is a mild form of national treachery compared with the “German faith” that violates pledged agreements and brutalizes a people once thought to be cultured and generous. German “Kultur”, as we have seen it displayed in the war operations of the last two years, now has no significance to us beyond the memory of ruthless aggression and fiendish barbaries.

The arrogant assumption of national superiority glaringly displayed by the Germans, the reckless means employed by their leaders in attaining unscrupulous ends, the brazen effrontery of the Kaiser in proclaiming himself God’s representative in substituting might for right—all must go down to irretrievable defeat before the dawn of a just and lasting peace can emerge from the war clouds that now hover like a pall over the stricken people of Europe. When that dawn brightens into day, the victorious forces dominating the fields of strife will not utter with strident, merciless voices the words of the Gaul leader to the distressed and overthrown Romans, “Woe to the vanquished”. Rather, the imperial and war-mad ruling house of Germany being deposed and its members forced into permanent retirement, let the spirit that prevailed at the climax of our Civil War have wide sway and bring its inevitable and beneficial results.

All that immediately precedes is but preliminary to what I had in mind to say before coming
into this presence. The reality of our present position as a nation—a nation at war—is not felt as it should be by the great mass of our people. Self-satisfaction on the one hand and hysteria on the other are just now very much in evidence. Some of us have reason to fear our own mistakes more than the embattled forces of any enemy. We must not be blind to what is before us. We must not be deaf to the words of counsel coming from the lips of those who have had first-hand touch with the war operations of the last biennial period. Experience teaches a dear school—and some people will learn in no other. The invasion of Belgium showed Germany in a state of war preparedness that was almost beyond belief. Nearly a half century of drastic preparation had made her war power almost invincible. France learned her lesson in 1870. She knew what it cost in blood, territory, and treasure when lying prostrate before a victorious and rapacious foe. To her preparedness, the result of a former sad experience, is due the fact that the victorious march of the German army was halted and time given England in which to raise, equip, and train an army. As the western division of the Roman Empire acted as a breakwater against the rushing tide of Saracenic invasion until such time as the nations of middle and western Europe became powerful enough to save themselves from Saracen invasion and conquest after the fall of Constantinople, so France served as a bulwark of defense against German aggression until her heroic, hard-pressed troops were strongly re-enforced by the tardily, yet effectively, trained troops from England.

The war cry that has come to us finds our country with a hundred million people and yet having a military force fit for active service of but a handful of men compared with the almost countless thousands now arrayed against one another on the battle fields of Europe.

While seeking no entangling alliances with foreign powers our safety, and our duty as well, will lead us into close co-operation with England and France in their efforts to beat down injustice and militarism as the speediest way of establishing international justice and laying the foundation for an honorable and a durable peace.

At this point I ask your indulgence while I digress a little. As things are as they are, since
we are willy-nilly forced into war, it is a source of satisfaction to us that we have for our allies the England where our liberties were cradled and the France who sent to our shores her LaFayette and gave us such substantial aid when our struggle for independence occurred.

Years ago, when the echoes of Revolutionary strife were louder and nearer than they are today it was but natural that our national holidays should bring the people to a celebration marked by boastful speech and warlike exhibition. When I was a boy, the Fourth of July brought a day when the American Eagle was represented with spread wings, flaming eyes, and sharpened talons, hovering over the prostrate and cowering form of the British Lion. The battles of the Revolution were described by impassioned orators. The lasting and renowned victories of peace were without a spokesman. The youthful imagination was kindled against the mother country—the cradle of our own liberties—and an ardent longing for another trial-at-arms with our brethren across the Atlantic was engendered by the teachings of the day.

We are far enough away from the events at Lexington and Yorktown, and those that intervened, to view our struggle for national independence with truer vision and more enlightened judgment. The animosities of that momentous struggle have been weakened by time. The oppression of the colonies by the mother country was without justification; yet it proved the precursor of our national existence. It led the representatives of a people, well-informed as to their personal and civic rights, to declare that the united colonies were free and independent states and absolved from all reliance upon and allegiance to the British crown.

Thinking people in this country now recognize that a war between Great Britain and the United States would be a world-wide calamity. The civilization and well-being of the age—the dearest hopes, for the future, of God's children everywhere—rest in large measure upon the activity, thought, and achievements of English-speaking people the world over.

Whence came the spirit that enabled the author of the Declaration to affirm the self-evidents truths "that all men are created equal, that they are endowed by their Creator with
certain unalienable rights, that among these are life, liberty, and the pursuit of happiness?"

The answer is not far to seek by the reader of history. Go back to the banks of Runnymede, in 1215, and see the outcome of the first united effort of those of our own race and blood to wrest from the strong hand of tyranny some semblance of individual freedom. Note the proceedings of the English parliament, in the reign of Charles I, when the Petition of Right was passed as a stern and determined remonstrance against royal usurpation of a power destructive of the liberties of the people! Blind resistance to the popular will, as expressed in these memorable articles, overturned a throne and brought a king's head to the block. What lessons of political wisdom were learned by the framers of our early state papers—whose contents should be more familiar to us than they are—from that Bill of Rights given to the world when their English forbears sent one king into exile and placed one of their own choosing in his place?

The throne of England has been hedged about by no "divine right of kings" since the glorious and bloodless Revolution of 1688. English-speaking people to-day, wherever dispersed upon the globe, are the standard-bearers of liberty bounded by law. Fittingly did Lord Chatham call the Great Charter of 1215, the Petition of Right of 1628, and the Bill of Rights of 1689, the "Bible of English Liberty." The principles of liberty and government set forth in these far-famed documents are a priceless heritage to us, as well as others of our race.

How can we now aid most effectively the successful prosecution of the war to which we have become a party? Rationally by giving "first aid" to those who in every sense of the word are our allies. From them, from across the Atlantic, comes the urgent call for food supplies and munitions of war. No one doubts that, ultimately, large bodies of well-trained men must be sent from the United States to Europe. These will be the ones who will throw their weight on the right side of the scales as now seemingly evenly poised and decide the contest in the only way we should ever consider deciding it. Yet if our allies now in the field are beaten down, if the submarine menace is not overcome, the task of coming out of the war with success on the part of the United States is involved in gravest doubt.

The food supply available for use in Germany is really an unknown quantity. The amount of disaffection among her people is unknown; but our safety suggests that we regard it as a negligible quantity. The German armies, now in the field, seem to be loosening their hold upon the territory they invaded, but they are yet strong numerically and in spirit and are far from being a defeated, disorganized military force.

Dr. David Jayne Hill, former ambassador to Germany, warns us that Germany is far from defeat; that the Hohenzollerns are not alone responsible for that country's imperialistic ambitions; and that the present war is a struggle of political systems. Dr. Hill further says: "The people of Germany are more loyal to the Emperor than the Democratic party is to Wilson to-day. This is going to be a different world if the Central Powers win the war, and it is by no means certain that they will not. Unless we conscript ourselves for this battle and lay our wealth and our lives at the altar of the defense of our institutions, we will find our descendants in the vortex of world dominating schemes of autocracy."

The situation in Russia is far from encouraging for us. Unquestionably German forces are being withdrawn from the eastern front to strengthen the resistance of the hard-pressed German army now in slow retreat before the hammering attacks of the English and French armies in the west.

We are sending a commission of able men to Russia to strengthen the democratic spirit that, brought forcefully to bear, overturned the imperial regime in that country. At times one is almost forced to believe that some of the people of that stricken country are as unfitted for self government, and the establishment of democratic institutions, as were the colored people of our seceded states when the Emancipation Proclamation set them free. Help from the Russians is not to be relied on. It is questionable whether, under conditions existing in that country, it is the part of prudence to furnish the Russian armies—if there are yet some in the field—with the sinews of war. Such action on our part might prove a boomerang performance. Our experience with Mexico should cause us to take heed of our course before putting munitions of war and army equipment into the hands of those whom freedom from autocratic rule has plunged into a condition bordering upon anarchy. There may be a counterpart to the French Revolution in Russia yet if the people of that country continue mad in the exercise of a suddenly-acquired freedom.
It is evident, I think, that if the war now raging in Europe is to extend over another two-year period the United States will have to be to both England and France what England was to France in the first months of the war.

We are unloosing the Nation's purse strings to give financial aid to the Allies. The money so given is to be used chiefly in the purchase of food supplies and war munitions.

This is in a sense our money yet, even though it passes into other hands. An important question is, "What, and how much, can be bought with it?" If there is a food scarcity in this country by reason of which food prices soar skyward, the purchasing power of money is lessened. Then increase in the food supply by more and better directed effort becomes a necessary and, it ought to be, a patriotic duty. Equally is it the part of wisdom and justice to suppress with the strong hand the speculation in food supplies. There are other commodities, beside food supplies in the supply of which unscrupulous dealers are robbing the people. Verily, if things go as they should, these people will receive their just deserts. Recently, in the halls of congress, "Senator after senator scored the men who manipulated grain prices, and the terms 'pirates' and 'robbers' were freely used. Lamppost hangings as a remedy were suggested."

There is widespread alarm in Ohio, at this time, that our food supply is at low ebb and that in the near future we may find ourselves looking starvation in the face. I am in no position to say anything authoritative on this subject, but others are. Herbert C. Hoover, now our chief adviser in food matters, says: "There is absolutely no occasion for food panic in this country, nor any justification for outrageous prices. America's problem is not one of famine, for we have now and will have next year a large surplus." This food expert attributes much of the increased cost of food to speculation and overcharging. There is not much encouragement to aid in adding to our food supply if thereby we open a wider field to speculators and the competition of gamblers. Few people can be brought to believe that coal and flour are now to be secured at a legitimate price. The belief is general that the inflated price of these, and other,
commodities is due to an unlawful and an unpatriotic combination in restraint of trade.

All citizens, loving their country and willing to give it service, look with disfavor and apprehension upon the accumulation of such excessive profits as a result of their exploitation by grain gamblers and others of their kind. In these matters the lessons of the Civil War and the more recent brush with Spain must not have been in vain.

The attitude of the authorities of the educational institutions of the country and that of the student bodies connected with these institutions now existing, and to come, are matters of grave importance to all and such as merit serious consideration by the members of an educational body like this.

If the war goes on, as it doubtless will, another two years, what is the best use that can be made of our educational agencies, particularly those giving high school and college instruction? No senseless cry to cut short or to lessen the force of the instruction given in our primary schools has yet been heard. The technical schools and professional schools, having to do in any way with the conservation of the physical well being of the people, will be expected to render more and better service than ever. It is not so clear, in the minds of some, what policy shall prevail in the management of those colleges, and departments of universities, where academic instruction forms the body of the work done. The same doubt, but in less degree, exists as to the right ordering of the work of the normal schools of the country.

Representatives of the colleges of Ohio are practically a unit in opposing any plan that will cut short or seriously disorganize the important work done by these institutions. These men may be "narrow" in their views, as narrowness is interpreted by some, but they possess, and are actuated by, that species of narrowness that has placed Ohio's numerous colleges in the front rank of this country's institutions of like grade. They resent any suggestion that because, recently, they could see no good reason for disorganizing the educational work under their charge by an arbitrary and a wholesale dismissal from college of a large body of male students, ostensibly to engage in farm work and other produc-
tive activity thought to further war efforts, they gave evidence of a lack of judgment and a patriotic spirit.

If my recent reading of the newspapers has given me reliable information, the authorities at Washington, having most to do with preparation for war activities, emphasize the importance of utilizing to just as full extent as possible the facilities for intellectual training afforded by the colleges and universities of the country. It is a significant fact, and one easily understood, that our military advisors and directors, when seeking capable men to be trained for service as officers in the army, look for the most capable students to be found in college halls.

I have remembrance of all the days of the Civil War—days in which I made preparation for college, taught my first school, and completed about one-third of my college course. In all that period, with all the conditions of war brought to our very doors, as it were, I never heard a suggestion from any source that any good purpose would be served by closing the doors of our institutions of learning. Four of the fourteen members of the class with which I graduated had served with distinction in the Union Army. They felt that education was an asset, not a liability. Those who conducted the affairs of government in the storm-and-stress period of the Civil War entertained the same rational opinion.

Referring to the recent action in Ohio whereby a large number of students attending the state-supported institutions of learning where sent from college halls to farm or shop without their consent and despite the respectful remonstrance of their teachers, the Houston (Texas) Post says in part: "The closing of these schools at this time is little short of criminal.

If there be any good in education this is the hour when the nation will need all of it that the boys and girls can possibly secure. This war is just beginning. We look ahead to four and possibly six years of it—and of the problems which it brings to the fore. In the solution of these problems and of those other problems
which peace will bring we shall need men and women of the highest training.

If that training is being given in the universities and normal schools of Ohio the work of those institutions is more necessary at this time than ever before. If that training is not being given in these schools, then it is time they were discontinued for good and for all.

The policy of closing such institutions at this time is the result of hysteria of the very worst kind and the country and its youth will suffer severely if the example of Ohio be followed by other states.

It is well enough, too, for the youth of the United States to heed the call, 'Your Country Needs You,' to remember that the service of the country four, six, ten or twenty years from now will demand just the training they are now receiving in the schools, colleges, and universities.'

Referring to stopping college work the Columbus (Ohio) Dispatch says editorially:

"The virtue of the action of the authorities in interrupting the work of the students at the state-supported universities has yet to be demonstrated.

There is no doubt about the seriousness of the war situation and the need of preparation—the recruiting and equipping of armies, industrial and especially agricultural activity to supply and feed the troops and provide the necessaries for the people at home and those who are in distress abroad. But it is not clear that this wholesale abandonment of education is going to accomplish the best results.

There is in the situation the appearance of a needless sacrifice of the education of several thousand young men. If the young men were released as needed or as places were found for them, it would have been enough."

At a meeting of the college presidents of the United States, called by the Council of National Defense at Washington, D. C., on Saturday, May 5, 1917, the following statements were agreed to:

"In view of the serious need in the near future for men broadly educated, capable of solving the great problems, spiritual and intellectual, that will arise in this country, we believe that students in our colleges of liberal arts should continue where possible throughout their courses of study, and that all young men who can avail themselves
of the opportunities offered by our colleges should be urged to enter.

"We believe further that in consideration of the importance of applied science in the present war, students pursuing technical courses such as medicine, chemistry, agriculture and engineering, are rendering or are to render, through the continuance of their training, services equally as valuable as those they might offer if they were at once to enroll in military or naval service."

As yet we have hardly entered the threshold of war. Were the war-cloud hanging over us surcharged with more of disaster than is now apparent to the naked eye, I would yet look with disfavor upon any plan that will seriously disorganize the educational work carried on in our colleges and universities. Doubtless the war spirit and a patriotic sense of duty will take many of our young men, and possibly some of our young women, from college halls to the army or to Red-Cross service. These are to be encouraged and applauded in the work which they will take up. However, there will always be a large body of aspiring young men and women left behind for whom college training will be of the very highest service both to them and to the communities where they live after their college days are over. It is possible that some modification of our courses of instruction can be made more adequately to meet the new conditions as they come into our educational life. New occasions will teach us new duties in connection with that matter.

The authorities of Ohio University were among the first in Ohio to recognize the value of efforts at "preparedness." Ohio University is not a military school as the land-grant colleges of the United States must be in part, at least. Yet a number of her students are members of the National Guard and are prepared for active military service at any time. Recently, a number of our students, well advanced in scholarship and with good records as athletes, have gained admission to training camps for Reserve Officers.

At the first evidence of any pressing need of additional help on the farms of Ohio, nearly two hundred students, carefully selected for their ability and willingness to do farm work, were granted permission to leave college to engage in work leading to greater food production.
The male students remaining were assembled three times a week on the Athletic Field and made participants in military drill ably conducted by Major Johnson and other officers connected with the local guardsmen. At the same time, the women students were organized into classes where instruction was given by competent instructors in First Aid, Dietetics, Home Nursing, and Sanitation and Hygiene.

In these several ways it was thought by the teachers and students that they were meeting in fair measure about all that could reasonably be expected from them without it was the intention to have them give over scholastic work altogether. The abandonment of college work by any large number of our students has never been seriously considered by anyone connected with the University.

If there is question as to the necessity and wisdom in giving over college work to take up farm or shop work, what can be said in palliation of a decree that would give academic credit for such work? In no event should any such work be made an equivalent for any academic work forming a part of a college course. The law of Ohio requires teachers and prospective teachers to have a certain amount of professional training as a condition of their certification to teach school. There may be power outside of legislative halls to set aside or suspend the operation of this law but it does not rest with the authorities connected with the colleges and normal schools. As a war measure, it may be wise to suspend the operation of the law to give those governed by its provision opportunity to render some other desirable public service than securing better preparation for teaching. What about giving academic or professional credit for work which the law requires but which from the very nature of the case cannot be done on farm or in shop, or, with good effect, by correspondence courses or home study?

The old alchemists who made effort to transmute the baser metals into gold are outdone in these modern days by those who are seeking to transmute labor in planting potatoes and husking corn into college credits leading to an academic degree or into such credits as will answer legal requirements for a given amount of professional training on the part of those teaching
or desiring to teach school. Farm or shop labor is important and necessary at all times, and such labor is worthy and honorable too, but it is warring against sense to make it equivalent to, or a substitute for, the academic training one receives in school and college.

What I have said gives some indication, although imperfectly I am aware, of how public education is related to the America of the present. The "America of the Future" will be in larger measure than is generally believed what the best products of our schools and colleges make it. Ignorance has not been in the van of our progress as a nation in the past; it will be a menace to our future well being if our schools and colleges do not meet their obligations to the country which nurtures them.

Our pressing need now, when the piping times of peace are just behind us, is for more education rather than less. Education has been the steady light to illumine the dark places in our career as a people. From the Mayflower, with John Carver and his liberty-loving, solemn-visaged associates, to the Constitutional Convention with Washington, Franklin, Hamilton, Madison, Randolph, and others, through the storm-and-stress period of our Civil War, on down—or up—to our later governmental life with its triumphs of arms and diplomacy, education has been our chief promise of progress, safety, and honor.

The early fathers of New England gave the world an example of "plain living and high thinking," coupled, it must be admitted, with something of bigotry and fanaticism; yet, with all their faults, we respect, we honor, we love them still. The coming years will doubtless never bring a body of men more respectable and respected upon this planet than they. They were the forerunners of much of the learning and liberty now enjoyed on this continent. To them we owe the establishment of the first schools, the founding of the first college, and the setting up of the first printing press on the Western hemisphere.

Our governmental institutions, the dear heritage from the fathers, our just conceptions of civil and religious liberty, and all that differentiates us as a free people from countries where autocracy and despotism hold sway, are more menaced by illiteracy than by war. We err,
we shut our eyes to what ought to be plainly evident to them, when we think that illiteracy in the United States is a negligible quantity. One out of every thirteen of our people belongs to the illiterate class and the percentage of illiteracy in this country is growing every year.

Dr. George Brecht, Executive Secretary of the State Board of Education, Harrisburg, Pa., in an address delivered before the National Educational Association, meeting at Detroit, made statement that the aliens coming to this country from 1900 to 1910 reached nine millions; that one-third of our population was either foreign-born or born of foreign parents; that three millions of our people could not speak English; and that six millions were unable to read our language. It is reported that the last thirty years have brought a marked decrease in the number of native white and negro illiterates and a significant increase in the number of foreign-born illiterates. Statistics show that every class of illiterates has decreased except the foreign-born, and since the last census their increase has been so great as to out-balance the decrease of all other classes combined.

In speaking of the immigration menace, a New York clergyman recently deplored the fact that our statutes permitted the entrance into the country of men who “should have been dropped into the ocean instead of being allowed to enter our harbors”. This is a strong way of putting it, says the Philadelphia Inquirer, but who can doubt that we would be better off in every way by the absence of those who have no respect for law, order, and authority, and who abuse the liberty mistakenly granted them. Further, the writer just quoted says: “Education does not necessarily make a man a better citizen but the chances are all in its favor.” It is not possible to build a law-abiding nation out of some of the material we are now compelled to accept.”

My age and memory run back to the days of Know-Nothingism in the early fifties of the last century. Membership in that secret organization pronounced the political doom of many worthy men who had ability and inclination to serve well the interests of their country in public life. It was unfortunate for that organization, and the country as well, that it was a secret and an oath-bound body whose members were justly open to the charge of intolerance in religion. Politics and religion have never had a happy union in this country. There was not much out of line with sound policy in the declaration of that political society that the right of citizenship should be restricted to natives.

People of other countries have ever looked upon our wide-open doors to immigrants and our hasty admitting such people to all the privileges of citizenship with wondering eyes. Possibly the best exposition of this foreign way of looking at our immigration problem is found in an article written by Gyula De Pekar, a member of the Dual Monarchy Parliament, Budapest, Hungary, who passed part of his boyhood in America. Pekar’s article, from which I quote at some length, bears date of January 7, 1916. “The people of America are no longer one nation. They are a collection of the parts of nations—alien, antagonistic parts—moved by the spirit of patriotism that goes into battle with the armies of their home lands. As matters stand at the present time, the United States is an international colony of transients. * * * Americans who, before the war, were united to a certain extent in a lax community of common interests, have become conscious that in truth they are Englishmen, Frenchmen, Germans, full of national love and hatred; that they are warring Russians, Hungarians, Austrians, and Italians. The war of pen and tongue and deed between these enemies has burst the thin surface of American patriotism. * * * It is said that there is still room for 200,000,000 more people in the United States. We all wonder what will happen when it has reached its full capacity. * * * The babel of nations will be added to greatly after the war. * * * Centuries are needed to digest such material. The United States may do it, but will you have time? * * * The American theory that the alien who, as he steps on your free soil, becomes reborn at once as an American, is splendid; but it is a fact that the German-Americans of Chicago, for instance, remain German even in Chicago.”

The first step towards the patriotism that will bring the salvation of this country is the acquirement by all its people of a common tongue. It is needless to say that our educational agencies must have much to do in bringing about this desired result. The English language is to-day “the greatest instrument of communication that is now in use among men upon the earth”. Our first great duty is to place restraints, that are wisely ordered and effectively enforced, upon immigration. The illiteracy test is inadequate. Were the immigration doors closed for a decade ahead, the result would bring us no harm but
a possible good in that ten years would be given us in which more desirably to nationalize our people. During the period of closed doors against emigration, the emigration doors might be swung wide open to permit the exit from our shores of those willing to participate in all the benefits of citizenship but unwilling to take upon themselves its responsibilities and duties. Through these emigration doors could pass, with great service to the country they leave behind, the "slackers" of high and low degree.

Just now, among people who recognize what loyalty to country means in the way of sacrifice and service, there is a deep-seated feeling of contempt and shame for the one subject to military service who resorts to a marriage license, to child adoption, to membership in some treasonable peace organization, or to a sneaking, between-days departure from the land of his birth or adoption, to avoid the call to arms that has gone forth from the constituted authorities of our country. One questions the wisdom of placing guards on our borders to prevent such people from leaving the country. Rather should their exit from home and country be hastened and when effected made permanent. That course would put new meaning to the old saying, "good riddance of bad rubbish".

In addition to those of military age who are too cowardly to answer their country's call, the doors of exit should stand open for all malcontents who regard freedom and anarchy as synonymous terms, for those whose oaths of allegiance to our country have no binding force upon them, and for all who prefer autocracy with its despotic accompaniments to a democracy with its free institutions. Our "Ship of State", whether in peaceful waters or billowing seas, should carry no quarters for those who would scuttle it in midocean or drive it to destruction upon the rocks of anarchy and treason.

"Of all the countries in the world," says Agnes Repplier in the Atlantic Monthly for March 1916, "we and we only have any need to create artificially the patriotism which is the birthright of other nations. Into the hearts of six millions of foreign-born men—less than half of them naturalized—we must infuse that quality of devotion which will make them place the good of the state above their personal good, and the safety of the state above their personal safety * * * We have opened our doors to unre-
stricted immigration, partly because capitalists wanted plenty of cheap labor, which is not a good reason; and partly because the immigrants wanted to come, which is not a sufficient reason. * * * Americans will never weld a mass of heterogeneous humanity into a nation, until they are able to say what they want that nation to be, and until they are prepared to follow a policy intelligently outlined."

All the forces connected with free institutions in a democratic government, the most vital of which are the educational agencies, must be brought to bear effectively in creating a nationwide spirit of loyalty and nationalism among our people. The forces of government are weakened, the reins of authority are slackened, the hands of efficiency are palsied, by reason of a liberty not confined by law or prompted by patriotic motives. Follow the proceedings of our National Congress, ever since it became evident that the United States would be forced into war unless its people were dead to matters of national honor and safety, and see whether there is not force in another quotation from the article before referred to:

"We must pause in every keen emergency to cajole, to persuade, to placate, to reconcile conflicting interests, to humor conflicting opinions—termed by them 'principles'. We too must forever bear in mind the political party which is in power, and the political party that waits to get into power; and we must pick our way as best we can by the cross-lights of their abiding hostility. We too must face and overcome the doughlike resistance of apathy."

The America of the Future will be all the better home for peaceful, law-abiding, liberty-loving people by reason of its present devotion to, and sacrifice for, the high ideals of national honor and national obligation which make it an active participant in what is developing almost into a world-wide war. To falter in that war would be craven; to doubt the issue would be treason to humanity. There is no mistaking what the war means. The real issue was never more apparent than now, and it will become so to some of our right-minded objectors and obstructionists if any there be of those classes who are right-minded as the war goes on. Victor Berger, a socialistic agitator who was denied a passport to attend a so-called peace convention held at Stockholm, can see no reason why the United States should have gone to war. His pro-German sympathies have blinded him to all else but to see "Deutschland ueber Alles".
Why he continues his stay in this country has no explanation save that by staying here he can best serve the interests of the Kaiser, who is about the last hope of despotical, barbarous, and ruthless power on earth. Possibly Mr. Berger does not want to incur the ill-will of his master as have those German-Americans who in mass meetings have honored themselves and attested their loyalty to their adopted country by passing resolutions condemning the aims of the War-Lord of Germany and approving the course of the United States in reference to that country. Referring to the action taken by the loyal German-Americans in this country a writer in a paper published in Germany bitterly condemns them in the following language:

"German-Americans could not betray their old mother country more shamefully, seeing that nobody will assert that the existence of the United States is endangered by Germany. The more pitiful is the cowardly zeal with which the 2,000,000 German-Americans in their national associations disown their race in time of distress. The term German faithfulness is hereby forever dishonored. Nothing any longer binds us to these 'German-Americans'. We only cherish one wish, that, as speedily as possible, they erase the word German from the name of their organizations, its use being as insulting to the German people as to themselves."

There is now organized in the United States a number of "Committees on American Liberty" whose members pledge support to "conscientious objectors" to the selective draft. One of these committees recently received a telegram from former U. S. Senator John D. Works, of California, in which it is said: "We dishonored ourselves by declaring war without adequate or reasonable cause". One questions how many ravaged Belgiums, sunken Lusitanias, torpedoed hospital ships, and murdered women and children would have to be in evidence before Mr. Work's resentment would reach the bubbling stage? The word former aptly precedes the honorable title he once bore. This is a large country but it is not large enough to be a home for people of the Berger, Berkman, Works, Goldman, Vierick ilk.

If patriotic impulse is not to weaken in this country, we shall need some of the patriotic fervor that marked the impassioned utterances of James Otis, Patrick Henry, Daniel Webster, Robert C. Winthrop, and other statesmen and
patriots scarcely less noted, that were reproduced with helpful influence upon the minds of thousands of American youths, on the pages of the school readers in use a half century ago. Imagine, if you can, one of the "willful" coterie of senators, whose obstructionary tactics gave sorrow to their countrymen and comfort to the enemy, making speech as follows: "It is vain to extenuate the matter. Gentlemen may cry peace, peace; but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the clash of resounding arms. Our brethren are already in the field. Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it Almighty God!"

Let your imagination run riot, and try to hear Emma Goldman address a sisterhood of anarchists in these words: "We cannot honor our country with too deep a reverence. We cannot love her with an affection too pure and fervent. We cannot serve her with an energy of purpose or a faithfulness of zeal too steadfast and ardent."

It would repay a long journey and give return for a large admission fee, to hear Victor Berger address a body of Milwaukee socialists, many of them with the oath of allegiance not yet dry on their lips, in the following terms: "Let our object be our country, our whole country, and nothing but our country. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever." Such language as that would forever make Berger an exile from Germany, as long at least as Kaiser Wilhelm has the German people at his feet.

Giving aid and comfort to an enemy is treason. Attempt to thwart the will of the people as expressed by the constituted authorities put in place by them, must be suppressed with strong hand. Freedom of speech must not give license to set people against the government under whose protection they live. "I believe in free speech," said Wellington, "but not on board a man-of-war." During the Civil War, in this country, between 20,000 and 30,000 people were arrested and had meted out to them some kind of punishment, for actions interfering with war opera-
tions or for speech tending to spread disloyalty at home or disaffection among the troops in the field. It was to be expected that a war between two sections of our own country would bring antagonistic views from our people regarding its prosecution and outcome; but in the present war there is no justification whatever for a hesitating course or irreconcilable difference of opinion and action on the part of our people. It is yet to be tested. It would seem, whether free governments are to exist or whether the whole world is to be dominated by imperialism and militarism. Our junior Senator from Ohio in an eloquent address delivered on Decoration Day, in Columbus, showed keen insight as to the meaning of the war into which we have entered when he said: "We are factors in a transcending crisis. We are to witness the establishment of civilization, illumined by international conscience, or we shall see it futile and doomed. We shall see cruelty and barbarity stricken down, like the world never witnessed it before, or we shall see might and fright enslaving the human race again. We shall see world peace and dependable guaranties attended by approximate disarming, else justice, humanity, and mankind's progress have all been wrought in vain."

Here, before my concluding sentence, let me quote from two newspaper articles in which are summed up reasons why we are at war and results that would follow our losing out in it.

I. "Our eyes are opened at last to the momentous fact that the hold of the vessel in which humanity is afloat is loaded with explosives powerful enough to blow it to atoms. This discovery has stunned us into a solemn frame of mind. We have arrived at a new and moving sense of our national responsibility for the salvation of the world. We reverently feel that we must win this war, be the price of victory what it will, and the question which each of us faces is a solemn one, indeed.

"How much would I pay to preserve civilization from ruin? What sacrifice would I be willing to make to see the achievements of centuries secured for posterity? Is a tenth of my income or even my fortune is a half or is the whole too high a cost to pay for the triumph of justice and the re-establishment of righteousness?"

"Would life itself be too costly a sacrifice?"

II. "Defeat would mean the moral triumph of the ideas and ideals for which Germany has stood in this war, the principle that nothing is important except material success, no matter how it is achieved; that might makes right, that the weak have no protection against the strong, that savagery is holy, that treaties have no bind-
ing power, faith no force, and honesty no significance.

"It would mean settling upon the world forever the principle that if a nation is strong enough it can trample over a smaller neighbor, commit the most horrible and sickening atrocities the world has ever seen—murder, rape, thief, be a bandit on land and a pirate at sea—go forth dripping with the blood of little children followed by the execrations of wronged women, escape any retribution for a list of crimes unequalled in human history, and diligently prepare to repeat them.

"Peace! There will never be any peace on this earth again until the Prussian spirit and the Prussian conception of brute force as the only governing power are put out of business forever"

"When this cruel war is over," when peace and prosperity again come to the war-ravaged countries of Europe, when our own beloved country shall have performed its righteous part in bringing about world conditions favoring all of good upon which the best hopes of humanity and fraternity may rest, then will it be our part and duty, as American citizens, to consecrate ourselves anew to the realization of those aims and aspirations, those labors and sacrifices, which brought our country into being and in these later days gave it such God-given opportunities for world-wide service to the cause of human rights and international justice.

STRIKES ON PUBLIC UTILITIES
(The following letter is self-explanatory)

ATHENS, OHIO, February 26, 1917

Mr. Varnum Smith,
Editor The Industrial Economist,
Maryland Building, Washington, D. C.

Dear Sir:

I have found interest and profit in reading Mr. Merritt’s ‘Remedies for Strikes on Public Utilities.’ At your request, I am sending, herewith, some thoughts that came to me in reading that article.

It will be a sad day for our country when confession is made that one hundred million people must rest in quiet, without effective resistance, while our public utilities are tied up by either strike or lockout. It bodes ill to law and order when men of prominence and influence assert a determination to violate law when it does not
run parallel with their selfish interests. "The people be damned." is the expression of misrule leading to anarchy. Some owners of public utilities, and many connected with their operation, seem to act in harmony with the idea that the public has no rights which they are bound to respect—that law is supreme to them only when its provisions enable them to wrong others without restriction or punishment.

I favor compulsory arbitration in all cases where the rights of the public are involved. The threatened railroad tie-up some months ago did not concern railroad companies and railroad brotherhoods alone, but was a menace to the well-being and individual rights of millions of people who had done no wrong to either of the parties concerned.

No law that conflicts, with the rights of the people, generally, is likely to remain long on our statute books, and no law that ought to be there should be successfully resisted by any person or combination of persons. The fact that a considerable body of people combine to defeat the operation of a law does not lessen their crime in doing so. Such a combination is a mob—and one, as reprehensible in its course as the one that hangs a victim or burns him at the stake. The lesson to be learned now, as ever before, is that laws duly enacted are made to be obeyed, the biased judgment of a few malcontents to the contrary notwithstanding.

I have broad, sincere sympathy for laboring people. I claim to be of that class myself, and the best service I do them is to insist, for their sake and the weal of others as well, that they teach themselves that their surest protection is in the enactment of wise laws and in their impartial and rigid enforcement.

All corporations are not soulless. Many are beneficent agents in promoting the general good and in giving remunerative employment to a large number of worthy people. But corporations owe both employees and the public right dealing under necessary laws. Neither they nor their employees have any inherent or legal right to tie up the country's lines of communication to the undoing of the people who, through representative action, have given them the opportunities and privileges they enjoy.
I am in general agreement with Mr. Merritt's statement favoring the "permanent prohibition of strikes and lockouts with provision for some impartial tribunal" to settle definitely the points of difference between the parties concerned. No just corporate or individual right will be placed in jeopardy if the law under which such tribunal is constituted is just and impartial in its provisions.

No human agency can claim perfection. Possibly, the decisions of such tribunal might, at times, work some hardship to one or other of the parties concerned; but such hardship would be but temporary, being not allowed to operate when clearly shown to be such.

In all this, the welfare and rights of our millions of people must not be overlooked. I may claim certain individual rights but if the community in which I live think the exercise of those rights militates against public good, the restraining hand of the law is reached out in my direction. So the corporation and the brotherhood must exercise the rights claimed for them subject to the power under which they exist and operate.

But above and beyond all this, is the paramount necessity for the enactment of wise laws, followed by their impartial enforcement. That corporation or brotherhood that defiantly flouts the law loses my sympathy at once. Such an act is one that does violence to every principle of free government upon which our institutions are founded. I would not love my country as I do were its laws set at defiance with impunity. Let both parties referred to in Mr. Merritt's article be told in no uncertain terms that their differences must be subordinated to the public good; that they exist as a means of promoting interests in which the public is deeply concerned; and that both, without fear or favor, will be held to obey the law whether they like its provisions or not.

Very truly yours,

Alston Ellis,
President, Ohio University.
OHIO UNIVERSITY FINANCES
1916-1917

RECEIPTS

Registration and Laboratory Fees $35,233.96
Room Rents 14,618.84
Endowment Lands 7,973.96
Increase of Plant—Permanent Improvements 107,150.00
For Current Expenses 207,943.00
Extension Work 6,000.00
All other sources 24,210.67
Total $403,030.03

EXPENDITURES

Salaries of Professors and Instructors $136,936.27
Salaries of Other Employees 26,191.73
Personal Service—Wages 3,917.01
Permanent Improvements 89,379.40
General Repairs 3,142.49
Equipment 7,274.88
Coal 17,455.45
Water 1,687.31
Transportation 3,000.00
Office and Educational Supplies 3,391.06
Dormitory Up-keep 13,349.10
Student Deposit Fees, for laboratory supplies chiefly 4,851.14
Athletic, Lecture, and Entertainment Fund, paid from Student Fees Collected 5,899.50
Fees paid into the State Treasury 31,274.01
Miscellaneous—here unclassified 17,496.89
Total $368,149.24
Balance in Different Funds $34,880.79

COST OF LINDLEY HALL

This new dormitory for women consists of a Main Building with an Annex. Legislative appropriations for the building complete, with some equipment, amounted to $120,000. Frank L. Packard, Columbus, O., was the Architect. Under competitive bidding, contracts for both building and annex were awarded to the firm of Cullen & Vaughan, Hamilton, O. Contract prices were as follows:

Main Building $97,796.00
Annex 9,180.00
Extras approved by the Building Committee 2,129.33
Architect’s Fees 5,455.27
Total $114,560.60
Additional Expenditures:

Advertising $144.35
Charles P. Kircher, Athens, O., removing old building and grading lot 800.00
Cullen & Vaughn, Hamilton, O., brick and dirt 9.45
John Van Range Co., Cincinnati, O., kitchen equipment 1,500.00
Kayline Fixture Co., Cleveland, O., electrical fixtures 2,985.60

Total $5,439.40
Grand Total $120,000.00

OHIO UNIVERSITY

Enrollment of Students—General Summary
1916-1917

College of Liberal Arts:
Graduate Students 3
Class of 1916 50
Seniors 70
Juniors 74

Sophomores 136
Freshmen 200
Irregular and Special 127

State Normal College:
Class of 1916 85
Seniors 45
Juniors 72
Sophomores 396
Freshmen 329
Irregular and Special 55
State Preparatory School 108

Special Spring Term (Total 501) counting only those not elsewhere enumerated 433
Summer School (Total 1,978) counting only those not elsewhere enumerated 1,607
Continuation Summer Term (Total 127) counting only those not elsewhere enumerated 18

University Extension Students (Total 1009) counting only those not elsewhere enumerated 672

Total 4,480
Name counted twice 1

Net Total 4,479
# OHIO UNIVERSITY AND THE STATE NORMAL COLLEGE

## COMMENCEMENT

**June 21, 1917**

### Graduates—Degree Courses

<table>
<thead>
<tr>
<th>Course</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelor of Arts</td>
<td>37</td>
<td>33</td>
<td>70</td>
</tr>
<tr>
<td>Bachelor of Science in Education</td>
<td>32</td>
<td>43</td>
<td>75</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>69</td>
<td>76</td>
<td>145</td>
</tr>
</tbody>
</table>

### Graduates—Diploma Courses without Degrees

<table>
<thead>
<tr>
<th>Course</th>
<th>1914</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civil Engineering</td>
<td>12</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Electrical Engineering</td>
<td>6</td>
<td>0</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>School of Commerce</td>
<td>7</td>
<td>4</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Public Speaking</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>College of Music</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Elementary Education</td>
<td>1</td>
<td>155</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>Home Economics</td>
<td>0</td>
<td>27</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Agricultural Education</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Public-School Music</td>
<td>0</td>
<td>20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Public-School Drawing</td>
<td>0</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Kindergarten Training</td>
<td>0</td>
<td>9</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Manual Training</td>
<td>8</td>
<td>0</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>107</td>
<td>302</td>
<td>409</td>
<td></td>
</tr>
</tbody>
</table>

# OHIO UNIVERSITY SUMMER SCHOOL

### Record of Student Enrollment for 1914, 1915, 1916, and 1917

### States and Countries

<table>
<thead>
<tr>
<th>State</th>
<th>1914</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Colorado</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Florida</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Illinois</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Indiana</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Kansas</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Kentucky</td>
<td>7</td>
<td>4</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Louisiana</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Maryland</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Michigan</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Minnesota</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Missouri</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>New Jersey</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>North Carolina</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Ohio</td>
<td>2,355</td>
<td>2,229</td>
<td>1,902</td>
<td>1,639</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>6</td>
<td>5</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>South Dakota</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Texas</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Utah</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Virginia</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Washington</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>West Virginia</td>
<td>22</td>
<td>29</td>
<td>62</td>
<td>60</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Brazil</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Scio County

<table>
<thead>
<tr>
<th>Country</th>
<th>1914</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Egypt</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Scotland</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sumatra</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>Grand Totals</strong></td>
<td>2,404</td>
<td>2,287</td>
<td>1,994</td>
<td>1,716</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Year</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1914</td>
<td>607</td>
<td>1,797</td>
<td>2,404</td>
</tr>
<tr>
<td>1915</td>
<td>652</td>
<td>1,635</td>
<td>2,287</td>
</tr>
<tr>
<td>1916</td>
<td>515</td>
<td>1,479</td>
<td>1,994</td>
</tr>
<tr>
<td>1917</td>
<td>351</td>
<td>1,365</td>
<td>1,716</td>
</tr>
</tbody>
</table>

Ohio Counties Represented

<table>
<thead>
<tr>
<th>County</th>
<th>1914</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Butler</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Carroll</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Champaign</td>
<td>6</td>
<td>10</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Clark</td>
<td>2</td>
<td>3</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Clermont</td>
<td>13</td>
<td>13</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Clinton</td>
<td>24</td>
<td>28</td>
<td>20</td>
<td>12</td>
</tr>
<tr>
<td>Columbiana</td>
<td>9</td>
<td>13</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Coshocton</td>
<td>6</td>
<td>5</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Crawford</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Cuyahoga</td>
<td>3</td>
<td>3</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Darke</td>
<td>2</td>
<td>11</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>Defiance</td>
<td>6</td>
<td>7</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Delaware</td>
<td>19</td>
<td>33</td>
<td>26</td>
<td>13</td>
</tr>
<tr>
<td>Erie</td>
<td>18</td>
<td>21</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Fairfield</td>
<td>69</td>
<td>37</td>
<td>29</td>
<td>37</td>
</tr>
<tr>
<td>Fayette</td>
<td>40</td>
<td>42</td>
<td>33</td>
<td>26</td>
</tr>
<tr>
<td>Franklin</td>
<td>59</td>
<td>50</td>
<td>50</td>
<td>34</td>
</tr>
<tr>
<td>Fulton</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Gallia</td>
<td>41</td>
<td>15</td>
<td>37</td>
<td>25</td>
</tr>
<tr>
<td>Geauga</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Greene</td>
<td>10</td>
<td>7</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Guernsey</td>
<td>48</td>
<td>47</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td>Hamilton</td>
<td>44</td>
<td>11</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>Hancock</td>
<td>18</td>
<td>19</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Hardin</td>
<td>10</td>
<td>6</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Harrison</td>
<td>39</td>
<td>41</td>
<td>27</td>
<td>10</td>
</tr>
<tr>
<td>Henry</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Highland</td>
<td>1</td>
<td>52</td>
<td>22</td>
<td>20</td>
</tr>
<tr>
<td>Hocking</td>
<td>77</td>
<td>77</td>
<td>16</td>
<td>56</td>
</tr>
<tr>
<td>Holmes</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Huron</td>
<td>9</td>
<td>5</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>
### Vinton County

<table>
<thead>
<tr>
<th>County</th>
<th>תיק</th>
<th>תיק</th>
<th>תיק</th>
<th>תיק</th>
<th>תיק</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jackson</td>
<td>58</td>
<td>65</td>
<td>38</td>
<td>48</td>
<td>31</td>
</tr>
<tr>
<td>Jefferson</td>
<td>25</td>
<td>32</td>
<td>24</td>
<td>19</td>
<td>2</td>
</tr>
<tr>
<td>Knox</td>
<td>33</td>
<td>26</td>
<td>33</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td>Lake</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lawrence</td>
<td>17</td>
<td>22</td>
<td>20</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>Licking</td>
<td>51</td>
<td>36</td>
<td>34</td>
<td>41</td>
<td>25</td>
</tr>
<tr>
<td>Logan</td>
<td>5</td>
<td>7</td>
<td>8</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Lorain</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Lucas</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Madison</td>
<td>47</td>
<td>36</td>
<td>19</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Mahoning</td>
<td>6</td>
<td>11</td>
<td>3</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Marion</td>
<td>30</td>
<td>20</td>
<td>22</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>Medina</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Meigs</td>
<td>94</td>
<td>32</td>
<td>27</td>
<td>38</td>
<td>32</td>
</tr>
<tr>
<td>Mercer</td>
<td>6</td>
<td>6</td>
<td>9</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Miami</td>
<td>2</td>
<td>2</td>
<td>7</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Monroe</td>
<td>5</td>
<td>16</td>
<td>38</td>
<td>45</td>
<td>52</td>
</tr>
<tr>
<td>Montgomery</td>
<td>3</td>
<td>8</td>
<td>5</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Morgan</td>
<td>42</td>
<td>28</td>
<td>33</td>
<td>37</td>
<td>97</td>
</tr>
<tr>
<td>Morrow</td>
<td>15</td>
<td>13</td>
<td>6</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Muskingum</td>
<td>80</td>
<td>77</td>
<td>50</td>
<td>35</td>
<td>5</td>
</tr>
<tr>
<td>Noble</td>
<td>21</td>
<td>25</td>
<td>34</td>
<td>25</td>
<td>24</td>
</tr>
<tr>
<td>Ottawa</td>
<td>22</td>
<td>11</td>
<td>12</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Paulding</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Perry</td>
<td>109</td>
<td>61</td>
<td>77</td>
<td>61</td>
<td>120</td>
</tr>
<tr>
<td>Pickaway</td>
<td>47</td>
<td>42</td>
<td>36</td>
<td>22</td>
<td>47</td>
</tr>
</tbody>
</table>

**Total for Ohio** | 2,355 | 2,229 | 1,902 | 1,639

Grand Totals | 2,404 | 2,287 | 1,994 | 1,716
ENROLLMENT OF PUPILS IN THE TRAINING SCHOOLS OF THE STATE NORMAL COLLEGE OF OHIO UNIVERSITY, SUMMER SCHOOL 1915, 1916 and 1917

RURAL TRAINING SCHOOL

<table>
<thead>
<tr>
<th>Grades</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
</tr>
<tr>
<td>First</td>
<td>21</td>
<td>17</td>
<td>38</td>
</tr>
<tr>
<td>Second</td>
<td>5</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td>Third</td>
<td>10</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>Fourth</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Fifth</td>
<td>7</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Sixth</td>
<td>6</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Seventh</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Eighth</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Totals</td>
<td>56</td>
<td>47</td>
<td>103</td>
</tr>
</tbody>
</table>

GRADED TRAINING SCHOOL

<table>
<thead>
<tr>
<th>Grades</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
</tr>
<tr>
<td>First</td>
<td>13</td>
<td>21</td>
<td>34</td>
</tr>
<tr>
<td>Second</td>
<td>14</td>
<td>16</td>
<td>30</td>
</tr>
<tr>
<td>Third</td>
<td>10</td>
<td>13</td>
<td>23</td>
</tr>
<tr>
<td>Fourth</td>
<td>7</td>
<td>13</td>
<td>20</td>
</tr>
<tr>
<td>Fifth</td>
<td>8</td>
<td>7</td>
<td>15</td>
</tr>
<tr>
<td>Sixth</td>
<td>7</td>
<td>9</td>
<td>16</td>
</tr>
<tr>
<td>Seventh</td>
<td>15</td>
<td>11</td>
<td>26</td>
</tr>
<tr>
<td>Eighth</td>
<td>7</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td>Totals</td>
<td>81</td>
<td>96</td>
<td>177</td>
</tr>
</tbody>
</table>

KINDERGARTEN TRAINING SCHOOL

<table>
<thead>
<tr>
<th>Grades</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
</tr>
<tr>
<td>Grand</td>
<td>5</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>Totals</td>
<td>143</td>
<td>148</td>
<td>291</td>
</tr>
</tbody>
</table>

NUMBER OF STUDENTS REGISTERED IN SOME OF THE PRINCIPAL CLASSES

Ohio University Summer School, 1914, 1915, 1916, and 1917

<table>
<thead>
<tr>
<th>Class</th>
<th>1914</th>
<th>1915</th>
<th>1916</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounting</td>
<td>12</td>
<td>9</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>Advanced Grammar and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Methods</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Advertising</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Agriculture</td>
<td>210</td>
<td>158</td>
<td>65</td>
<td>42</td>
</tr>
<tr>
<td>Algebra</td>
<td>248</td>
<td>182</td>
<td>157</td>
<td>36</td>
</tr>
<tr>
<td>American History</td>
<td>280</td>
<td>294</td>
<td>267</td>
<td>261</td>
</tr>
<tr>
<td>American Literature</td>
<td>52</td>
<td>51</td>
<td>28</td>
<td>29</td>
</tr>
<tr>
<td>American Poetry</td>
<td>45</td>
<td>26</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Arithmetic with Methods</td>
<td>475</td>
<td>298</td>
<td>192</td>
<td>233</td>
</tr>
<tr>
<td>Athletic Coaching</td>
<td>0</td>
<td>49</td>
<td>52</td>
<td>9</td>
</tr>
<tr>
<td>Botany</td>
<td>6</td>
<td>17</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>British Empire</td>
<td>32</td>
<td>53</td>
<td>25</td>
<td>16</td>
</tr>
<tr>
<td>Cabinet Making</td>
<td>15</td>
<td>15</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>Chemistry</td>
<td>4</td>
<td>0</td>
<td>8</td>
<td>15</td>
</tr>
</tbody>
</table>

OHIO UNIVERSITY BULLETIN
Washington County

<table>
<thead>
<tr>
<th>Course</th>
<th>Credits</th>
<th>Washington County</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical Education</td>
<td>45</td>
<td>81</td>
<td>174</td>
</tr>
<tr>
<td>Physical Geography</td>
<td>110</td>
<td>65</td>
<td>54</td>
</tr>
<tr>
<td>Physics</td>
<td>90</td>
<td>116</td>
<td>92</td>
</tr>
<tr>
<td>Physiography</td>
<td>30</td>
<td>39</td>
<td>32</td>
</tr>
<tr>
<td>Physiology</td>
<td>20</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Plane Geometry</td>
<td>62</td>
<td>65</td>
<td>68</td>
</tr>
<tr>
<td>Plane Trigonometry</td>
<td>6</td>
<td>16</td>
<td>15</td>
</tr>
<tr>
<td>Political Geography</td>
<td>0</td>
<td>30</td>
<td>19</td>
</tr>
<tr>
<td>Practice Teaching</td>
<td>31</td>
<td>45</td>
<td>68</td>
</tr>
<tr>
<td>Primary Methods</td>
<td>465</td>
<td>345</td>
<td>212</td>
</tr>
<tr>
<td>Principles of Education</td>
<td>175</td>
<td>134</td>
<td>73</td>
</tr>
<tr>
<td>Public-School Drawing</td>
<td>416</td>
<td>321</td>
<td>274</td>
</tr>
<tr>
<td>Public-School Music</td>
<td>325</td>
<td>324</td>
<td>243</td>
</tr>
<tr>
<td>Public Speaking</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Psychology</td>
<td>530</td>
<td>228</td>
<td>160</td>
</tr>
<tr>
<td>Reading</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aldine Method</td>
<td>45</td>
<td>55</td>
<td>52</td>
</tr>
<tr>
<td>Beacon Method</td>
<td>0</td>
<td>19</td>
<td>51</td>
</tr>
<tr>
<td>New Education</td>
<td>151</td>
<td>257</td>
<td>106</td>
</tr>
<tr>
<td>Rural-School Course of Study</td>
<td>45</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>Rural-School Didactics</td>
<td>763</td>
<td>221</td>
<td>175</td>
</tr>
<tr>
<td>Rural Life and Education</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Salesmanship</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>School Administration</td>
<td>17</td>
<td>24</td>
<td>26</td>
</tr>
<tr>
<td>School Law</td>
<td>20</td>
<td>11</td>
<td>21</td>
</tr>
<tr>
<td>School Management</td>
<td>780</td>
<td>474</td>
<td>333</td>
</tr>
<tr>
<td>Science of Education</td>
<td>25</td>
<td>49</td>
<td>47</td>
</tr>
<tr>
<td>Secondary Course of Study</td>
<td>42</td>
<td>22</td>
<td>28</td>
</tr>
<tr>
<td>Sewing</td>
<td>0</td>
<td>51</td>
<td>42</td>
</tr>
<tr>
<td>Shakespeare</td>
<td>0</td>
<td>20</td>
<td>31</td>
</tr>
<tr>
<td>Social Aspects of Education</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sociology</td>
<td>55</td>
<td>69</td>
<td>182</td>
</tr>
<tr>
<td>Solid Geometry</td>
<td>18</td>
<td>24</td>
<td>16</td>
</tr>
<tr>
<td>Spanish</td>
<td>10</td>
<td>33</td>
<td>34</td>
</tr>
<tr>
<td>Stenography</td>
<td>7</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Story Telling</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Supervision and Criticism</td>
<td>32</td>
<td>33</td>
<td>35</td>
</tr>
<tr>
<td>Survey of English Literature</td>
<td>0</td>
<td>30</td>
<td>27</td>
</tr>
<tr>
<td>Swimming</td>
<td>0</td>
<td>63</td>
<td>55</td>
</tr>
<tr>
<td>Teaching Tests</td>
<td>0</td>
<td>0</td>
<td>60</td>
</tr>
<tr>
<td>Textiles</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Theory and Practice</td>
<td>0</td>
<td>77</td>
<td>0</td>
</tr>
<tr>
<td>Typewriting</td>
<td>23</td>
<td>24</td>
<td>0</td>
</tr>
</tbody>
</table>

Class instruction in 1917 was given by ninety-three teachers. All employees of the University other than teachers were in service throughout the six weeks the Summer School was in session. The classification of students was more irregular than usual, but so to the advantage of students. Large classes were the exception; small classes were too numerous. Call for instruction in a foreign language was surely not insistent. The sixty-two students in Latin recited in seven classes; the thirty-four in German, in six classes; the twenty-nine in Spanish, in three classes; and the nineteen in French, in two classes. Calls for class instruction in Greek are less and less frequent at Ohio University.
Some idea of the classification of students in some of the principal subjects of study can be obtained by an examination of the following statements:

<table>
<thead>
<tr>
<th>Subjects</th>
<th>No.</th>
<th>No. Students</th>
<th>Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advanced Grammar with Methods</td>
<td>93</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Algebra</td>
<td>36</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>American History</td>
<td>261</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Arithmetic with Methods</td>
<td>233</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Botany</td>
<td>16</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Civic Biology</td>
<td>34</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Cooking</td>
<td>54</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Freshman Composition</td>
<td>60</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>General History</td>
<td>33</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Grammar-Grade Methods</td>
<td>136</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Hand Work</td>
<td>174</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>History of Education</td>
<td>62</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Hygiene and Sanitation</td>
<td>308</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Home Nursing</td>
<td>86</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Literature for Grammar Grades</td>
<td>65</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Literature for Primary Grades</td>
<td>54</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Methods in Geography</td>
<td>168</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Paidology</td>
<td>87</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Principles of Education</td>
<td>101</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Public-School Drawing</td>
<td>126</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Public-School Music</td>
<td>122</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Psychology</td>
<td>124</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Rural School Didactics</td>
<td>137</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Sewing</td>
<td>46</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>School Management</td>
<td>277</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

Robert L. Borger, Ph. D., Mathematics ........................................................................ 270.00
Frederick T. Treudley, A. M., Sociology and Ethics .................................................. 315.00
Albert A. Atkinson, M. S., Physics ............................................................................. 315.00
Oscar Chrystal, A. M., Ph. D., Paidology and Psychology ............................................ 315.00
William B. Bentley, Ph. D., Chemistry and Physical Geography ................................... 315.00
Willis L. Gard, A. M., Ph. D., Principles and History of Education .............................. 315.00
Fletcher S. Coultrap, A. M., School Management ......................................................... 315.00
William F. Copeland, Ph. M., Ph. D., Agriculture ....................................................... 315.00
William A. Matheny, A. M., Ph. D., Civic Biology ..................................................... 315.00
Hiram Roy Wilson, A. M., Litt., D., English ................................................................... 315.00
Charlton B. Copeland, B. Ped., Arithmetic, Algebra, and Accounting ............................ 315.00
Edson M. Mills, A. M., Ph. M., Advanced Arithmetic and Geometry .............................. 315.00
Thomas N. Hoover, M. Ped., A. M., American History .................................................... 315.00
William F. Mercer, Ph. D., Sanitation and Hygiene and Bacteriology .......................... 315.00
Lewis J. Addicott, B. S., C. E., Algebra, Geometry, and Mechanical Drawing ............... 315.00
Bert M. Thompson, B. S. in Ed., Grammar-Grade Methods and Physiography .................. 270.00
Emil Dörenenburg, Ph. B., A. M., German and United States History ............................. 285.00
Clinton N. Mackinnon, A. M., English ............................................................................ 240.00
C. M. Douthitt, M. D., Physical Training ....................................................................... 300.00
Clement L. Martzolff, M. Ped., Methods in Geography and History .............................. 315.00
Frederick C. Landsittel, M. S. in Ed., Secondary Education ......................................... 315.00
George E. McLaughlin, B. S. in Ed., Manual Training .................................................... 225.00
Samuel K. Mardis, A. M., Ped. D., Rural Schools ............................................................ 285.00
A. E. Wagner, A. M., Ph. D., School Management, Secondary Course, and Mathematics .... 300.00
Bernard L. Jefferson, A. B., Ph. D., English .................................................................. 180.00
Loring Hall, A. M., Latin ...................................................................................... 150.00
Robert S. Ellis, Ph. D., Principles and Science of Education ........................................ 300.00
Isaac E. Ash, A. M., Ph. D., Sociology and Ethics ....................................................... 300.00
Matthew J. Walsh, A. M., School Administration and Supervision .................................. 300.00
Evan J. Jones, A. M., History ..................................................................................... 210.00
Emma S. Waite, B. S., in Ed., Primary Methods ............................................................... 255.00
Irma E. Voigt, A. M., Ph. D., Dean of Women, Advanced Grammar .............................. 270.00
Constance T. McLeod, A. B., Kindergarten ..................................................................... 180.00
George C. Parks, Ph. B., Pennmanship and Commercial Geography ............................ 237.50

EMPLOYEES AND PAY-ROLL OF THE SUMMER SCHOOL OF OHIO UNIVERSITY AND THE STATE NORMAL COLLEGE

ATHENS, OHIO

JUNE 23, 1917—AUGUST 3, 1917, INCLUSIVE

<table>
<thead>
<tr>
<th>Name</th>
<th>Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alston Ellis, Ph. D., LL. D., President</td>
<td>($ 500.00</td>
</tr>
<tr>
<td>John J. Richeson, Ped. D., Dean, State Normal College</td>
<td>( 250.00</td>
</tr>
<tr>
<td>Edwin Watts Chubb, A. M., Litt., D., Dean, College of Liberal Arts</td>
<td>( 250.00</td>
</tr>
<tr>
<td>William R. Cable, B. S. in Ed., Registrar</td>
<td>( 183.33</td>
</tr>
<tr>
<td>Charles G. Matthews, Ph. M., Librarian</td>
<td>( 108.33</td>
</tr>
<tr>
<td>H. H. Haning, A. B., Treasurer and Business Manager</td>
<td>( 208.33</td>
</tr>
<tr>
<td>Israel M. Foster, A. B., Secretary-Auditor</td>
<td>( 50.00</td>
</tr>
<tr>
<td>Eli Dunkle, A. M., Latin—Caesar, Virgil, etc.</td>
<td>315.00</td>
</tr>
<tr>
<td>Dafydd J. Evans, A. M., LL. D., Latin and Methods of Teaching Latin</td>
<td>157.51</td>
</tr>
</tbody>
</table>

Salary
Western Reserve Group

Oscar E. Dunlap, M. S. in Ed., Agriculture .................................................. 225.00
Allen L. Carter, A. M., German ................................................................. 195.00
Dow S. Grones, B. S. in Ed., Manual Training ........................................ 120.00
B. O. Skinner, Ph. B., English ................................................................. 200.00
J. H. Comstock, A. B., B. S. in Ed., English and School Management ....... 150.00
R. L. Morton, B. S. in Ed., Practice Teaching .......................................... 150.00
Mary J. Brison, B. S., Public-School Drawing ........................................ 195.00
Robert G. Webber, M. S., Physics ............................................................. 165.00
Louise G. Walsh, A. B., English ............................................................... 150.00
Mary E. Tough, Home Economics ......................................................... 210.00
Ethel Trautman, B. S., Home Economics ............................................... 135.00
Alice M Bowers, Ph. B., Home Economics ............................................. 127.50
Elizabeth N. Nicol, Ph. B., Home Economics ........................................... 120.00
Blanche Bibler, Home Economics .......................................................... 35.00
Hazel Roach, A. B., Home Economics .................................................... 60.00
Ethel L. Troy, A. B., Story Telling and Folk Dancing ......................... 150.00
Kathryn Cuckler, Pianist for Folk Dancing ........................................... 50.00
Helen Johnson, Spanish ........................................................................... 100.00
Charles S. Mohler, A. B., French and Salesmanship ............................. 240.00
C. E. Skinner, B. S. in Ed., A. M., Psychology and Paidology ............. 165.00
Ernest R. Wood, B. S. in Ed., A. B., A. M., Psychology and Paidology ...... 125.00
Eugenia May Liston, Public-School Music ............................................. 165.00
Elizabeth G. Garber, B. S. in Ed., Public-School Music ....................... 112.50
Marie Swaim, Public-School Music ..................................................... 90.00
Orin E. Snyder, Physics, (one class) ....................................................... 35.00
Carey C. Wood, A. M., Elementary Course and School Management .... 150.00
Charles E. Stailey, B. S., Arithmetic and Sanitation and Hygiene ............ 150.00
Pearley Gaskill, B. S. in Ed., Rural School Didactics .......................... 125.00
Robert B. Poling, A. B., Sanitation and Hygiene .................................. 125.00
Supt. John H. Francis, Columbus, Ohio, Educational Lecturer ............. 75.00
Samuel Lehman, B. S. in Ed., A. M., Civic Biology ............................... 150.00
Albert Boetticher, B. S. in Ed., Civic Biology ....................................... 100.00
George McLaughlin, B. S. in Ed., Agriculture ....................................... 100.00
Benjamin Pilcher, A. B., English ............................................................ 125.00
Irma Williams, B. S., A. B., Public-School Drawing ............................ 135.00
Frances A. Winters, B. S. in Ed., Public-School Drawing ...................... 105.00
Anna M. Rowan, Public-School Drawing ................................................. 75.00

Ohio University Bulletin
William H. Cooper, A. M., Public Speaking .................................. 75.00
Jacob B. Christman, B. S. in Ed., Physical Geography and Grammar Margaret L. Tilley, B. S. in Ed., Critic Teacher in Graded Training School Cora E. Bailey, B. Ped., Critic Teacher in Graded Training School 150.00
Golda Mae Johnson, B. S. in Ed., Critic Teacher in Graded Training School 142.50
Winnifred W. Lineberg, Critic Teacher in Graded Training School 142.50
Edna Mae Warner, Critic Teacher in Grade Training School 142.50
Amy M. Welhr, Ph. M., B. Ped., Critic Teacher in Graded Training School 150.00
Elizabeth Musgrave, B. S. in Ed., Critic Teacher in Graded Training School 142.50
Lula Wilhelmina Reiter, Teacher, Rural Training School ............................................ 70.00
Ruth Eleanor Hall, Teacher, Rural Training School .................................................. 70.00
Mary Hambleton Shields, Teacher, Rural Training School ........................................ 70.00
Carrie Alta Matthews, A. M., Assistant Librarian ...................................................... 66.66
Thomas J. Cookson, A. B., Assistant Librarian ............................................................. 60.00
Herbert Tod, Assistant Librarian, (part time) ............................................................... 25.00
Thirza Eliza Thomas, Assistant Librarian, (part time) ............................................... 25.00
William R. Yaw, Assistant Librarian, (part time) ....................................................... 25.00
Hallie B. Hoopman, Assistant Librarian, (part time) ................................................... 20.00
Alexander S. Thompson, Mus. D., Instructor in Voice .................................................. (Personal)
Clara D. Thompson, Instructor in Voice ................................................................. (Personal)
Strouhee R. Arpee, Piano .......................................................... (Personal)
Nellie H. Van Vorhees, Piano .............................................................. (Personal)
Marjorie Ullum Stalder, Violin ............................................................ (Personal)
Maude Brown Curtis, Aldine Reading and Aldine Language ..................................... (Personal)
Ida O. Rudy, New Education Reading and Story Hour ........................................... (Personal)

Elizabeth Ann Bowers, Beacon Reading ............................................................... (Personal)
Mark Beal Banks, Swimming Lessons and Athletic Coaching ............................. (Personal)
Thor Olson, Swimming Lessons ................................................................................. (Personal)
Hazel M. Baird, Secretary, President’s Office ......................................................... (55.00)
May Putnam Harris, Stenographer, Deans’ Offices ................................. (50.00)
Dulcie R. Baird, Stenographer, President’s Office ............................................... (50.00)
Emma R. Battin, Bookkeeper ..................................................................................... 83.33
J. Link Duncan, Bookkeeper ...................................................................................... 70.00
Williana M. Riggs, Matron, Boyd Hall ................................................................. (60.00)
Jennie O’Dell, Matron, Howard Hall ................................................................. (50.00)
Rose Parlow, Housekeeper, Boyd Hall ................................................................. (35.00)
Elizabeth Swaim, Housekeeper, Howard Hall ......................................................... (35.00)
James Smith, Supervising Engineer ........................................................................ 100.00
Frank Buxton, Engineer ......................................................................................... 75.00
Addison Edgar, Engineer ......................................................................................... 75.00
Clarence C. Sams, Engineer and Fireman ................................................................ 75.00
James H. Burt, Carpenter ......................................................................................... 83.33
Jacob A. Blackburn, Plumber .................................................................................. 75.00
Murn Bean, Painter .................................................................................................. 70.00
Augustus C. Howell, Painter ................................................................................... 60.00
Thomas W. Duffee, Night Watchman ........................................................................ 56.00
Richard I. Bolin, Coal Wheeler ................................................................................. 60.00
Floyd E. Butcher, Coal Wheeler ................................................................................. 60.00
Bert Daugherty, Coal Wheeler ................................................................................. 60.00
Lewis Graham, Janitor ............................................................................................. 60.00
John L. Roach, Janitor ............................................................................................... 60.00
James K. Osmond, Janitor ........................................................................................ 58.00
LeRoy J. Cowen, Janitor .......................................................................................... 55.00
Ray M. Duffee, Janitor ............................................................................................... 55.00
A. A. Shafer, Janitor ................................................................................................ 55.00
Robert S. Rose, Janitor ............................................................................................ 55.00
V. W. Clendenin, Janitor ........................................................................................... 56.00

Total of Summer-School Salaries exclusively ........................................ 16,162.51
Balance for part support of Summer School for 1918 ..................................... 7,647.00

( ) Salaries so marked were not paid from appropriations made for summer-school support. Such salaries, amounting to $3,785.31, and which were paid from other funds, are not included in the Total given above.