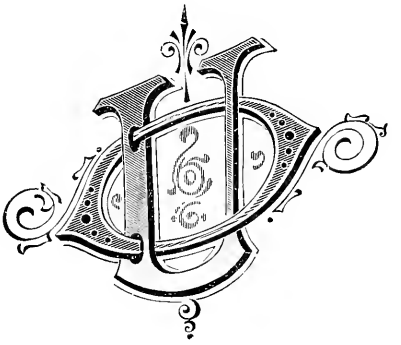
SOUVENIR EDITION

OF THE

OHIO UNIVERSITY BULLETIN



SUMMER TERM

1916

HON. FRANK B. WILLIS, LL. D.
Ex-officio Member of the Board of Trustees of the Ohio University

ALSTON ELLIS, PH. D., LL. D.
President of the Ohio University

President's Home

Summer School Number THE BULLETIN

PUBLICATION OF THE OHIO UNIVERSITY

Vol. XIV. New Series *Athens, Ohio, October, 1916* No. 1

EXTRA NUMBER

THE OHIO UNIVERSITY BULLETIN

Published quarterly, by the University, and entered as second-class matter at the post-office at Athens, Ohio. Sent free, until each edition is exhausted, to all interested in higher education and the professional training of teachers. No advertisements, save the one found on the fourth page of the cover, will be published.

THE OHIO UNIVERSITY

ATHENS, OHIO

The Pioneer Higher Institution of Learning in the "Old Northwest"

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 reenacted 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, 905; women, 314; total, 1,219. The total number of different students enrolled increased from 405 in 1901 to 4,962 in 1916.

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

College of Liberal Arts	620
State Normal College	1,941
Summer School 1915(Total 2,290)counting only those not enrolled elsewhere	1,542
Extension Classes(Total 1,185)counting only those not enrolled elsewhere	859
Total	4,962

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.

Conservative valuation of the property of the University is as follows: Grounds, $541,562; buildings, $976,000; equipments, $211,100; total, $1,728,662. The financial support of the University is derived from three sources, namely, the mill-tax, special appropriations, and local 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 these sources, in 1916 amounted to $319,718.02. Salary payments for the fiscal year ended June 30, 1916, amounted to $166,663.00, of which amount the sum of $136,211.34 was for teaching service exclusively. Expenditures for the year made a total of $300,533.86.

One degree is given in the College of Liberal Arts—A. B. The degree of B. S. in Education is given those who complete the four-year courses 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 class-room work. The field of instruction covered is shown by the following classification of colleges and departments: College of Liberal Arts; the State Normal College;

EDWIN WATTS CHUBB, LITT. D.

Professor of English Literature and Rhetoric
and Dean of the College of Liberal Arts

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, and the Department of Drawing and Painting.

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

Enrollment of Students—General Summary—1915-1916

College of Liberal Arts:

Graduate Students	6	
Class of 1915	69	
Seniors	39	
Juniors	74	
Sophomores	121	
Freshmen	154	
Irregular and Special	156	
		619

State Normal College:

Graduate Students	3	
Class of 1915	35	
Seniors	63	
Juniors	77	
Sophomores	337	
Freshmen	555	
Irregular and Special	597	
State Preparatory School	275	
		1,942

Summer School (Total 2,290) counting only those not enrolled elsewhere	1,544
Total	4,105
Names counted more than once.	2
Net Total	4,103
University Extension Students (Total 1,185) counting only those not enrolled elsewhere	895
Grand Total	4,962

Enrollment of Students for the Past Five Years:

1911-12	1912-13	1913-14	1914-15	1915-16
1,832	2,037	2,276	4,317	4,962

OHIO UNIVERSITY GRADUATES

The first graduating class of Ohio University, that of 1815, consisted of two members—Thomas Ewing and John Hunter. Within the dates 1815 and 1901, inclusive, the whole number of degee graduates was as follows:

Men, 471; Women, 58; Total, 529.

Herewith is shown the make-up of the graduating classes from 1902 to 1916, inclusive, a period of fifteen years.

Years	Men	Women	Total
1902	8	4	12
1903	8	9	17
1904	14	2	16
1905	8	2	10
1906	13	9	22
1907	10	2	12
1908	11	4	15
1909	23	10	33
1910	22	8	30
1911	34	19	53
1912	41	32	73
1913	55	26	81
1914	46	33	79
1915	65	38	103
1916	76	58	134
Totals	434	256	690

The whole number of degree graduates from 1815 to 1916, inclusive, a period of one hundred and two years, is as follows: Men, 905; Women, 314; Total, 1,219.

Included in the last two totals are the degree graduates from the State Normal College whose number is as follows: Men, 122; Women, 116; Total, 238.

In addition to the four-year courses of full college grade, there are a number of two-year

JOHN J. RICHESON, PED. D.
Professor of School Administration, and Dean of the State Normal College

courses leading to a diploma but not to a degree. The names of some of these and the number of graduates from each, within the time limit named, are herewith given:

Department	Dates	Graduates
Elementary Education	1904-1916	419
Home Economics.....	1913-1916	156
Public-School Drawing	1909-1916	48
Public-School Music..	1907-1916	75
Kindergarten.....	1910-1916	27
Manual Training.....	1912-1916	6
Agriculture.....	1915-1916	10
College of Music.....	1909-1916	32
School of Oratory.....	1910-1916	25
School of Commerce..	1904-1916	62*
Electrical Engineering	1891-1916	178
Civil Engineering.....	1907-1916	66

*Not including those receiving Certificates of Proficiency in Accounting, Stenography, and Typewriting.

THE COLLEGE OF LIBERAL ARTS

By
DEAN EDWIN W. CHUBB

Its age and vitality:

Ohio University for over one hundred years has been preparing young men for the professions, for public service, and other various occupations. As the oldest college in Ohio it is proud of its long record of usefulness. Ever since the day when Thomas Ewing and John Hunter received their diplomas in 1815,Ohio University has been sending from its halls college-bred men well prepared to do their life's work.

But Ohio University is not content to rest its claims for patronage upon its age and honorable record in the past. Age is not always a merit, for age may bring senility and decay. However, there is a difference between the life of an institution and that of an individual. With the advancing years of the individual there must follow decay both of physical and mental power, but an institution can renew its youth and achieve immortality by the renewing of its youth.

Its new course of study:

Within recent years important changes have occurred in the courses of study of the College of Liberal Arts. The faculty, in order to place Ohio University in harmony with many of the best present-day colleges, has adopted the so-called GROUP SYSTEM. All the studies have been included in four groups. These groups are:

(A) Language and Literature
(B) Natural Sciences
(C) Social Sciences
(D) Philosophy and Mathematics

As details are given on page 41 of the annual catalog it will not be necessary now to amplify this topic. All that needs to be said in this connection is that the student henceforth will have greater liberty in electing his studies and arranging his work. Our present GROUP SYSTEM with all its requirements is similar to the Harvard plan and almost identical with that of Ohio State University.

The various departments:

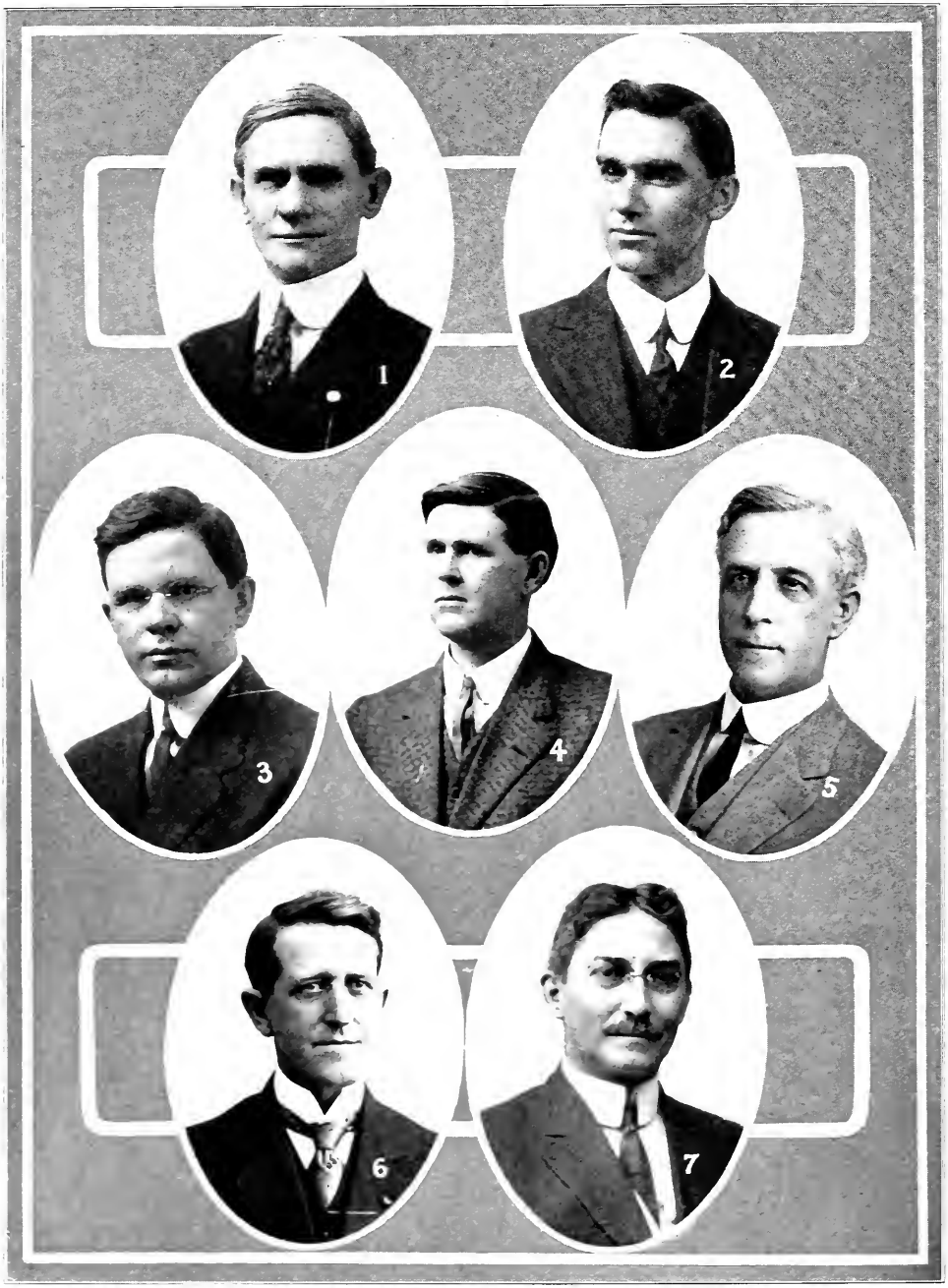
The College of Liberal Arts offers courses in the following general subjects:

The English Language	French
English Literature	Sociology
American Literature	Astronomy
Latin	Biology
Greek	Geology
Ethics	Salesmanship
Philosophy	Electrical Engineering
Physics	Mathematics
American History	Anatomy
European History	Civil Engineering
Economics	Public Speaking
Commerce	Physical Culture
German	Fine Arts
Spanish	Music

It must also be remembered that often a student has the privilege of electing work from the State Normal College. Here he can find electives in Agriculture, Education, Psychology, Paidology, Botany, Home Economics, School Administration, etc.

For lawyers and physicians:

A concession has been made to those who wish to study law and medicine. After a young man has completed the requirements of the A. B. course, with the exception of 30 semester hours of work, he may receive his degree by bringing a full year's work from an approved school of law or school of medicine. This is done to enable a young man to enter upon the practice of his professions a year earlier, and also with the hope of encouraging young men to take more than a year or two of college studies before entering a professional school. A similar concession will be made for the benefit of young men desiring to enter a school of engineering.



1 HON. JOHN ARNOLD
Lieutenant-Governor of Ohio

2 HON. CHARLES D. CONOVER
Speaker Ohio House Representatives

3 HON. EDWARD C. TURNER
Attorney-General of Ohio

4 HON. A. V. DONAHEY
Auditor of State

5 HON. JACOB J. WISE
Chairman Senate Finance Committee

6 HON. FRANK H. REIGHARD
Chairman House Finance Committee

7 HON. E. M. FULLINGTON
State Budget Commissioner

Training for business:

The successful business man of to-morrow will be the man with a vision. A college education in the liberal arts—in history, literature, foreign languages, and science, supplemented by studies in commercial law, accounting, and economics, will produce not only a proficient man of business, but a man of great value to himself, his family, and the community. At Ohio University a student while pursuing his liberal arts studies, may prepare for a business career by electing work from the school of commerce.

Electrical and Civil Engineering:

Ohio University does not offer four-year courses in engineering, but has scheduled a number of elective subjects in electricity and civil engineering. The work in electricity is connected with the department of physics, and that of civil engineering with the department of mathematics. A student can meet the requirements of the A. B. course and at the same time during his four years elect enough electrical or civil engineering work to fit himself for practical activity in these departments. Or he may take a two-year course, devoting himself exclusively to either one of these subjects, and then finish his course in a purely technical school, or he can find employment in his specialty.

For those who wish to teach:

"Can a student graduate from the College of Liberal Arts and at the same time meet the new professional requirements for a four-year high school provisional certificate?" He can. While meeting the requirements of the A. B. course, he may elect the thirty hours of professional work. The law makes the following demand:

(A) Practical teaching..... 3 hours
(B) Other professional subjects

At least twelve semester hours distributed among the following subjects, with not less than two semester hours in each subject:

(1) History of Education.
(2) Science of Education, or Principles of Education.
(3) Methods of Teaching, General and Special.
(4) School Organization, including School Management, Class-Room Management, and School Laws.
(5) Psychology, General Psychology, Educational Psychology, Paidology.

The number of semester hours in any of the above courses may be increased, and if the total does not reach thirty, the remaining semester hours may be chosen from the field of Experimental Psychology, Sociology, Ethics, and Philosophy.

How to graduate in three years:

To most of us college life is such a delightful part of life that it seems almost a crime to shorten in. But there are cases when it is necessary to finish the course in three years. If one enters college well prepared and in good health, the four-year course can be reduced to three by taking 18 hours each semester after the first year, and by attending three summer sessions. However, students are not urged to attempt this procedure.

Expenses at Ohio University:

Expenses at Ohio University are unusually low. Young men and women need spend no more in their four years at Ohio University than is required for a year's residence in some of the eastern universities. In the first place tuition, aside from the registration fee of $10.00 each semester, is *free.* This does not mean inferior instruction; it does not mean that the State of Ohio pays the bill. In the second place, living expenses are lower at Athens than in the larger cities, and larger university towns. By practicing economy one can spend a year at Ohio University on $200. If one can afford $300, so much the better. Many, by waiting on table and earning their board, live on $125.

But no one should come to college with the expectation of spending a year in study without one or two hundred dollars in available cash. New students cannot expect to secure paying work at once. The good jobs have been preempted by the older students.

Graduate work:

Ohio University has felt that it would be unwise to attempt to develop a graduate school. Consequently, rather than do graduate work in a half-hearted manner, the trustees and faculty have decided to discontinue graduate work. Ohio University has representation in the Graduate Council of Ohio State University.

Discontinuing graduate work does not mean that Ohio University students are not urged to continue their studies after they have received the baccalaureate degree. In recent years many of our students have made highly creditable

HON. E. J. JONES, LL. D.
Vice-President of the Board of Trustees

records in the Graduate Schools of Harvard, Yale, Columbia, Cornell, Chicago, Michigan, Pennsylvania, Clark, etc. At present graduates, of the College of Arts of Ohio University, who have also pursued gradute work elsewhere, are professors and instructors in the Universities of of Harvard, Cornell, Pennsylvania, Wisconsin, Indiana, Illinois, Minnesota, Iowa, West Virginia, Oklahoma, etc.

Athletics and physical culture:

A well-equipped and roomy gymnasium containing locker, a running track, shower baths, and a swimming pool, and a large athletic field afford facilities for physical culture and outdoor athletics. The gymnasium is in charge of an experienced man who is an M. D. The work in track, baseball, basketball, and football is under the direction of a successful coach. There are seven tennis courts under the control of the Tennis Association. The young man who is fond of athletics has a great opportunity at Ohio University to cultivate and develop the gift that is in him. In the spring of 1915 the baseball team did not lose a single game played with Ohio Conference teams. The basketball and football teams also ranked high.

Prospective students desiring further information concerning the College of Liberal Arts should send to the President's office for a catalog. A letter or card addressed to Edwin W. Chubb, Dean, will receive prompt and full attention in regard to any matters pertaining to the College of Liberal Arts of Ohio University.

THE STATE NORMAL COLLEGE

By
Dean John J. Richeson

The State Normal College of Ohio University has been in existence since 1902, and in that time has exerted a powerful influence for better teaching throughout the entire State of Ohio. More and more its influence is becoming felt in this state, and through its agency and that of the other state normal colleges, all of the children of the state are soon to have the advantage of trained teachers. The State Normal College of Ohio University has several distinct courses: Public School Drawing, Public School Music, Home Economics, Manual Training, Agriculture, the Training of Rural Teachers, Elementary Teachers of the Village and City Schools, High School Teachers, Principals, and Superintendents. In Home Economics and in Public School Drawing three-year courses are offered for supervisors in these branches, and for the training of high school teachers, principals, and superintendents a four-year course is offered. Aside from these three, all of the work is confined to two-year courses.

In the special courses of Agriculture, Home Economics, Drawing, Music, and Manual Training, the subjects are so selected as to prepare the teachers in these branches in such a manner that they may give the most effective service. The courses have been very carefully planned, and adjustments have been made until at present it is felt that these courses are most excellent ones. Each of the departments is under the direction of the most proficient persons that can be secured for the work.

The course in Elementary Training is a two-year course and, as stated before, is designated to meet the needs of teachers who expect to teach in village and city schools. In these courses the students take class work in observation during the first year, thus becoming acquainted with the best method of teaching. During the second year they are required to do actual teaching, thus fitting themselves for excellent service when they become public teachers. It is thought that this plan is the best that can be devised, as the student studies methods of teaching, sees these methods successfully put into practice, and is then required to do actual teaching. If this practice teaching were not carefully supervised the value of it would be lost; but in the Training School specialists are employed in every grade, and these are under the direction of one of the most competent training teachers in America. Even this close supervision would lose its power except for the fact that each student before taken charge of a class is required to submit to the critic teacher the plans for the recitation showing in detail what she expects to do, and how it is to be done. The Training School is no make-believe affair, but is one of the best training schools to be found in the United States. In this Training School every problem that comes to the school teacher is found, because in it are to be found all classes of children. The school is held in a beautiful, well-equipped, and thoroughly modern school building. It is a plant of which all connected with the university are proud, and it is always a pleasure to show educators and those interested in education the work of our Training School.

The Rural Training Department is differen-

REV. A. Y. WILCOX, D. D.
Who delivered the Baccalaureate Address Sunday, June 18, 1916

tiated from the department for the Training of Elementary Teachers in that the methods are methods applied to the rural schools instead of to the graded schools. The practice teaching is done in the Model Rural School, which is located a short distance from the College. In this Model Rural School there are three strong critic teachers—all graduates of the State Normal College—and these under the direction of a man who is thoroughly acquainted with the problems of the rural school. The Model Rural School is one of the best-equipped schools of its kind in the country. In this school, there are three critic teachers, and besides the three rooms in which the school is in actual session, there is a rest-room and another large room for home economics instruction. In another building on the grounds there is a well-equipped manual training department. On the playground is found some playground apparatus, and the school is provided with a good library, and good equipment in general.

The four-year Normal Course is the one in which the College is justified in having great pride. This course is designed to train teachers for high school positions, for principalships, and for superintendencies in counties, districts, villages, or cities. The course is built up on the principle that methods in teaching are of no avail except the student be supplied with subject matter, and that subject matter alone is insufficient for the training of teachers; hence, the State Normal College combines the two, giving a rich preparation in content matter, and a careful study of psychology, education, methods, administration, actual teaching, and the professional side in general. It is thought that this course, as no other course could, gives the student the broad viewpoint that the teacher should have. Subject matter is necessary, but not more so than the feeling of responsibility that permeates the life of every good teacher. It is felt that no one can conscientiously pursue a full course in the State Normal College and miss this point of view.

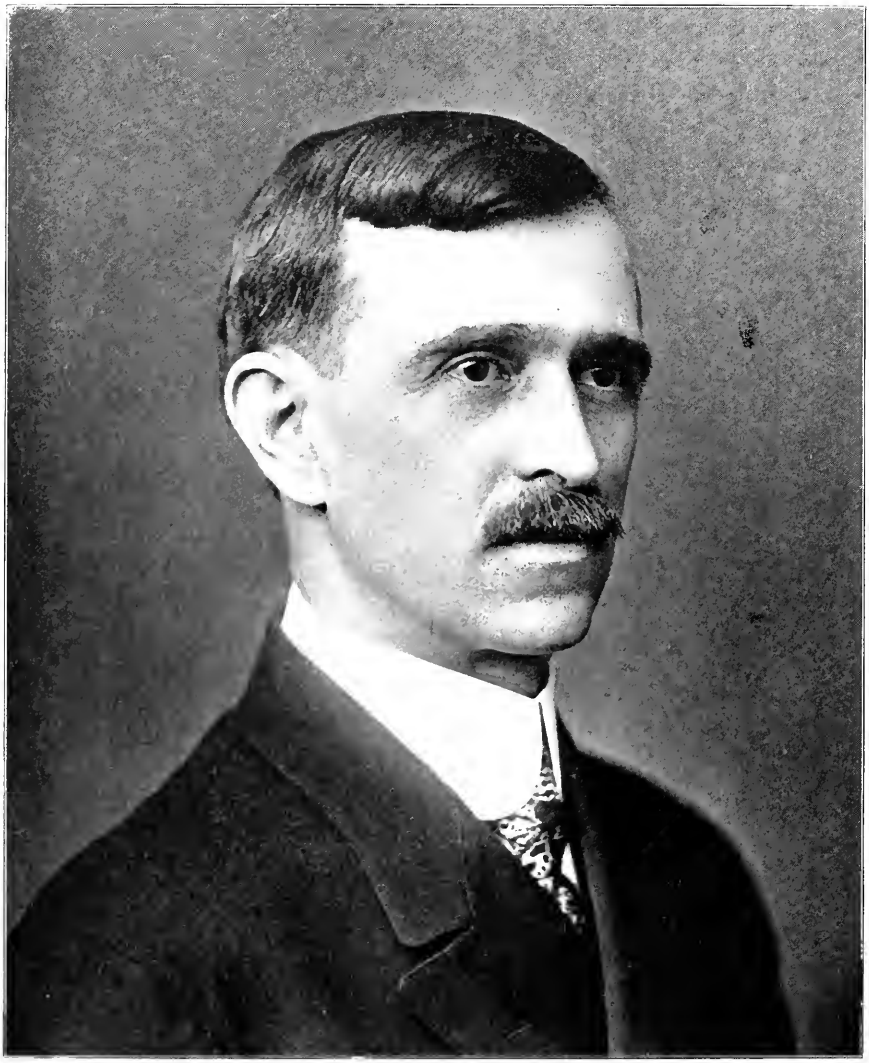
A college should stand for culture—this one does. A college should be practical—this one is. A college should turn out from its courses finished products—this is the aim of the State Normal College.

The State Normal College grants to its graduates from the four-year course the degree of Bachelor of Science in Education. The degree is recognized by the greater institutions of the country at par value, and the students are able to secure their master's degree in these institutions by an additional year's work Three-fourths of the states grant certificates to teach to persons holding this certificate. In our own state graduates of the State Normal College are granted a four-year provisional certificate upon graduation, and this certificate, after twenty-four months of successful experience, is made a life certificate. The certificate granted to graduates of the four-year course is valid for high school work. Elementary certificates are similarly granted to graduates of the two-year courses.

The State Normal College has enjoyed a very rapid growth and at the present time many strong people are enrolling in it. More than ever, the graduates from other colleges, and the juniors in other colleges are realizing that the B. S. in E. degree is the one of which they are in special need if they are going to teach and we find many of these people coming to us to do an additional thirty hours' work to obtain this diploma.

Moreover, the ruling of the State Department that none but college graduates will be permitted to teach in high schools of the first grade in the future, is influencing a great many of the graduates of the two-year and the three-year courses to remain for the completion of the four-year course.

The aim of the State Normal College is to work for better preparation, higher quality of work, helpfulness, and service.



REV. B. D. EVANS, D. D.
Who delivered the Annual Sermon Sunday, June 18, 1916

1804 *1916*

OHIO UNIVERSITY

ATHENS, OHIO

Program of Commencement Week

June eighteenth to twenty-second
Nineteen hundred and sixteen

Program

Sunday, June Eighteenth

10:30 A. M.—Baccalaureate Address — Rev. A. Y. Wilcox
7:30 P. M.—Annual Sermon — Rev. B. D. Evans

Monday, June Nineteenth

3:00-5:00 P. M.—Exhibits of the work of the Art Departments, third floor Ewing Hall and fourth floor Ellis Hall
7:30 P. M.—Annual Oratorical Contest

Tuesday, June Twentieth

8:30 A. M.—Annual Meeting of the Board of Trustees
9:30 A. M.—Senior Class Day Exercises
3:00-6:00 P. M.—Reception by President and Mrs. Ellis
8:00 P. M.—Annual Concert by the College of Music

Wednesday, June Twenty-first

9:00 A. M.—Alumni Chapel Exercises
2:00 P. M.—Alumni Baseball Game
6:30 P. M.—Alumni Dinner

Annual Address by D. H. Thomas, '96
Marietta

Thursday, June Twenty-second

8:30 A. M.—Academic Procession
9:00 A. M.—Graduating Exercises
1:30 P. M.—Adjourned Meeting of the Board of Trustees

HON. D. H. THOMAS, CLASS OF 1896
Who delivered the Annual Address before the Alumni Association, June 21, 1916

SIXTEENTH ANNUAL ORATORICAL CONTEST

MONDAY EVENING, JUNE 19, 1916

Eight O'clock

PROGRAM

Violin solo.....Rachael Higgins

Oration.....The Opportunity of America
Dana T. Burns

Oration.....America's Internal Defence
E. R. Wood

Oration.....Are We a Prosperous People
Frank A. Le Page

Oration.....Pacifism vs Militarism
W. E. McVey

Oration.....The Average Man
Hodge M. Eagleson

Vocal solo..... Alta Cherrington

The first prize of $50 was won by Hodge M. Eagleson, Athenian; the second of $30 by W. E. McVey, Crestomathean; the third of $20 by Dana T. Burns, Crestomathean.

The $100 given in prizes was donated by Mr. J. D. Brown, an Athens banker, who for years has donated this sum for the annual Oratorical Contest between the literary societies.

The judges were C. A. Radcliffe, Esq., Lancaster; Ohio; Rev. A. B. Riker, Parkersburg, W. Va.; Clem V. Wright, Esq., Logan, Ohio.

BACCALAUREATE SERVICE

JUNE 18, 1916

10:30 A. M.

Anthem—"There is a City, Great and Strong"
.....*Schnecker*
Double Quartet

Scripture Reading.....President Alston Ellis

Prayer.....Dean E. W. Chubb

Alto Solo—"Callest Thou Thus, O Master
.....*Mietzke*
Miss Helen Falloon

Baccalaureate Address—"Education and Character".....Rev. A. Y. Wilcox

Vocal Trio—"Praise Ye"..... *Verdi*
Miss Vashti Flesher, Messrs, Luiz de L. Vianna and Cameron Gullette

Benediction

ANNUAL SERMON

7:30 P. M.

Anthem—"Tarry With Me" .....*Smith-Baldwin*
Double Quartet

Scripture Reading.. .....Dean J. J. Richeson

Prayer..... .....Dr. William Hoover

Baritone Solo—"Eye Hath Not Seen".....*Lynes*
J. Clyde Ziegler

Annual Sermon—"The Evidence of Christian Discipleship".....Rev. B. D. Evans

Alto Solo—"The Golden Threshold".....*Loehr*
Mrs. Clara D. Thompson

Violin Obligato by J. N. Hizey

Benediction

HON. R. E. HAMBLIN, Toledo, Ohio
Oldest Member, in Point of Service, of the Board of Trustees

COMMENCEMENT CONCERT

TUESDAY EVENING, JUNE 20, 1916

Eight O'clock

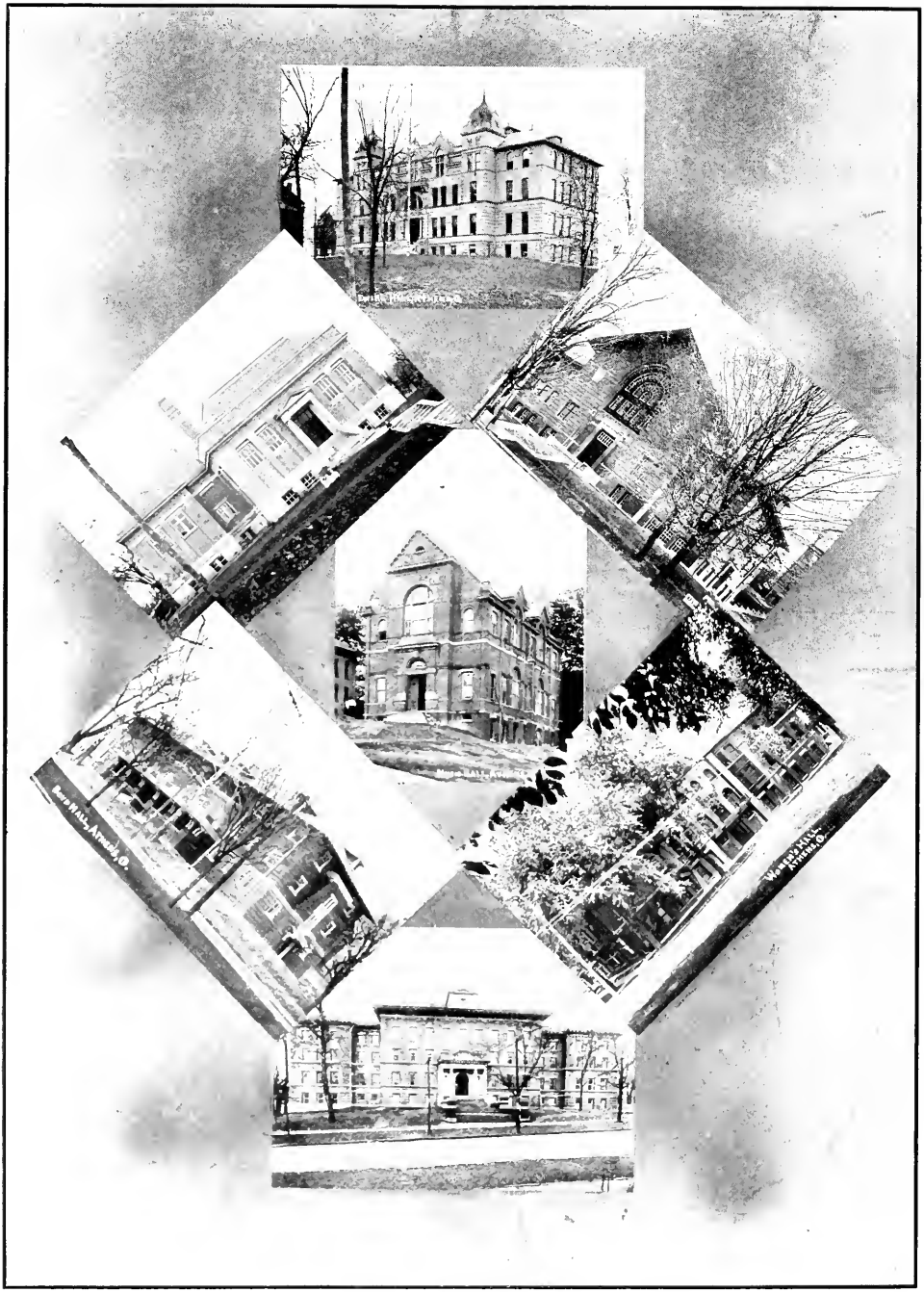
PROGRAM

Piano Quartette—March .....*Hollaender*
Della Black, Iras Olds, Mrs. Merwin Juanita Holmes

Song—Thy True Heart .....*Vogrich*
John Goddard

Violin—Barcarolle e Pizzicati .....*Delibes*
Florence Perfect

Song—The Dragon Fly .....*Buzzi-Peccia*
Adair Kesling



Carnegie Library
Boyd Hall

Ewing Hall
Music Hall
Ellis Hall

Gymnasium
Women's Hall

Ewing Hall

Building for the Departments of Agriculture and Household Arts

Front View of Ellis Hall

Song—The Golden Threshold ..... *Lochr*
Elda Paullin

Piano—La Morena ..... *Chaminade*
Ruth Hammond

Song—Sognai ..... *Schira*
Helen Correll

Song—The Shadow of the Cross ..... *Barri*
Cameron Gullette

Violin—Alla Zingaresca .... *Agnes Tschetschulin*
Margaret Merwin

Song—Villanella ..... *Dell Acqua*
Louise Cable

Ladies' Quartette—
Robin Adair ..*arr. by Buck*
The Sparrows Twitter. *Otto*
Misses Helen McKay, Elizabeth Garber
Edna Bowers and Mrs. C. D. Thompson

Song—Nymphs and Fauns ..... Bemberg
Helen Pickett

Violin—Concerto No. 9..... *De Beriot*
Adagio, Allegro e maestose
Rachael Higgins

Song—The Lorelei .... *Liszt*
Mrs. B. M. Covert

Song—
Mattinata ..... *Leoncavallo*
Love is Meant to Make us Glad, *German*
Lucille Coombs

Piano—Concerto ..... *Mendelssohn*
Andante e Presto
First Piano—Mae Stratton
Second Piano—Elsie Zehring
and College Orchestra

CLASS DAY EXERCISES

TUESDAY, JUNE 20, 1916

Class Prophecy..... Hazel Gettles
Class Poem ..... C. C. Liggett
Class Song ..... Class of 1916
Presentation of Class Memorial ...F. D. Moore
Acceptance of Class Memorial Prof. F. Treudley
Presentation of Class Keys to Junior Class ..
..... Russell P. Herrold
Acceptance of Class Keys...Mark Hendrickson
Valedictorian's Address ..... Theron W. Ward
Address ..... A. A. Atkinson, Class Professor
Class Will..... Frances McAuslan
Conclusion ..... A. C. Kerr

Rear View of Ellis Hall

COMMENCEMENT

PROGRAM

JUNE 22, 9 A. M.

The Orchestra

Invocation

Soprano Solo "Villanelle" ....*Dell Acqua*
Miss Vashti Flesher

Oration ....The Greatest Adventure
Clarence Carr Liggett

Oration..... .....The Common Joys
Julia Agnes Fitzgerald

Oration..... .....A Modern Moses
Merrill Finley Cooley

Oration.....The Fulfilment of a Nation's Duty
William Estus McVey

Tenor Solo, "Cielo e Mar". ....from *Gioconda*
Mr. Luiz De Lima Vianna

Conferring of Degrees and Presentation of Diplomas

Benediction

BACCALAUREATE ADDRESS

"Education and Character"

By
REV. ABBOTT Y. WILCOX

Let it be said, we can scarcely conceive a more delightful occasion than the commencement season upon which we are now entering. There are radiant forecasts and interesting retrospects in days like these. When graduating from institutions of learning, the future seems laden with success and prosperity; while on the campus, in the company of friends, at the alumni dinner and reunion, living over once more the varsity days is a most interesting experience. Tennyson wrote, as many feel, when describing his return to Cambridge University, where he and Henry Hallam were bosom friends:

I passed beside the reverend walls
In which of old I wore the gown;
I roamed at random thro' the town,
And saw the tumult of the halls;

West Wing

And heard once more in college fanes
The storm their high-built organs make,
And thunder-music, rolling, shake
The prophets blazon'd on the panes;

And caught once more the distant shout,
The measured pulse of racing oars
Among the willows; paced the shores,
And many a bridge, and all about.

The same gray flats again, and felt
The same, but not the same; and last,
Up that long walk of limes I past
To see the rooms in which he dwelt.

Remembering how, at this season of the year, through the length and breadth of the land, men and women will gather within the halls of Alma Mater, remembering how they will return to this institution which mothered them so well, you will feel that this is an occasion of unusual interest and significance.

Naturally, at such an hour as this, our thought relates to some phase of the question of education. Indeed education is an appropriate theme for innumerable utterances elsewhere; it is a fitting subject for consideration here. And because education has so much to do with success in material ways, and because it is a powerful factor in religion, we may profitably consider its relation to character building.

We are fairly forced, at such a time as this, to think of the broad extent of the educational movement, and to note some of its bearings on modern life.

Tens of thousands of young men and young women, at this season of the year, are going from our higher institutions of learning, and hundreds of thousands are passing from the lower schools, to mingle their characters, their fortunes, and their destinies, without further delay, in the fierce struggle for existence. There are some 18,000,000 pupils in the American public schools, some 2,000,000 in the private and the technical schools, and more than 200,000 in the colleges and the universities.

Education is not to be had for the asking. It takes nineteen years to go from the first day in the kindergarten up to and through the post-graduate institution. While if the pupil is schooled away from home, it will cost the parents, at the least calculation, $5000.00. Henry Van Dyke

East Wing

Manasseh Cutler Hall

Boyd Hall

said, "It costs a hundred times as much to raise a boy with as without an education." The salaries paid the teachers in the public schools are more than $175,000,000.00 a year, or a sum considerably in excess of a third of the value of the country's annual importations from the entire continent of Europe, five or six years ago. On the Pacific Coast, the superb buildings of Leland Stanford University were erected at the cost of some ten or twelve millions of dollars. A high school building in New York City was erected some years since at a cost of $7,000,000.-00. So you see that James A. Garfield's idea of a college as a pine table with himself at one end, and Mark Hopkins at the other, is rather jaded now. To supply our schools, and colleges, and universities, and postgraduate institutions with instruction costs $300,000,000.00 annually. While the housing and furnishings of some of our institutions total so high in value as to baffle the imagination, and to defy accurate estimates.

And what other movement calls forth such interest and enthusiasm. Men of every race, social position, and religious belief rejoice that the work is so widely extended, and that so much is being done.

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Prof. Huxley gave a very remarkable definition of education when he said, "Education is the instruction of the intellect in the laws of nature, in which term 'nature' is included not merely things and their forces, but men and their ways, and the fashioning of the intellect and the will in an earnest loving desire to move in harmony with those laws." Is education measuring up to the lofty standard set for it by the illustrious scientist? Is education, or is it not, nourishing and enriching the roots of character?

Let it be borne clearly in mind that knowledge is not wisdom. The ancient Greeks thought it was, yet must have seen how much knowledge a man could with a very little wisdom.

Likewise should it be remembered that knowledge is not sufficient. Because civilization is more than discovering the wonderful secrets of nature, and mastering natures laws, because it's something more than engines, and tunnels, and dynamos, and railways, and steamships, and skyscrapers, it is not enough to discipline the intellect to calculate the distance between the heavenly spheres, or to drive the tunnel through a towering mountain range, or to discover "the genesis of the tails of various parasites that inhabited the paleozoic flea." Knowledge may do nothing more than sharpen the wits and whet the understanding for greater rascality and larger deviltry.

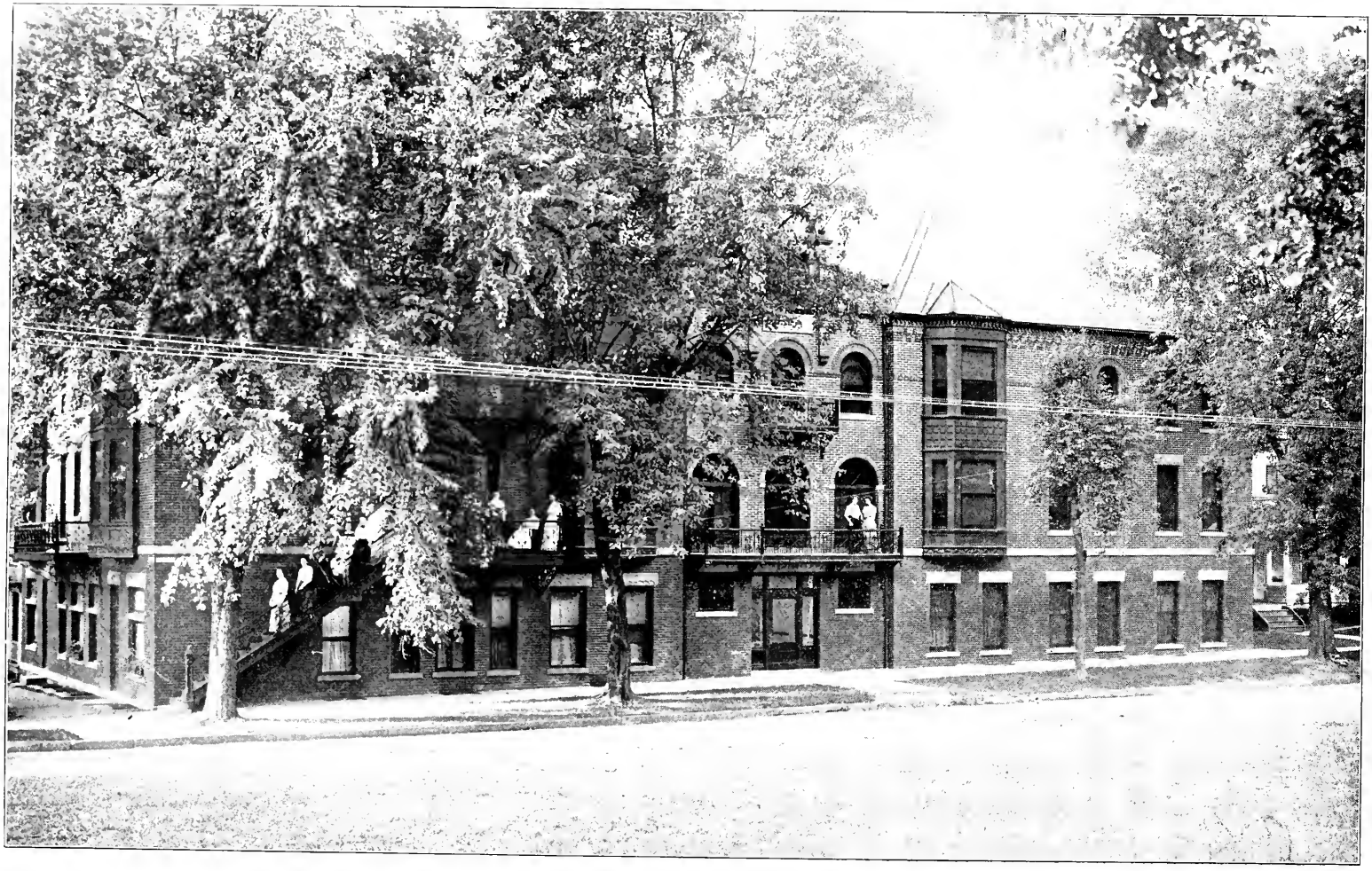
Let it be known that wisdom, and wisdom only is sufficient. Now the ancient Hebrews had a great deal to say about wisdom. And always something finer was meant than is contained in the largest meanings in the word knowledge. "Great men are not always wise, neither do the aged understand judgment." said Job. "The fear of the Lord is the beginning of wisdom, and a good understanding have they that do His commandments," said David. "Happy is he that findeth wisdom, and that getteth understanding," said Solomon. Now these illustrious Israelites knew a thing or two of importance in every educational movement. And we are confident that the men and women today are right who contend that education should yield a finer fruit than knowledge, who contend that education should adorn our youth with the sturdy and beautiful graces of character.

But wisdom is not easy to obtain. Such was the meaning of Tennyson when he wrote:

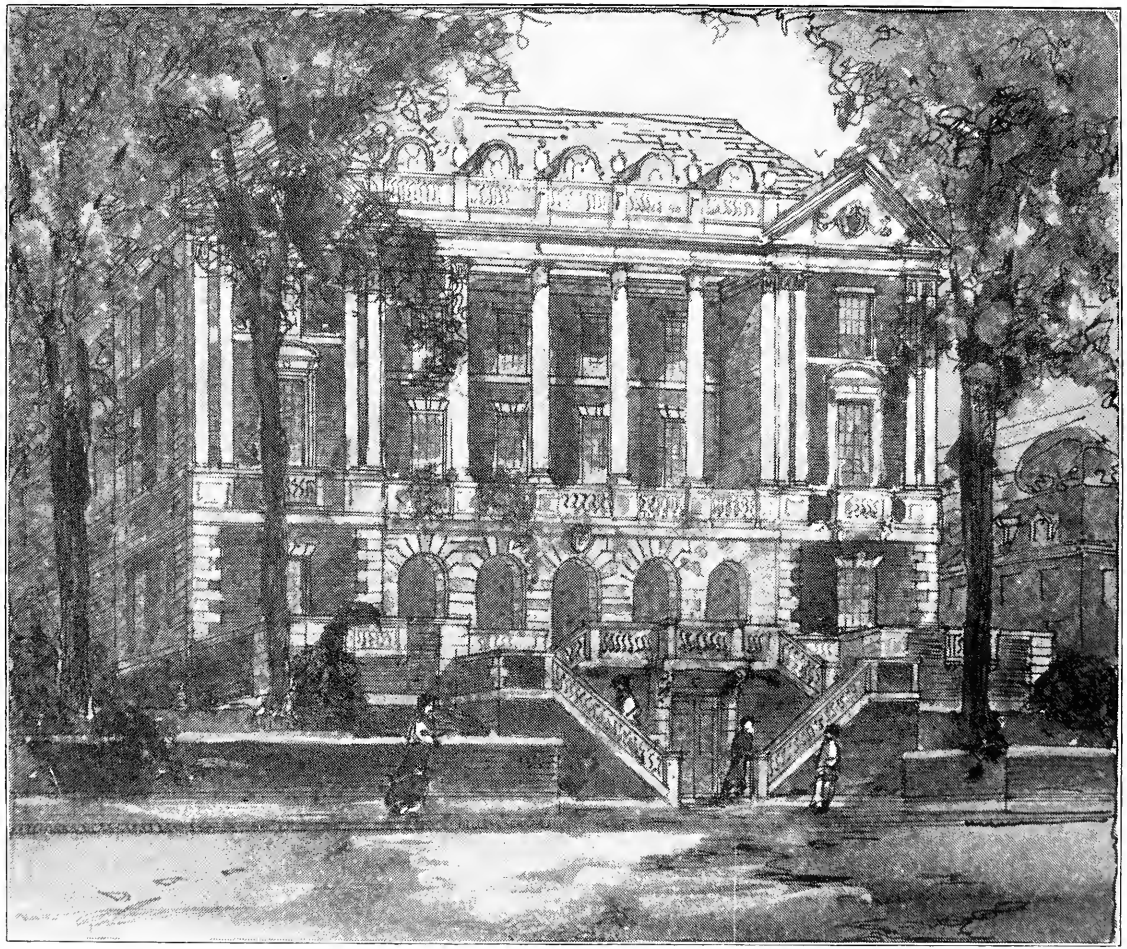
> Knowledge comes, but wisdom lingers,
> As I linger on the shore.
> And the individual withers,
> And the world is more and more.

It is more difficult to lay the foundation of character than to impart proficiency in conjugating verbs, or assembling plants, or 565 classifying fossils. It is more difficult to found and maintain the Christian college than the institution for graduating specialists in practical affairs. However difficult it may be to keep the pupils abreast of the class in the secular studies, it is more difficult to lodge ideals of strength and moral beauty in the soul. And because their labors were within the realm of morals and religion, we understand how hard was the work of that sagacious Scotchman, that profound philosopher Dr. McCosh, of Princeton, that peerless teacher, President Mark Hopkins, of Williams and the world-famed Dr. Arnold, of Rugby. The labors of these men, coined out of their very life's blood, expressed the educational process at its best, and were indispensable to the universal welfare.

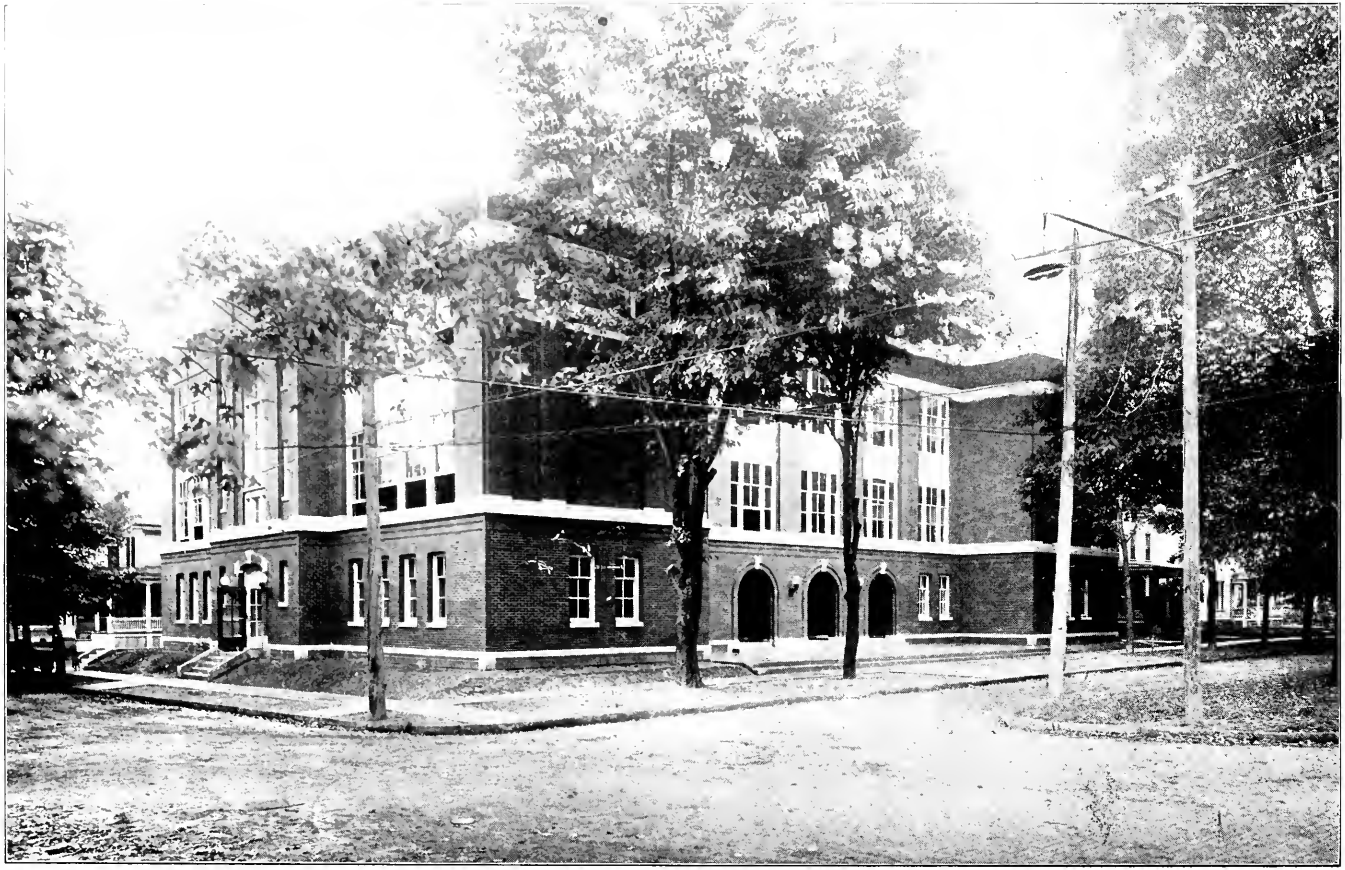
You ask, after all were the old Hebrews right? Ought wisdom to be the flower and fruit of knowledge? Ought a school, or a college, or a university, or even a postgraduate institution to send forth a man or a woman with the purpose to live rightly in the sight of God, and to serve humanity? While the philosophies, the human-



Howard Hall



Lindley Hall



Graded Training School, State Normal College, Ohio University
(Side and Front View)

ities, the classics, and the sciences—and these days the sciences especially—are being lodged in the mind, ought spiritual truths to be lodged in the soul? Ought the pupils in the public schools to be led to have a greater love for the truth, a larger hatred for a lie and for all impurity, and a compelling reverence for the spiritual? While studying farming, or forestry, or chemistry at Michigan, or Cornell, or Syracuse, ought pains to be taken to make the men broader minded, larger hearted, more sympathetic, more helpful farmers, and foresters and chemists?

You ask what the deeper significance of the numerous and costly groups of buildings, the vast array of teachers, the far larger army of students, and the collossal annual expenditure. What are they principally for? We reply, if we heed the lesson of history, we will fear the consequences of graduating a generation of men and women with no other qualification than intellect sharpened and strengthened to push relentlessly into the ruthless competitions of this modern age. We believe the purpose to make this a cleaner, stronger, purer, happier world should prompt the founding of every institution of learning. Brain lies so close to heart. Thought links in so intimately with feeling, willing and desire, that education is always frought with serious moral and spiritual consequences. Professor Agassiz held that a physical fact is as sacred as a moral principle. Not because it would gain for man a larger fortune, but because it carried tremendous possibilities within its bosom. He held that a physical fact is part of the truth of God. And in the presence of this noble conviction, Professor Agassiz lived and did his work. And no other man ever walked more reverently along the byways of the physical universe than this pathfinder in science, who could honestly say, "I have no time to make money," though his knowledge of many of natures secrets would easily have brought him a fortune.

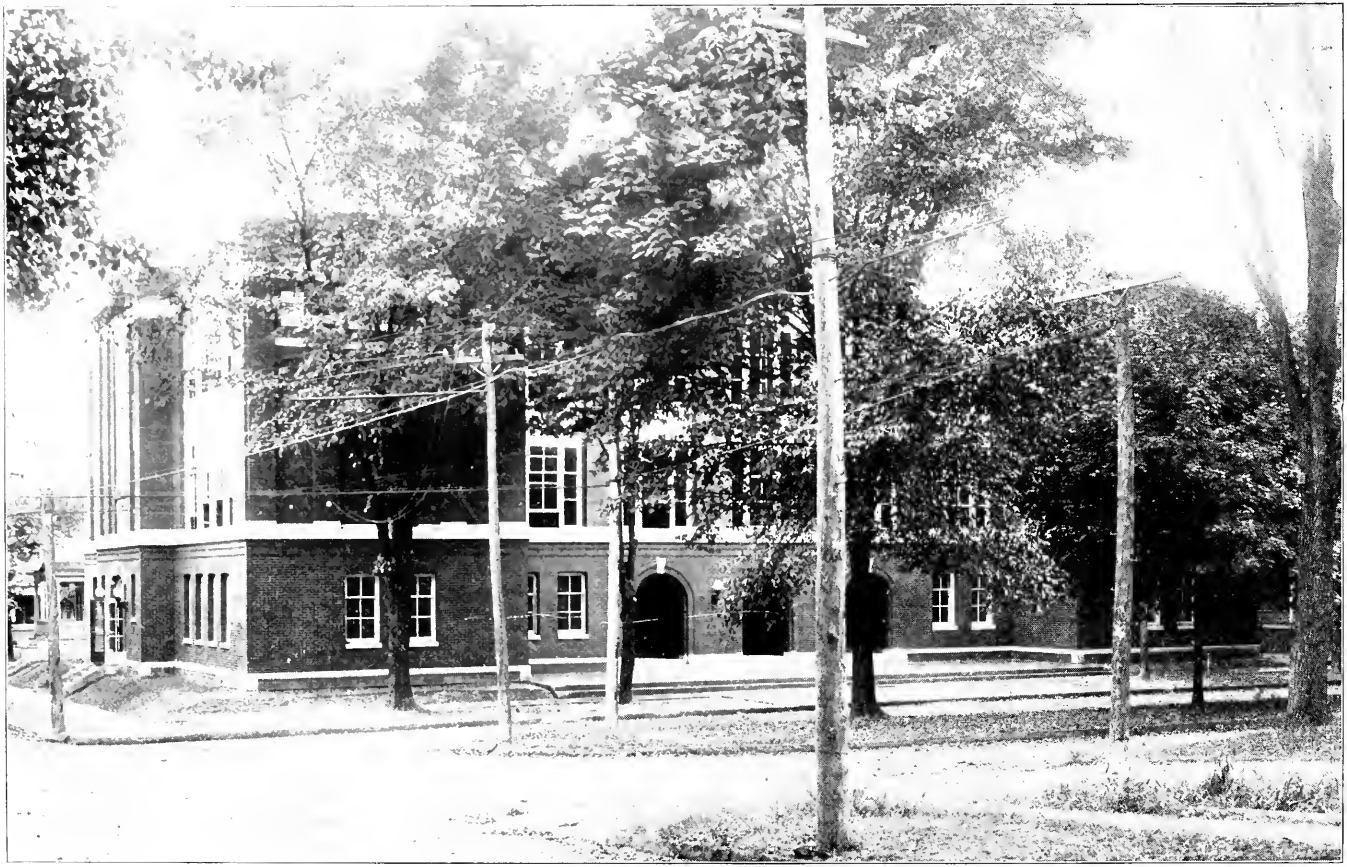
In many of the primary schools, the little ones are taught to say a prayer, to memorize portions of Scripture, and to form certain rudimentary conceptions of God. Now if that is unfortunate, we fail to see how. The little lives are being shielded from terrific assaults in future years. And in our higher institutions, where innumerable influences are being responded to, where countless impulses and opinions are being formed, how vital that our youth be under the guidance of those who, in the words of the poet,

> With wearied fingers, draw out the lines of life.
> From living knowledge hid.

We do not ask that the doctrines be taught; Protestant, Jewish, Greek Catholic, or Roman Catholic, but only that, on broad and fundamental grounds, the religious nature be built up and strengthened.

We rejoice to believe that, in Ohio University, worship and religion are given their rightful place. We are glad to know that the reality of the Supernatural is not denied, and that the Bible is neither ruled out of account nor held up to contempt and scorn. Culture in spiritual things is deemed essential. And with your menerable President cherishing sane opinions on these profound realities, and proving his faith by his works; with so many of the instructors and the professors possessing a vital piety, and engaging resolutely in the labors of the church; with the two Christian Associations ministering in broad and helpful ways to hundreds of the students; and with many individual agencies within these walls making for righteousness, we are confident that whereever go the graduates of old Ohio, the welfare of the communities will be uplifted, the lives of multitudes will be enriched and strengthened: Count it all joy, members of the class of 1916, that during these four beautiful years, you have been under these gracious influences, and that, with the power received here, you are to go forth to make the world better.

And so, amid the glories of this commencement season, we make our own the prayer of the Palmist David, that "our sons may be as young trees growing up into strength, and that our daughters may be as corner stones fitly carved to adorn a palace." And we earnestly desire that, in all our institutions of learning, there may be lodged in the mind the conviction that "Out of the heart are the issues of life," that "righteousness exalteth a nation," and that "The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding."



Graded Training School, State Normal College, Ohio University
(Front View)

Science Hall

ANNUAL SERMON

The Supreme Evidence of Christianity

By

Rev. Burt David Evans

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34-35.

From the earliest records of Revelation unto the present time, in all His efforts to make Himself known to the human race, the living God hath not left Himself without a witness. Neither hath He left that witness without some satisfactory evidence of the authenticity of his mission.

This is a provision made necessary by the characteristic qualities of the human mind. The human intellect is so constituted that it necessarily demands some valid evidence of the presence and the power of the living God. In the ordinary acceptation of the term this evidence has been in the nature of a miracle, that is, some work or sign beyond the unaided power of man to perform.

In the Egyptian court Moses was the spokesman of Jehovah. As such his mission was confirmed by the wonder working rod and the numerous signs which could be performed only by the might and the power of the living God.

These miracles were for the avowed purpose of validating or confirming the demands of the Hebrew prophet.

In a survey of this evidence the most careless observers cannot fail to note that it has been manifest in the various phases of human life. In the physical, the intellectual and the spiritual realms we find the most convincing evidence of the presence of God. Not one department of life has been ignored or overlooked in the testimony of Jehovah.

In the childhood of the race material signs and wonders were most appropriate and effective. Miracles in the physical world, such as the plagues of Egypt, the feeding the new nation and signs of a similar nature were calculated to inspire the Hebrew mind with faith and reverence.

Then as mankind passed out of the kindergarten stage of development to a broader and more comprehensive conception of Jehovah, material signs were superseded by such evidence as would appeal to man's intellect. This form of evidence is indicated by the language of the Psalmist, "The heavens declare the glory of God and the firmament showeth His handiwork."

But highest of all and most exalted is man's spiritual nature. To this crown of his being there must also be given an evidence that will satisfy and convince. This requirement is met by the declaration of my text, "By this shall men know that you are my disciples, that ye have love one for another."

It required ages of development before mankind was fitted for this highest type of evidence and the fact of its requirement is a splendid tribute to the dignity of human nature.

The declaration of the text implies that signs and wonders have been superseded by this supreme evidence of Christianity which is found in the love the children of God have for each other.

It is an assertion that the proof of Christianity is not a matter of physical miracles but is to be found in the devotion of the heart. A miracle in the physical realm is an event like changing water into wine, opening blind eyes, unstopping deaf ears, the incarnation or resurrection or ascension of Christ. There are not a few individuals who cannot see in the proof of Christianity anything other than the acceptance of these physical miracles and who therefore pin their acceptance or rejection of Christ to the credibility of such events. All these may be, and doubtless are, credible and authentic facts. But are they not subordinate to the far greater and more convincing proof of Christianity? This, at least, is the emphatic utterance of the Savior, love is the proof. The issue, therefore, is not whether Christ fed the four thousand with the loaves and fishes; the issue is whether He bestowed upon mankind the riches of Divine love that have transformed each true Christian into a great lover of his fellowmen.

The issue is not primarily the virgin birth, but the birth of the divine nature in the human heart.

The issue is not the resurrection of Christ as a fact but the issue is the resurrection of man's life from the death of selfishness into the life of love.

It is not a question of the credibility of physical happenings; it is a question of moral and spiritual transformations.

Hence the declaration of the Master, "By this shall all men know that you are my disciples, that ye have love one to another."

In the introduction to this statement Jesus said "A new commandment I give unto you."

The expression "A new commandment" is worthy of note. In one sense this commandment was new, in another sense it was not new. The fact of love is as old as the human race. It is a characteristic quality of human nature. One of its earliest formulated expression is given us in the Hebrew literature. We find it recorded in the old book of Leviticus and yet Jesus called it a new commandment.

This expression "A new commandment," however, is warranted by its deeper ethical and moral and spiritual content. It is new in that it has a deeper and more soul gripping meaning than could be given in the earlier stages of Divine revelation.

The phraseology of Jesus Christ was very forcible. He uttered word, as Emerson has said, "as hard as cannon balls." As these expressions fell from His lips His hearers said "Never man spake like this man." Different individuals may utter the same words, but the meaning derived from them when spoken by one person is altogether deeper and richer than when we hear them from the lips of another. Somehow they take on new meaning, they are new, and the truth they express comes to us with the forcibleness of revelation. This new significance is determined by the moral and spiritual richness of the personality of the speaker. Consequently, when Jesus uttered these words they were surcharged with meaning. He packed them with life, they thrilled and throbbed with the pulsations of the Divine. Each sentence was like a jeweled cup filled to the brim with the best of the wine for life's feast. The words of Christ live, if you should cut them they would bleed. Hence the forcibleness and the appropriateness of the utterance, "A new commandment."

"That ye love one another." Jesus made love the supreme good of life. "Interesting, indeed," says one" are the various formulas in which men have cast their philosophies of life." Arthur Schopenhauer said, "It is the Will to Live." Frederick Neitzsche said, "It is the Will to Power." William James said, "It is the Will to Believe." And there is great truth in each formula.

"But as the sun drinks up the morning dew," Jesus said, "Life is the Will to Love."

"In his Huxley lecture," continues the speaker, "Henri Bergson asked, "What are we? What are we doing here? Whence do we come and whither do we go?" These are great questions demanding great answers, but Christianity is not found wanting. "What are we? We are the sons of God. What are we doing here? We ought to be Christian lovers. Whence do we come? From the heart of Christian love. And whither do we go? To the heart of infinite love." This is a splendid expression of the attitude of the Christ Jesus regarded love as the one supreme value.

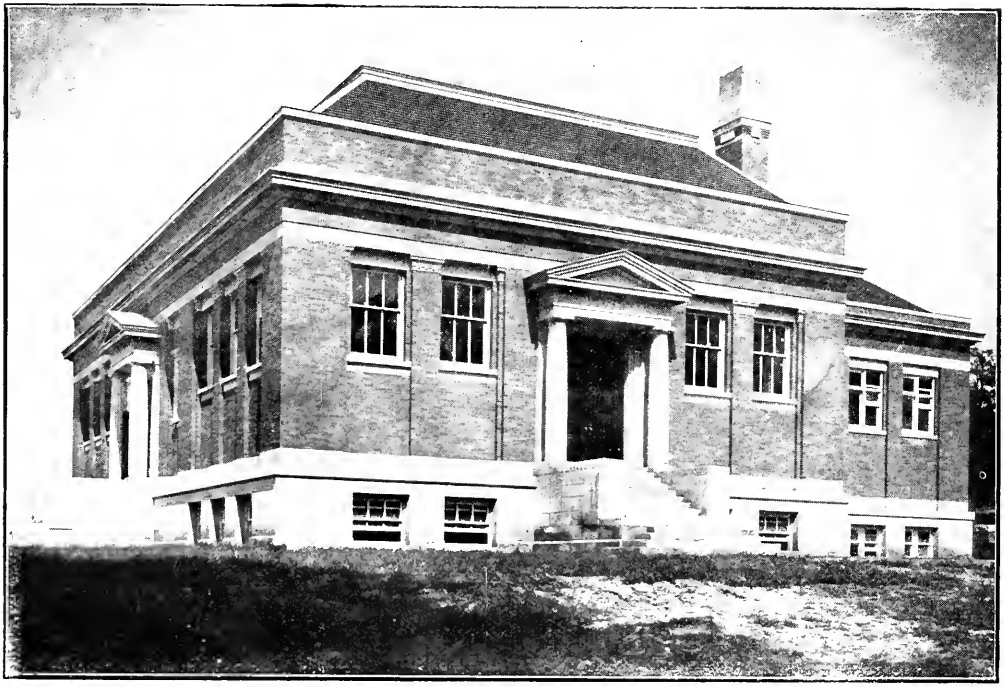
The master has given us a view of life and of love that is altogether new. New to the age that crucified Him and new to this age that would crucify Him afresh. But to Him love did not degenerate into mere ignoble enthusiasm. It was not confounded with the simple spirit of humanitarianism nor was it expressed as the noble passion that chained the martyr to the stake.

On the contrary Jesus gave love as a new commandment in that it is intensely practical. It finds its sphere not in ruling but in serving. It is most resplendent not in the robes of royalty but in the garb of servant. Jesus gave this commandment new meaning in order that we might come to realize that our Christian discipleship may be a supreme tragedy. He has taught His followers that to die for His cause may be easier than to live and love. That to proclaim Him in heathen cities may be less difficult than to enthrone Him in business and professional life.

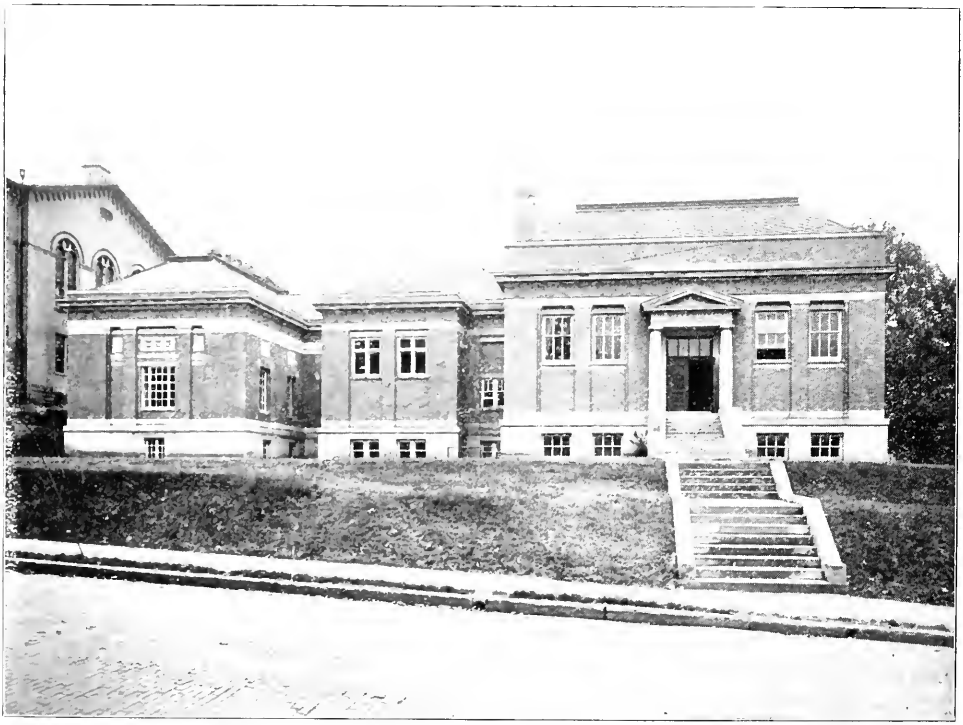
Not yet have we become familiar with this new commandment. There are darkened regions of human energy and activity into which this spirit of love has never entered. There are relationship of men essentially heathen, from which this new commandment is barred as an unwelcome intruder.

"A new commandment?" Yes, new to the age of the Gallilean and new to this age of bloody war and brutal prosperity.

Some one has told of an incident that occurred in the city of Brooklyn. "Last summer ten peddlers were arrested and fined two dollars each for peddling without licenses. Unable to pay their fines they were driven away to prison. Just then a race began in which the angels must have been eager to join. A six-year-old girl, panting with the heat, raced through the streets after that patrol wagon. One of the peddlers was her grandfather. She said to the magistrate: "I have no father or mother. I have no one but my grandfather and I'm afraid he will die of the heat in that cell. I have a lot of money of my own that you can have." Then the child pro-



East View, Carnegie Library



The Carnegie Library, Showing Recent Addition

duced a toy bank and poured out a shower of small coins—$1.04 in all.

Now, in the language of the market place and of the stock exchange that was not a great deal of money. But after all it was a marvellous expression of that which money cannot buy neither can it express. It was the wealth of love which is more valuable than the riches of earth.

Yes, that is a new commandment. It was new once to the home and the family circle but now it hath been enthroned within the sacred precincts of the home life. But as yet it if new and strange to the ever multiplying and ever increasing bonds of human society.

But note the standard of requirement in this new commandment. "That ye love one another as I have loved you." "As I have loved you." The ideals of Jesus are the most exalted ideals known to the human mind. They constantly call man from the low valleys of selfishness to the summits of sacrificial service.

At the beginning of His ministry the Master gave the positive expression of the Golden Rule, "As ye would that men should do to you, do ye also to them likewise." But after three years of self abnegating service Jesus realized the inadequacy of the Golden Rule and supplanted it with the new commandment of love unstinted and unmeasured.

The human experience of the Divine Man of Judea served to convince Him that mankind must have a more exalted ideal that could possibly be expressed or realized by the most exacting demands of the Golden Rule. Hence, the commandment that is more inclusive in its scope and more efficient in its power. In the social relations of mankind Jesus recognized three distinct classes. The first class is made up of those individuals whose social life is the lowest. These persons have a higher regard for their own welfare than for the welfare of others. The Brotherhood of Mankind has no significance for them. The social life of this class centers in the individual. For him all things exist to minister to his own selfish ambitions and purposes.

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Hence, we are brought face to face with those souls who seek to love others as Christ loved them. The standards of the first class of the dim and brutal past, the standards of the second class are the average and normal ideals of human society, and the standards of the third class are those which lead mankind into the light and life of God.

The man of today who only can pass beyond the ordinary is he who would love others first and self last, or whose interest in his own welfare would be secondary to his interest in his fellowmen. That man thrills us as we ponder the possibility of human nature and the grandeur of the law of love and sacrifice. The boy at the age when he is most attracted by the heroic is moved by the simple narrative of Livingstone in Africa, of John Howard of prison fame and of Florence Nightingale on the field of battle. Those men are the soul pathfinders, they push out into the untrodden and unknown regions of soul life. They constantly call us toward the ideal and keep us with our faces toward the stars. The men of the other classes are constantly looking downward or, at best, straight out from their own level. That means degeneration or stagnation. But those who seek to embody the law of love as expressed in the new commandment are the world's saviors. God pity the young man or the young woman who would go out from this splendid institution with ideals lower than that of the new commandment. "You must recognize that new and higher ethical ideals are permeating human society." The very logic of events, the very trend of human society is toward the ideals of the Man of Galilee. The law of tooth and claw is gone forever and the Golden Rule is recognized as insufficient. Human society recognizes its inadequacy and its poverty. What mother would care for her babe and what patriot would die for his country if we should do only as we are done by? Justice is good but mere justice is not sufficient. It can never save the world. If we seek to do that we must have and we must practice the new commandment, the law that would have us love as Jesus loved.

Would not this solve the problems of human life, problems which hitherto have been untouched and unsolved by the law of the jungle and the Golden Rule? The glorious heritage of human freedom has been achieved by the men who loved the fathers and founders of the faith, the missionaries and the martyrs all obeyed Christ's higher law and loved others as Christ loved the twelve.

Their life has been expressed by the hymn of Matheson:

"O, Love that will not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That in thine ocean depths its flow,
My richer, fuller be."

A Portion of the Interior of the Carnegie Library

"O, Cross that liftest up my head,
I dare not ask to fly from thee.
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

By this, not by performing miracles, even though one should raise the dead or open the eyes of the blind; by this, not by the ability to reason correctly and to formulate great systems of theology, but by the observance of this new law of love shall all men know that ye are my disciples.

Love passes at full value. It alone can reveal the glory of God. The performance of a miracle would indicate nothing more than mere power, but love would express the moral quality of a God whose name is love. Nothing less than love will do, the nature of God demands it and the heart of man cannot be satisfied without it. We talk of the sins of the world and they are more in number than the sands of the seashore, but heaven has but one sin and that is not to love. Love and love alone will convince humankind that we are disciples of the Divine Christ. Jesus gave us no theology, He fashioned no creed, He organized no Church. He just gave us this new commandment of love to others as He loved us. Out of that spirit of love has come the great hymns of Christendom, the worship and the adoration of the civilized world and the devotion of heroic souls.

Many of you recall the story of "Shocky" in one of Edward Eggleston's books. Shocky was a little neglected lad in the frontier settlements of Indiana. He had no home, his father and mother were dead, and no one seemed to care for the unfortunate boy. The new schoolmaster, however, took an interest in him and won his way to Shocky's heart. He befriended the homeless boy and gave him the only care he ever had. One winter day as it was growing late the master dismissed his school and watched the children as they started home through the falling snow. Then he sat down to read. For a long time he sat there in the quiet of the

the slowly darkening room. Then he raised his eyes and to his surprise saw Shocky sitting in one of the seats looking intently into the face of the master whom he had learned to love. In surprise the teacher asked the little lad why he was there, why he had not gone with the other children. Then the little fellow made reply: "O, Master, when I am with you it seems as if God had not forgotten us."

What a splendid tribute. Just to make the world realize that God has not forgotten His children Our Master has given us this new commandment in order that we may bring mankind the abiding sense of the presence and the power of God the Father.

We can say with Tennyson:

"Follow you the Star that lights a desert pathway, yours or mine,
Forward, till you see the highest Human Nature is divine."
"Follow Light, and do the Right—for man can half control his doom—
Till you find the deathless Angel seated in the vacant tomb."
"Forward, let the stormy moment fly and mingle with the past.
I that loathed have come to love him. Love will conquer at the last."

OUR DEBT TO CIVILIZATION

(Alumni Address)
By
DAVID H. THOMAS

Governor Capper, of Kansas, recently observed: "The average Kansan gets up in the morning in a house made in Michigan, at the sound of an alarm-clock made in Illinois; puts on his Missouri overalls; washes his hands with Cincinnati soap in a Pennsylvania basin; sits down to a Grand Rapids table; eats Battle Creek breakfast-food, and Chicago bacon cooked on a Michigan range; puts New York harness on a span of Missouri mules and hitches them to a South Bend wagon, or starts up his Illinois tractor with a Moline plow attached. After the day's work he rides downtown in a Detroit automobile; buys a box of St. Louis candy for his wife, and spins back home, where he listens to music 'canned' in Camden, N. J."

This is an illustration of the complexity of modern civilized society. No person any longer lives unto himself. We are dependent one upon another not only for the comforts but for the very necessaries of life, and this applies alike to individuals, communities and nations. Kansas gets all that has been enumerated and more from the outside, but if she is paying her debt she is giving back something of value in return. She, on her part, is producing the grain that goes into the breakfast-food at Battle Creek and supplies the bread for New York and New Jersey; she is producing the pork that makes the Chicago bacon to feed the factory men of Grand Rapids and South Bend; she is producing the gasoline that operates the tractors of Illinois and the automobiles of Detroit; and, what is of no less value, she is producing the high standard of citizenship and sobriety that Cincinnati and St. Louis might emulate to the credit of themselves and the satisfaction of their neighbors.

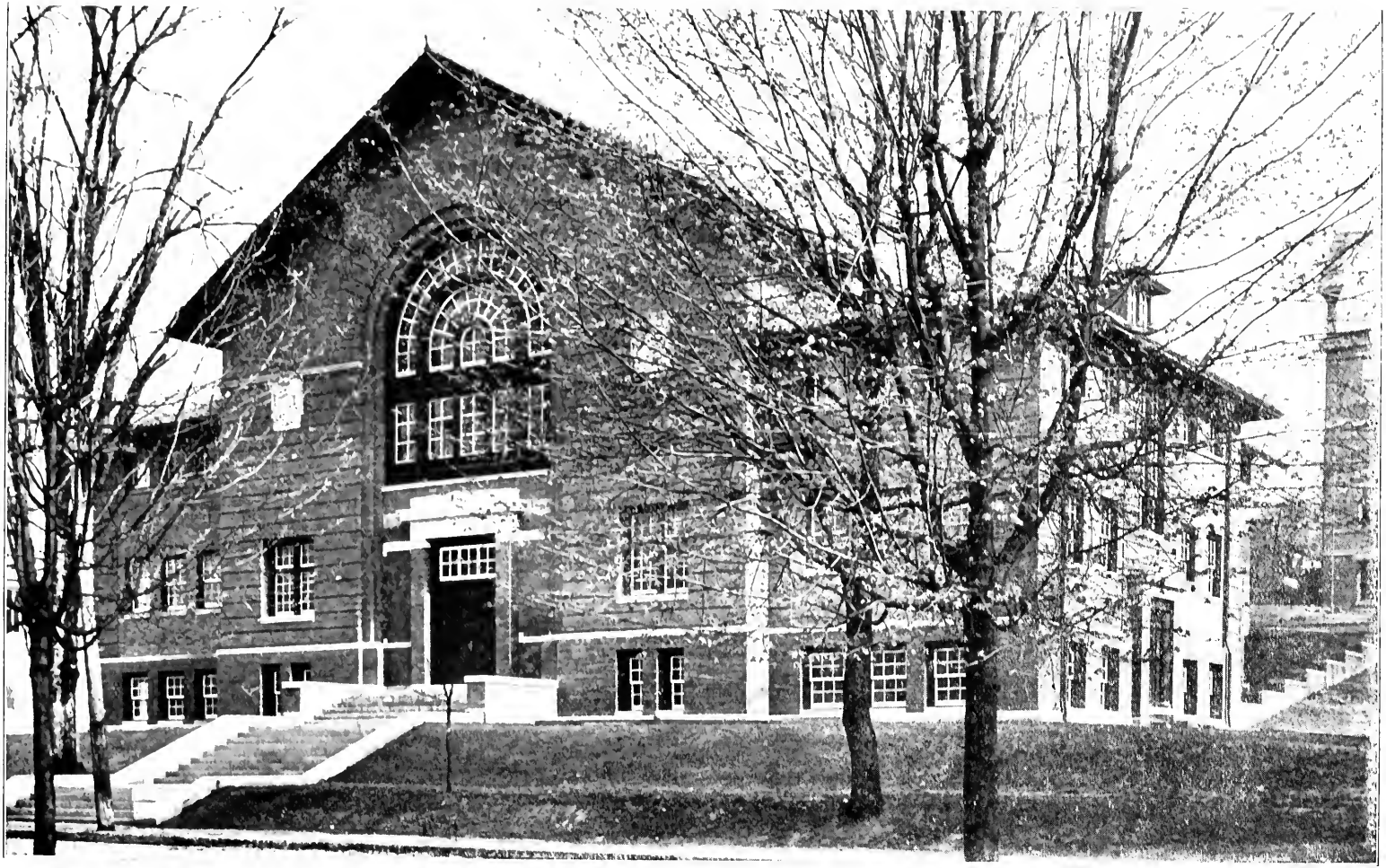
Under the present organization of society, each individual must look beyond himself for assistance, and if he fails to give forth benefits, in some form or other, in a measure corresponding to his receipts, he fails to pay the debt he owes, and becomes a burden rather than a support to the people as a whole.

What I have said, however, has reference to society now, when we incur obligations and have an opportunity to pay them in kind. You furnish me plows and automobiles and musical instruments and I will supply you in return with bread and meat and oil. On the other hand, many of the choicest blessings we enjoy today are an inheritance from other times, and those who labored and wrought many splendid things that we might enter into the fruits of their labors have passed beyond the possibility of direct recompense. We cannot pay to them the debt we owe.

I want to refer to only a few of the really great blessings that have been handed down to this civilization and placed it under the highest possible obligations to the past. Following the wake of the revival of learning there was developed in the great minds of that day a love of the beautiful which produced paintings and sculpture that have stood pre-eminent to the present time. To look upon the original of these objects of splendor is a treat accessible to many and to have copies of them for our homes and public buildings is a blessing accessible to all. These works are a priceless inheritance to this civilization and to the extent that they are valuable we are indebted to the civilization that produced them.

Again, in the field of literature, who will undertake to compute the debt we owe to the great writers whose work, in many instances, was done centuries ago, but the results of which remains to delight and elevate the people of all time?

We enjoy the blessings of government without giving sufficient consideration to appreciate fully



Gymnasium

its advantages. Our daily lives are lived without thought of the overpowering hand of the state, which is laid so lightly upon us that it scarcely attracts our attention. We forget that it was not always thus; that our liberties have been won through generations of toil and suffering and sacrifice. Not in the very remote past was government so burdensome that it fell, like the cocoanut of the tropical forest, with such weight as to fairly crush out the life of those endeavoring to gather the fruit thereof.

Take, further, the ordinary comforts of life. What tremendous advantages we have gained during the past century. Many of the conveniences which are looked upon as little things, or which are so common that we scarcely give them a thought, are in fact so important that we need only to reflect upon our condition without them to realize what a very great blessing they are. I was recently told of a conversation that a friend had with an intelligent and observing woman who had reached almost a hundred years of age. He said to her: "You have lived to see brought into use many of the improvements that are so useful today. Of all the improvements of your long life, what one do you consider of greatest advantage to mankind?" She answered: "When I think of the distress we had in my childhood in keeping the fire burning, and the trouble of getting a new fire when we let it go out, I am convinced that the greatest blessing that has come to mankind during my lifetime is the discovery of the Lucifer match." An article so commonplace that we do not consider there ever was a time when it was not in use. In the matter of travel, one wishes to go to New York or Chicago. He takes the train at the nearby station; when meal time comes he sits at the table and eats his dinner in comfort; when bed time comes he retires as he would in his own home and travels while he sleeps. This is an accommodation and luxury now in reach of the average citizen which until the recent past was not accessible to the most exalted prince. Surely there has never been a time when so many people may live in comfort and have so many things to add to the joy of living as today.

But why count our blessings? It is simply to show the tremendous debt we owe on account of these blessings and to point out a method of paying this debt. Many of the benefactors of our civilization are still with us but by far the greater number of the people who have worked and produced the things we deem of greatest value are dead and gone and we cannot pay them for their services. How, then, are we to pay the debt we owe? It is by this generation doing something really worth while that will result in blessing and helping the generations to come. Great things have been done for us but much remains yet to be done if we would elevate mankind to even a reasonable standard attainable.

While civilization has developed in a remarkable manner in its advance in art, literature, the ability of self government and, more recently in the miracles of science and invention, and thereby placed this generation under great obligations to the past, there is one respect in which it has failed to advance. The blight and curse of the ages has been permitted to grip with cruel hand a splendid civilization without any effective effort having been made to loose this grip. I refer to the blighting curse of war.

To eradicate this evil is a debt the present generation owes to the world. It is a debt that must be paid, and by the self-interest of all the people, if by no higher motive, I believe it will be paid. In wiping out for all time this deadly, destructive curse, by this generation, will pay the obligation we owe to the future and balance our account for all the benefits we have received from the past.

When the smoke of the present conflict is cleared away and the nations contemplate the price that has been paid, the death and destruction that has been wrought by war, it is incredible that there is insufficient humanity in the world to prevent its recurring.

I know there are those who, while possibly admitting that war is an evil, insist that it is necessary and there is no way of avoiding it. The time was when the individual or his near relatives was left to redress his real or fancied wrongs by meting out the penalty to the wrongdoer; when the chief of the tribe went forth with his fighting men to destroy the surrounding tribes; when the distinction of the feudal lord was his ability to inflict death and destruction upon his neighbors. I have a suspicion that during the slaughter of human beings and destruction of property then inflicted, there were some very good citizens saying: "This is all wrong but it is necessary and there is no way of avoiding it." But as a higher state of humanity and a saner feeling of self-interest developed, these smaller bodies became federated into the larger and the nation was formed in which the protective rule of law prevailed as against the

Music Hall

former destructive rule of battle So now, when the war is closed, and the loss occasioned by it realized, surely the force of self-interest alone will be a sufficient incentive for establishing a method of settling difficulties between nations by law and not by force.

One of the great obstacles to world peace has been the view of international law upon the question of national sovereignty. It is deemed to be the right of a nation, when it has received a real or fancied wrong, to determine what its attitude shall be towards the nation committing the wrong. It is none of the business of the rest of the world to what extent it shall consider itself injured or how severe shall be the penalty exacted for the injury. In other words, each nation is left independent to sit in judgment upon the treatment it receives from other nations and to determine the action it shall take in case it considers the treatment offensive. This view is wrong. It leaves nations to demand what they want rather than that to which they are entitled and is a fruitful source of trouble.

When an individual assaults his neighbor it is not an offense against the person immediately injured, but against the State, and it alone steps in to punish the wrongdoer. Thus the people are protected by law and that this protection may be effective the State demands that the law shall not be violated with impunity. The same should be true among nations. When one is injured, for the protection of all it should be deemed the concern of all, and a tribunal of the federated governments of the world should have sole power to determine the extent of the injury and impose the penalty for the wrong done. International rights will then be founded upon justice and not upon the arbitrary will of individual nations.

The time is now ripening for the enactment of a code of international law, supported by a Court of the Nations with power to enforce its decrees, that will establish world peace as between nations. Careful estimates show that there was more wealth destroyed during the European War up to the beginning of this year than had been created by the countries involved in the previous hundred years. Then, when we

consider that the loss of property is not to be compared with the loss of life and the universal distress of the people, the condition is indeed appalling. As this devastation ends and the world returns to normal thinking and has had time to reckon the full cost it will be ready for permanent peace. To achieve this is the one big thing this generation may do to distinguish it for all ages; to achieve this is the debt we owe to civilization.

1916 CLASS POEM

Magna Vita

CLARENCE CARR LIGGETT

I will not beg of God, nor bow to man;
I fear no thing in life or after life;
I laugh at Hatred, have no need of clan;
My soul is free, however goes the strife.

But I can kneel to help my fellowmen,
Crushed in the mire by kings and circumstance,
And rise in anger to take up the pen
And sword to right their man-begot mischance.

I will not hope nor ask for recompense;
With singing heart I'll watch the setting sun,
Not heaven but earth my influence;
My crown shall be the work that I have done.

HOW CAN THE SECONDARY SCHOOLS BE IMPROVED?

Suggestions Offered by President Judson, University of Chicago; President Powell, Hobart College; President Heaps, Milton University, and President Ellis, Ohio University

How often would a college president like to offer really valuable advice to the heads of secondary schools? How often also would headmasters of private schools and academies like to offer advice to college presidents?

As the result of an inquiry sent to some of the leading college and university presidents throughout the country as to how secondary schools might be improved we print from the answers received the opinions of four college presidents: Harry Pratt Judson, president of the University of Chicago; Lyman P. Powell, president of Hobart College, Geneva, N. Y.; William James Heaps, president of Milton University, Baltimore, Md., and Alston Ellis, president of Ohio University, Athens, Ohio.

Discussion of educational problems by those in authority whose words will prove of value to parents and all educators who are actively interested in the progress of education will be welcomed in the columns of the School Page of The Sunday *Sun*.

President Heaps of Milton University writes:

"You ask me to express my views on what is wrong with the preparation of boys for college in our preparatory and high schools.

"The first fault, I think, is that courses are too broad and there is too much latitude given the student in the selection of his course at a time when the average boy is not competent to make a wise choice. A mastery of the English language, especially elementary English and disciplinary studies such as Greek and Latin, with algebra and geometry, with one elementary science, should constitute the course, and though such a course is difficult and at times discouraging I believe it will fit the boy better than the present unreasonable elective system, which at best but fills the mind untrained with a lot of facts it cannot correlate.

"The preparatory course has been lengthened to four years from the three years of twenty years or less ago, and in the lengthening of it and adding new studies I do not believe any improvement has been made or the boy any better prepared than he was in the former days.

"Since three or more years must be spent after the college course in special training for life's work, I am strongly impressed that both the preparatory and collegiate courses should be shortened a year and made only three years each in length, and that those studies of a college grade should be omitted from the preparatory curriculum, and furthermore those studies of a university grade should be omitted from the college course. In a word, concentration and discipline rather than breadth and culture are the crying needs of our preparatory schools. This statement, of course, has reference to those schools that fit exclusively for an advanced college course."

President Harry Pratt Judson of the University of Chicago writes:

"It seems to me that secondary schools might be benefited:

"1. If the subjects of instruction were fewer;

"2. If the time devoted to a given subject were longer in order that a more thorough grasp of that subject might be attained;

"3. If there were less attention to social activities, athletics and the like. Secondary schools ought not to be servile copies of what colleges are supposed to be. Simplicity of life and ear-

Rural Training School

nestness of purpose ought to characterize the secondary schools."

President Lyman P. Powell of Hobart College writes:

"In answering your inquiry as to what is wrong with secondary schools and how they may prepare boys and girls more thoroughly for college education, I should like to say that my words must be in the nature of constructive rather than destructive criticism.

"The ideal in secondary education has risen so rapidly during the last ten years that one can criticise without faulting. Of course we now know that if boys and girls are to be more thoroughly prepared for a college education there should be better trained teachers in our secondary schools, better work in the lower grades, more supervision, general and personal, in the choice of courses and ruthless discrimination in respect to the elimination of students who should not go to college at all. The time is past when every boy and girl should be advised to go to college.

"As to fraternities and sororities in secondary and high schools, they are a direct hurt and should be exterminated everywhere. This does not seem to me to be an open question. The outside distractions, societies, moving picture shows and other details in the life of high school and secondary school children must be kept within strict limitation if we are going to get boys and girls able to do the work of colleges and universities."

President Alston Ellis of Ohio University writes in part:

"You ask an expression of my views on the question, 'What is wrong with secondary schools and how may they prepare boys and girls more thoroughly for a college education?'

"There is nothing seriously wrong with the secondary schools of this country. Report is that the high schools of the United States enrolled over 84,000 more pupils in 1914 than in 1913.

"Evidences are abundant that the people, who bear the expense of their support, are now disposed to patronize the high schools more liberally than ever before. One reason for this is that the high school of today, in its educational work, responds to the wishes of the people more than it did a score of years ago. Time was, and not far in the past, when the high school course was prepared more to meet the entrance requirements of the colleges than to serve the educational wants of the people. The needs of the many were lost sight of in the effort to fit the few for the stereotyped college course.

"Pressure from without, too strong to be ignored, caused a differentiation of courses in the high school. Then came new subjects of instruction, with the inevitable offering of elective work. When some people wanted something of supposed interest to them taught in the high school they at once brought pressure upon teachers and school officers to secure that end. A policy of elimination and revision of studies that was wise at the beginning has been carried to an extreme in these latter days, and it is becoming questionable whether or not the present high school work is of as high practical and cultural value as it was before the tide of innovation swept in.

"The present high school courses are too pretentious. Quality of work is sacrificed to quantity. Where electives are offered—and they are offered on too liberal a scale—selection is many times made unwisely, with the result that the pupil goes through a patch quilt course of study that has no rational beginning or ending. Such a course really prepares for nothing definitely.

"Those in charge of the high schools are wise in recognizing that the work of such schools is not primarily to prepare young people for college. They have gone too far, however, in many instances, in crowding the course of study with subjects of some educational value perhaps, but not of prime importance. If the doubtful new supplants the serviceable old—the old that wise experience has justified—the issue is mental weakness rather than strength.

"While high school graduates of today go from the schoolroom with a little knowledge of more subjects than did their predecessors under the one course no elective system, there is reason to believe that something of intellectual power has been lost to them in the change. It is doubtful also whether the offering of any considerable number of electives in the high school courses is in the interest of a desirable scholarship.

"There is an increasing number of high school pupils and college students who are looking for 'snaps' and gravitate as quickly to the easy subjects and to the classes taught by easy mark instructors as a duck takes to water.

"In my career as a public school man I had indirect supervision of the work of some high schools of recognized high grade, that is, high

grade in their day. The best work was done by the pupils who took the same four-year course of study in which were named fewer branches of study with no electives. Students completing such a course knew something when it was finished and were well prepared to enter college or the business world, as they might elect.

"I would not favor such a high school course now. It was one extreme and we are fast approaching the other. The high school, one of the people's colleges, has not for its sole function or even its most important one the 'preparation of boys and girls more thoroughly for a college education.' The college is the Mohammed that must go to the mountain. If there is any lack of proper adjustment between the work of the secondary schools and that of the college, and undoubtedly there is such, the colleges must change their entrance requirements to meet conditions which have come into high school organization and which are not wholly within the control of teachers and school officers.

"The same public sentiment that has brought changes into the work of the high schools is bringing college people to see that the old time college curriculum is fast becoming a thing of the past. In the work of making the college course more flexible, and thus bringing it into more intimate relationship with that of the high school, the State universities have taken the lead. The folly of having a State supported system of education with disjointed parts was recognized by school and college men some years ago. In Ohio not more than a score of years ago a leading topic of discussion at educational meetings was 'How best to articulate the work of the high school with that of the college.' The public school men left the field of discussion and went back to their schools and constituents with fixed purposes so to order the makeup of the high school course as to meet the demands of the people, the ones upon whom the burden of financial support of the schools rested. Then the college men changed the wording of the topic so that in their gatherings they could consider 'How best to articulate the work of the college with that of the high school.' Then came desirable results. There are few institutions of higher learning which now refuse to give full entrance credit to any high school work that has covered a four-year period and has rounded out at least fifteen units of secondary credit.

"The high school and the college are now working together more harmoniously and also with better results than ever before. This desirable condition of affairs has been brought about, in some cases, by legislation that has required the State supported institutions of higher learning to accept without conditions the work of such first grade secondary schools as maintained four-year courses of study. Such legislation exists Ohio today. As a result any graduate from a first grade high school that has recognition, as such, by the State Department of Education can enter the freshman class of any State supported college or normal school without conditions. It has been found sound in theory and easy to practice to bridge the chasm that once separate the high school and the college.

"In conclusion, a sentence or two may serve to summarize my views on the question you ask. There is nothing radically wrong with our high schools. They are just about what the people want them to be. The people have more to do with putting metes and bounds to the work of these schools than do college professors or even the high school instructors themselves. The high school course from being too one sided has become too many sided, thus leading to superficial scholarship. The high school, by attempting to do so much, is doing too little. The high school course needs the pruning knife used by a skillful hand. Depth counts as much as length in educational effort. Fewer studies and these better taught and more intensively studied by the pupils suggested conditions that will develop mental power, power wisely to take the initiative in matters affecting one's personal welfare or the interests of society, church and state."—*The Sun*, New York City.

THE A. B. COURSE OF TODAY

By
EDWIN W. CHUBB

Even to a college professor a college catalog presents much of mystery This is especially the case with reference to the present requirements for graduation. Thirty years ago it was not difficult to understand the requirements. There was a prescribed list of studies for each of the four years of the course. Occasionally electives were allowed in the senior year. As a rule, all the men who graduated in the classical course had taken the same studies. Nowadays no two have had the same course.

At Ohio University we have the "Group Sys-

Gateway Presented by Class of 1912

tem." This is easy to understand—to those who understand it.

I have thought it might be interesting to present several records of students who graduated in 1916 with the degree of A. B. These different records will show how diverse may be the courses pursued by students working with different ends in view. To prospective and present students, the records may be of assistance in showing the flexibility of our system to the needs of the serious student.

EXHIBIT "A"

Here is the record of a girl who evidently had two objects in view. She wished to gain a liberal education and at the same time to meet the requirements of the State Department of Education for a state provisional certificate to teach. When she graduated in June, 1916, she had 127 semester hours to her credit, tho but 120 are required. As one glances over her list of subjects, one has the feeling that this student chose wisely and well. There is a judicious selection of science, language, the social sciences, and education. She graduated *cum laude*. In the five "Exhibits" here presented, the studies are listed in the order in which they were taken.

Rhetoric
Tennyson
German
European History
Economics
Freshman Latin
Livy
American Poetry
German
Physiology
Zoology
Economics
German
European History
Horace
Physiology
Zoology
Experimental Psychology
Shakspere
Survey of English Literature
German
Bible
Public Speaking
Sophomore Latin
Freshman English
Philosophy of History
College Algebra
Plane Trigonometry
Chemistry
English History
Greek History
Experimental Psychology
Survey of English Literature
German
Sophomore Latin
Byron, Keats, and Shelley
Chaucer
Bible
Sociology
School Law
School Management
English Romanticism
Secondary Didactics
Geology
F. H. Drawing
History of Philosophy
American Prose
Teaching (Pl. Geometry)
Philosophy
Geology
Science of Education
Browning
F. H. Drawing
History of Education
Observation and Teaching

EXHIBIT "B"

This is the course of a young man who graduated *cum laude*, having 127 hours to his credit. He aimed to include 30 professional hours in the educational subjects. He is at present pursuing graduate study in one of the universities of the East. Exhibit A includes two years of College Latin. Exhibit B has no College Latin. This, perhaps, is the principal difference.

Advanced Grammar and Methods
Byron, Keats, and Shelley
European History
United States History
College Algebra
Plane and Spherical Trigonometry
History of English Literature
Chaucer
Freshman Physics
Chemistry
Economics
Survey of English Literature
Freshman Physics
Chemistry
College Botany
Public Speaking
Voice

Bible
German
German III
German IV
European History
Psychology
German Drama
Shakspere
Civic Biology
English Composition
Ancient Civilization
English Composition
Tennyson and Browning
Abnormal Psychology
Expert Mental Psychology
German Drama
Medieval Civilization
Advanced Civics
Sociology
Science of Education
High School Methods in English
Paidology
Tests and Measurements in Education
City, District, and Village Supervision
Geology
School Administration
Logic
American Poetry
Paidometry
Tests and Measurements
School Administration
Elizabethan Drama
Teaching

EXHIBIT "C"

This young man graduated *cum laude* having 126 hours to his credit. He had in mind combining a general cultural course with special work in the School of Commerce. Upon graduation he went to New York City, and within a few days secured a position in one of the biggest banks in the world. Two things helped: he had a college education in cultural subjects and he had a special education in business.

English Composition
Accounting I
German
German
Accounting II
Voice
English Composition
Advanced German
Economics
English Poetry
Chemistry
Shakspere
Accounting III
German
European History
Government of England
Voice
Elizabethan Drama
Chemistry
Tennyson and Browning
German
Freshman Latin
Modern Drama
Voice
Freshman Physics
Public Speaking
Advanced American Government
Survey of English Literature
English Fiction
Mrs. Browning
Chaucer
Survey of English Literature
Advanced Economics
American History
Money and Bank
Sociology
American Prose
Paidology
Ancient History of Education
Advanced Composition
Paidology
Psychology
Debate
Negotiable Contracts
Principles of Education
Methods in High School English
Teaching
Abnormal Psychology
English Essay
Contemporary Literature
Paidometry
Greek Drama

EXHIBIT "D"

This is the record of a young man who specialized in mathematics and science. He received high grades and graduated *cum laude*. He now has a fellowship in one of the western state universities, where he is instructing in mathematics and pursuing graduate work at the same time. In looking over his course, one has the feeling, at least I have, that a little more history, philosophy, and literature should have been included.

Junior Physics

Campus Fountain, Senior Class, 1915

Chemistry
English Composition
German
Spherical Trigonometry
Chemistry
German
Practical Astronomy
English Composition
Physics
Qualitative Analysis
German
Sophomore Physics
French
Analytical Geometry
Economics
European History
Ad. Physics
Thermo Dynamics
Sophomore Physics
Qualitative Analysis
German
European History
Calculus
French
Quantitative Analysis
Chemistry
Logic
German
Equations
Analytical Mechanics
Physiology (Sophomore)
Chemistry
Sanitation
Dif. Equations
Least Squares
Sophomore Physiology
Analytical Mechanics
German
Quantitative Analysis

EXHIBIT "E"

This young man graduated with 128 hours. One can see at once that chemistry was his "major" interest. He is now enjoying a fellowship in one of our large universities and instructing in chemistry.

Methods in Arithmetic
College Algebra
Chemistry I
Chemistry II
English Composition
Plane and Spherical Trigonometry
Chemistry III
English Composition
Zoology
Bible
Tennyson and Browning
Economics
Theoretical Qualitative Analysis
Qualitative Analysis
Accounting I
German
European History
Plane and Solid Analytical Geometry
Qualitative Analysis
Chemical Calculations
Accounting II
German
Differential and Integral Calculus
Sociology
Quantitative Analysis
Organic Chemistry
Public Speaking
Physics
Sophomore Physiology
French
Sophomore Physics
Organic Chemistry
Quantitative Analysis
Sophomore Physiology
French
Industrial Chemistry
Teaching Chemistry
Physical Chemistry
Physical Chemistry
Physical Chemistry
American Prose
Debate
Accounting III
Journalistic German
Organic Preparations (Chemistry)
Industrial Chemistry
Physical Chemistry
Accounting IV
Abnormal Psychology

In this connection it will be interesting to compare the courses which these five have taken with the required course of thirty years ago. From the annual catalog for 1885-1886 I have taken this course of study required for the degree of A. B.

FRESHMAN YEAR

1885-1886

Fall Term

Cicero de Senec. et de Am.
Herodotus
Solid Geometry

Alumni Gateway, 1915

Winter Term

Livy
Xenophon's Memorabilia
Algebra completed

Spring Term

Odes of Horace
Plato's Apology and Crito
Plane Trigonometry and Surveying

SOPHOMORE YEAR

Fall Term

Epistles of Horace
The Birds or Clouds of Aristophanes
Spherical Trigonometry
Physiology

Winter Term

Germania and Agricola
Greek Tragedy
Analytical Geometry
Rhetoric

Spring Term

Juvenal
Demosthenes
Calculus
Botany

JUNIOR YEAR

Fall Term

Mechanics
Physics
English Literature
German-Grammar and Reader

Winter Term

Chemistry, begun
Physics, continued
Political, Economy
German-Reading and Composition

Spring Term

Chemistry, continued
Physics, continued
Political Economy
German-Reading and Conversation
English Literature

SENIOR YEAR

Fall Term

Logic, Psychology
Chemistry, continued
English Literature

Winter Term

Ethics, Psychology
Laboratory Practice
Astronomy

Spring Term

History of Philosophy
Constitution of the United States
History of Civilization
Geology

The classical course of thirty years ago presents a formidable appearance. In fact, so formidable was the appearance that very few were attracted to it—at least in Ohio University. For those who preferred a less classical diet, there were the philosophical and the pedagogical courses. The catalog of 1885-86 records but one graduate receiving the degree of A. B.

Here is an interesting fact: a student of today can select every study listed in the course of thirty years ago. But the still more interesting fact is that he is not obliged to do so.

I believe that the modern way is better than the old. Our present system has its defects, but the defects of the present are fewer and less weighty than those of the ancient regime. The point is this: a comparison of the courses taken by the graduates of 1916 with the one course of 1886 does not lead to the conclusion that there is a great difference in the quality of robustness and difficulty. To me the old fashioned course of 1886 would not be so difficult as that of Exhibit D. The young man of Exhibit D *enjoyed* his course or he would have selected another. It would be folly to require the young woman of Exhibit A to choose the course marked Exhibit D and just as foolish to require the young man of Exhibit D to take Exhibit A course.

It is also interesting to note that good students do not select easy subjects. They select subjects according to their interests. Nor are they afraid to do more than the amount required for graduation. Four of the five here named had an excess of credit hours.

FARM INTEREST PARAMOUNT

An Interesting Discussion of an Interesting Subject

PRESIDENT ALSTON ELLIS

In 1780, not more than one in twenty-five of the people of the United States lived in the cities. Now, half the people of this country live there. What a change in little more than a hundred years!

This trend of population from the country to the city bodes no good to what is best in social

SUN DIAL

Ohio University Campus
Marking the Site of the First Building at Ohio University, the First College Building of the "Old Northwest"

and governmental life. The cities are the storm-centers to which gravitate the idle, the discontented, and those of criminal tendencies. Lawlessness is almost unknown in the country; it is an everyday fact in most cities. Farmers may combine in lawful way to advance the selling price of things they produce, but they do not go on a strike and tie up farm operations for months at a time to the undoing of themselves and their neighbors.

The city has its lure for the one who thinks he sees there the easy-going life, the companionship of kindred spirits, and the employment that promises work that is light with pay that is heavy.

The best blood of the cities traces its way back to the rural communities. Its last, in its virile quality, a generation perhaps, and then deterioration sets in. It is fatal to the well-being of the country to have its best human life drawn from it to add to the congested population of the large cities.

I believe thinking people, generally, agree that country life is more wholesome, both physically and morally, than city life. Many who now live in cities and follow a business or professional life there, feel thankful that the first part of their lives "was not passed shut in between high walls and treading the unimpressible and unsympathetic pavement."

The country needs better homes, better school, better farming methods, better roads, more social and religious advantages, and a greater altruistic spirit among its people. These things are on the way and, in some cases, are near at hand. Extend to them the glad hand and hasten their coming.

There are not many who will bear testimony, as did Emerson, that they grow peevish and low-spirited when working among the plants in a

The Gymnasium Entrance

garden. The poet's "Man with the Hoe" is a libel upon any farmer who is worthy of the name.

What American farmer of today would not feel indignant at Bulwer's description of him and his calling?—"Poor child of toil, from the grey dawn to the setting sun, one long task —no idea elicited—no thought awakened beyond those that suffice to make him the machine of others—the serf of the hard soil." No one could find life endurable or lift it above the clouds were he to make it conform to such a withering description.

With all its drawbacks admitted, farm life is today looking up to better things than ever before. In Jefferson's time, slave labor made the farm at Monticello, when under cultivation, produce five bushels of wheat or ten bushels of corn to the acre. A great advance in methods of farming was reported when an acre of land could be made to produce eight bushels of wheat, or eighteen bushels of corn, or a ton of clover.

The artist mixed his paint with brains. The successful farmers of today are bringing intelligence to bear upon their work as never before. The country at large is deeply interested in the widespread effort—almost national in its scope —to bring a more inviting life and better remunerated labor into the rural communities. It is realized, by the thoughtful, that unless farm life can be made more attractive to country youth, the drift of population from rural to urban districts will continue. The mother must have some of her cares and labors lessened; the daughter must have social advantages and means of personal culture and happiness that have sometimes been so foreign to certain rural communities and the son, while emulating the sturdy virtues of the father, must have opportunity to mingle with his fellows, thus becoming "a man among men" and learning his duties and responsibilites as such.

Lastly, let it be recognized that individual happiness depends upon general prosperity. Intelligence and industry will solve the problem of farm life. They are doing it today as never before. The educational forces of the whole country were never so actively and effectively at work in the cause of agriculture—in effort to bring a new and a better understanding of farm life into the minds of the young—as they are now; and the end is not yet. The so-called higher education has sensed he trend of events and has gone into fields of instruction that articulate more closely with the working life and the social needs of the people. All these educative processes are making the people who live on farm successful, contented workers and, what is most worth while, independent thinkers. They do not borrow thoughts from others; they originate them for themselves and conform their acts accordingly.

The farmers of the country are today the people who go to the polls to vote convictions worked out in their own minds. They are the voting ballast that in the most troubled waters keeps the Ship of State on even keel and true to her course.

THE EDUCATIONAL OUTLOOK WITH A CONSIDERATION OF THE VALUE AND MAKE-UP OF THE BEST SCHOOL AND COLLEGE TRAINING

(Abstracts from a Commencement Address delivered by Alston Ellis, President of the Ohio University, Athens, Ohio.)

It ought to be an inspiration to a speaker to be privileged to appear before an audience like this. Some one has said that there are three requisites for the success of an effort at public speaking—the occasion, the subject, and the man. The present occasion is one of the many of its kind that have brought me before the friends of education as a speaker, and always with increased interest on my part though, perhaps, not with increased ability rightly to serve those for whom I was selected as spokesman.

Youth looks into the future with hopeful eyes. Says Longfellow:

> "How beautiful is youth, how bright it gleams,
> With its illusions, aspirations, dreams!"

It is proper, upon an occasion like this, that no shadows should be projected upon the screen held up before us; yet conditions when referred to should be described in truthful terms.

Plutarch tells us that Lycurgus resolved the whole business of legislation into the bringing up of youth. Since the days when the public-school system had its origin in Massachusetts, nearly three centuries ago, the people of this country have made education a matter of thought and legislation until today no state in the Union is without a public-school system, tax supported, generally, with open-handed liberality. By recent legislation, Ohio has placed its public schools, its normal schools, and its tax-supported higher institutions of learning on a footing comparable

College of Music Entrance

with the best that has been thought out and worked out in the most enlightened and progressive commonwealths of this country. Ohio's public-school system, today, is equal to the best that educational wisdom and legislation has brought into being elsewhere in the United States.

Schlegel, the German philosopher and thinker, has said that there are five essential and eternal elements in human progress—the home, the school, the church, the guild, and the state. Let these concurrent elements be rightly ordered in a state and,

> "Sovereign law, that state's collected will,
> O'er thrones and globes elate sits empress,
> Crowning good, repressing ill."

Bacon says that the four pillars of government and social life are religion, justice, counsel, and treasure; and then he adds, when these are weakened or shaken, men need pray for fair weather. Patrick Henry, years before the pen was dipped in ink to write the provisions of the "Ordinance of 1787," said, in one of his characteristic speeches, that the great pillars of government were virtue, morality, and religion. Holmes, in the familiar lines of the poem entitled "Our State," has given expression to the American idea of the relationship existing between church and school in this country.

With us some familiar statements have come to have axiomatic force. We are told that education is the cheap defence of nations; that the common schools are the people's colleges; that it is better to spend money in supporting schools, colleges, and churches than in building jails, reformatories, and penitentiaries; that the seeds of whatever of good we would have grow into the life of the people must be sown in the public-school course; and that

> " 'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined."

In 1912, a series of articles, editorial and contributed running in the columns of the "LADIES' HOME JOURNAL"—a magazine whose management boasts that it finds its way into the hands of a million readers—severely arraigned the condition of the public schools. The public school is characterized as "the most momentous failure in our American life today." The leading thought expressed by the writer contributing the first screed against our public schools is that these educational agencies are an "utter" and an "absolute" failure.

There is lack of constructive criticism in all these statements. In both school and college, *scholarship* is not the chief aim as it was formerly. It remains to be seen whether the utilitarian aim that has taken its place is a worthy substitute. Possibly educational wisdom will point the way to a happy union of both aims.

Statistics compiled by the National Bureau of Education set before us the magnitude of educational interests in the United States. Our educational institutions now enroll about 22,000,000 persons. Of these, 19,000,000 are found in the elementary schools, public and private. Then our colleges and universities are credited with 216,000 students; our normal schools with 100,000; and our scientific, technical, and professional schools with 67,000. Report is that college enrollment now is three times as large as it was in 1890. One year's increase in high-school enrollment was 84,000. The cost of education for the year, as estimated by the Bureau, was $750,000,000. Great as this sum is, authorities are quoted to show that it is not more than one-third as much as our people spend yearly on alcoholic drinks.

The generally bright educational screen has some marrings on its surface. It has been said that the United States, among advanced nations, has the shortest school-year in the world. There are sections of this country where the school attendance period is so short that the average pupil would need about twenty-two years to complete an elementary course of eight grades of nine full school months each. Again, the average child of school age receives ninety days' schooling in a year. This average child goes from the schoolroom into the world as a worker, or an idler, or as a composite product, with the mental training of a sixth-grade pupil. Approximately, the enrollment of pupils in the public schools is not more than one-half the total number of school age; and the attendance of pupils rarely exceeds 75 per cent. of the enrollment. Here is a loss the money cost of which runs into millions.

The average teaching life of a teacher is reported at six years and further report tells us that, while our normal schools graduate not more than 20,000 annually, 80,000 new teachers enter the elementary grades yearly.

There is another portion of the educational screen upon which intelligent, right-minded people can not look without misgivings. Among the civilized nations of the world, the United States contains the largest percentage of illiterates. It is not a matter of regret and deep concern that our per cent. of illiterates mounts up

to 7.7, or one person in thirteen of our total population? Nations like Germany, Denmark, and Sweden have two-hundredths of one per cent. of illiterates, or one illiterate to every five thousand of the population. When I studied geography in the district school years ago, New Zealand was described as a country but half civilized. Today, that country has but two illiterate persons to every one hundred of its people. Our ratio in the United States is one to thirteen.

In a readable article contributed to the columns of a recent issue of the *North American Review,* Mr. Winthrop Talbot speaks of two misconceptions held by our people regarding illiteracy in this country—that it is a negligible quantity and that most of the adult illiteracy is confined to the Southern States. I add a third misconception and that is the opinion held by many that the percentage of illiteracy is greater in the congested urban districts than it is in the rural districts. Three-fifths of the 30,000 children in the United States live in rural communities. The last census, that of 1910, shows that the percentage of illiteracy in rural communities is double that in cities.

I make quotation from Mr. Talbot's readable and timely article. "Five million adult American citizens are wholly unable to read and write; other millions read only simple words; and still other millions, able to read hesitatingly, read but rarely.

"Illiteracy has become an active menace only in the manufacturing states of New England and in the states of the Middle Atlantic division.

The Southern states have cut their percentage of illiteracy more than 25 per cent. within the last census period.

"In thirty years there has been a marked decrease in the number of native white and negro illiterates, and a significant increase in the number of foreign-born illiterates. Indeed, every class of illiterates has decreased except the foreign-born, and since the last census their increase has been so great as to outbalance the decrease of all the other classes combined."

My own statements and the quotations made are not for the purpose of fringing and splotching our educational canvass with sables or hanging it in a place of gloom. The Truth never hurts people who have a real aim in being. It is said, "Ye shall know the Truth, and the Truth shall make ye free." Says Cowper: "He is the freeman whom the Truth makes free, and all are slaves besides."

I have already referred to the tendency to emphasize the so-called practical studies in the school and college courses. There are well-meaning people who would eliminate from such courses everything that did not intimately connect itself with our material prosperity, that prosperity being measured by the creature comfort enjoyed by our people and the amount of worldly goods possessed by them.

"When we teach a child to read," says Ex-President Eliot of Harvard, "our primary aim is not to enable it to decipher a way-bill or receipt, but to kindle its imagination, to enlarge its vision, and to open for it the avenues of knowledge."

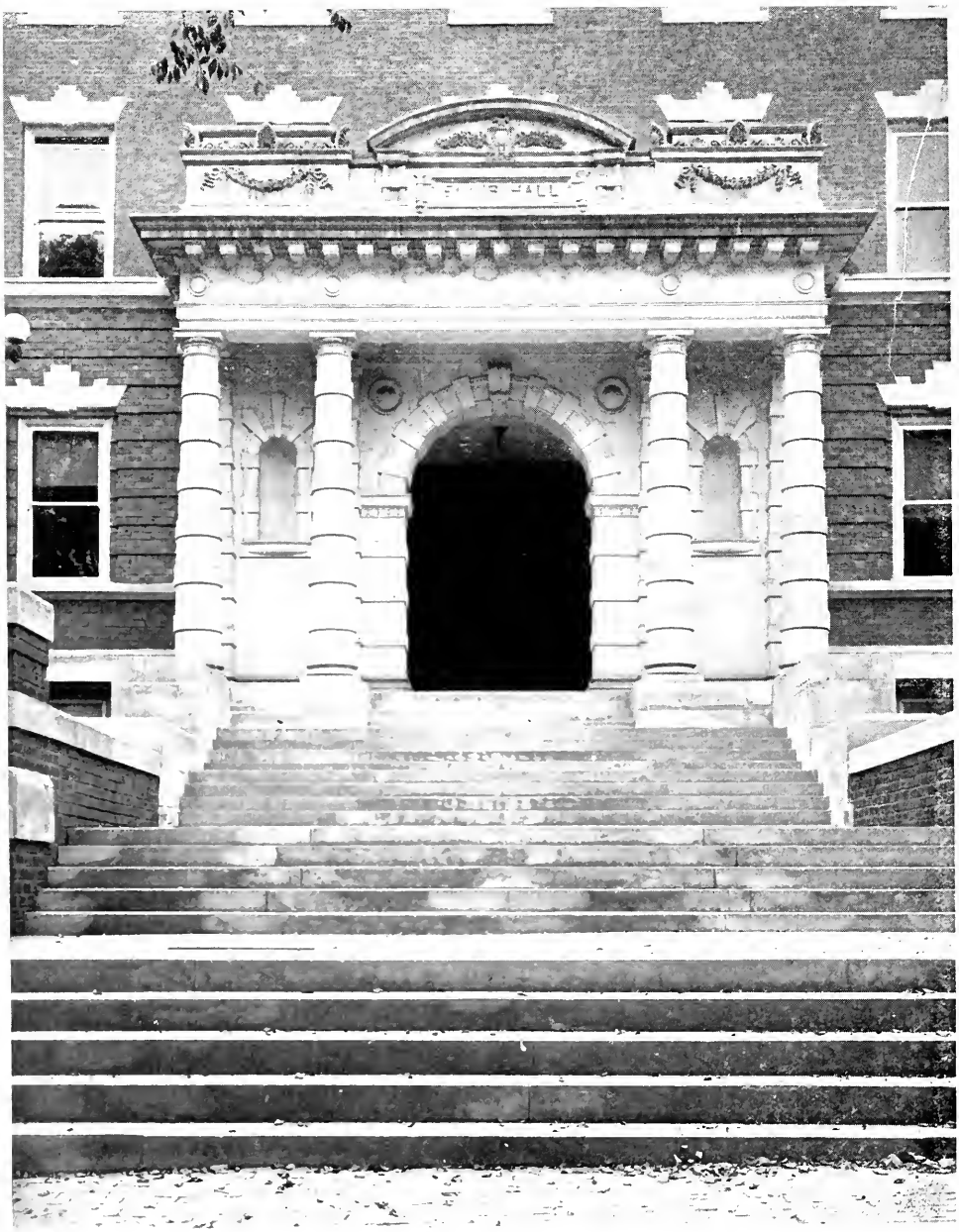
Were the primary aim of school and college training to fit for successful business or professional life, that training, as given in the past and now, can be proved to meet the requirements of those most devoting their lives to money-getting and place-seeking. It is noteworthy, also, that the higher and farther the educational course is carried, the better fitted is the one who takes it for the money-getting process which is in such high favor with some who find comfort in their claim to being intensely practical in their view of life.

Some years ago, the Massachusetts State Board of Education made a careful and thorough investigation of a large number of boys who left school at the age of fourteen—eighth grade—and whose records were traced out up to the age of twenty-five. These boys began work at an average of $4.00 per week. At the age of twenty-five, their average earnings were $12.75 per week.

Another set of boys who remained in high school through the whole, or a large part, of the course was traced out. These boys began work at $10.00 per week and their average pay at twenty-five years of age was $31.00 per week. In twelve years, the aggregate earnings of the boy who left school at fourteen amounted to $5,722.50 an average of $476.88 per year. In eight years, the aggregate earnings of the average boy who took the high school training were $7,377.50, an average of $922.19 per year, almost twice as much, by the time he was twenty-five, as the boy who went to work four years earlier in life.

The contrast between the money-making power of the high-school graduate and the college is equally marked.

It is said that the boy with a common-school



Entrance to Ellis Hall

education has one chance in nine thousand to accomplish something noteworthy; that a high-school training increases the chance of success nearly twenty-two times; and that a college training gives the young man about ten times the chance of a high-school boy and two hundred times the chance of the boy whose training stopped with the common school.

The average income of a Princeton graduate, ten years removed from graduation day, is $3,803.50. This record includes only individual earnings and is exclusive of allowances and legacies. The records at Harvard and Yale bear testimony equally significant as to the money-making power of a school and college training.

There is nothing altruistic in all this. Service to others is a motive that may well prompt the school and college graduates to use their intellectual powers to greater and better ends that those upon which the world, in some of its make-up, places the highest value. If time permits, this phase of my subject will receive brief consideration later on.

It was in August, 1837, nearly seventy-nine years ago, that Emerson delivered his address on the "American Scholar" before the Phi Beta Kappa Society at Cambridge, Mass. Holmes says of this address: "This grand oration was our intellectual declaration of independence." In the address it is emphasized that character is higher than intellect; that thinking is only a function; and that right living is of prime importance. "The scholars are the priests of that thought which establishes the foundations of the earth." Intellectual independence is one of the elements of any scholarship worthy of the name. "I had better never see a book," says Emerson, "than to be warped by its attractions clean out of my own orbit and made a satellite instead of a system."

With foundations for pensioning teachers and Education Boards for subsidizing colleges, the difficulty of maintaining desirable academic freedom for instructors, and the institutions with which they are connected, is apparent. When a pension sealed the lips of Dr. Johnson, Cowper's indignation voiced itself in his saying that he could thrash Johnson's old jacket until the pension jingled in his pocket. One bound in pension fetters, put in place by private or corporate hands, is no longer a free agent, although he may indignantly assert that he is. He can no longer teach and illustrate a freedom which he himself has given up. 'If you would lift me, you must stand on higher ground; if you would liberate me, you yourself must be free."

It is proper, on an occasion like this, to take an inventory, though necessarily it can not be a complete one, of the qualities of mind and heart which distinguish the educated from the uneducated man. Education, rightly defined, means more than book knowledge, more than diplomas and degrees. The young people who have come here for graduating honors today, are not obsessed with the idea that they represent a finished product if their school training has done its proper work. They have a sense of the contracted limits behind and the ever widening horizon ahead.

A few years ago, President Butler, the honored head of Columbia University, delivered an address before the young women of an eastern college, in which he made a statement of five means by which an educated man may be recognized. Briefly stated they are as follows: (1) Correctness and precision in the use of the mother tongue; (2) gentle manners which are the expression of fixed habits of thought and action; (3) the power and habit of reflection; (4) the power to grow; and (5) efficiency or the power to do.

I wish to make use of these general heads as starting points to further remarks and quotations that I hope will convey thoughts worthy of consideration by those whom I am privileged to address.

Whipple says that the ruler of this big bouncing work is the lexicon; that words bear the same relation to ideas as the body bears to the soul. It has been said that the English language is the greatest instrument of communication that is now in use among men upon the earth. Time was when the thoughts of scholars were prisoned in Latin. Later, French became the language of scholars and diplomats. The English speech was employed in fixing the terms of the Portsmouth treaty, the one which terminated the war between Russia and Japan.

When Emerson, a classical scholar, was asked why he often read the classic writers in translations, he said, "I like to be beholden to the great metropolitan English speech, the sea which receives tributaries from every region under heaven." Holmes, referring to the growing use of slang among people from whom better things might reasonably be expected, says: "The use of slang, or cheap generic terms, as a substitute

West Wing Portico

for differentiated, specific expressions, is at once a sign and a cause of mental atrophy."

Mr. Pinto, one of the characters in Disraeli's Lothair, is made to say: "English is an expressive language, but not difficult to master. Its range is limited. It consists, as far as I can observe, of four words—*nice, jolly, charming,* and *bore;* and some grammarians add *fond.*" Take such expressions as "awfully nice," "perfectly lovely," "fine and dandy," "just too sweet for anything," from the vocabulary of some of our society "dudes" and "dudines" and little would be left but grunts and motions with which to communicate, the one to the other, their mutual lack of ideas. "Conversation at the best," says Holmes, "is only a thin sprinkling of occasional felicities set in platitudes and commonplaces." Again he says: "Many persons keep up their social relations by the aid of a vocabulary of only a few hundred words or, in the case of some very fashionable people, a few scores only."

Of the many thousand words that make up the English language, but three or four thousand are used by people who may justly claim to be well educated. Milton's use of 8,000 words and Shakespeare's use of 15,000 are the rare exceptions. "Wise, cultivated, genial conversation," says Emerson, "is the last flower of civilization and the best result which life has to offer us—a cup for gods which has no repentance." Ex-President Eliot declares that it is a liberal education indeed which teaches a youth of fair parts and reasonable industry to speak and write his native language strongly, accurately, and persuasively. That one attainment, he adds, is sufficient reward for the whole long course of twelve years spent in liberal study.

Good manners, the result of fixed habits of a

Entrance to Science Hall

desirable kind, are just as much an element in worth-while education as is knowledge of books. Gentle manners are those of a gentleman or gentlewoman, not necessarily those, as some seem to think, of a "sissy" or weakling. "The Manliness of Christ" afforded Thomas Hughes a theme for a discussion of world-wide interest. Sir Walter Scott's dying lips whispered into the ear of Lockart, his son-in-law and biographer, words that did him honor. "My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here."

"I would not number in my list of friends," said a poet, "though graced with polished manners and fine sense, yet lacking sensibility, the man who needlessly sets foot upon a worm."

To be told that he is no gentleman is a stinging, an unforgivable insult even to the one whose manners are not beyond criticism. Mere book knowledge does not predicate a gentleman; yet gentlemanly qualities are characteristic of the man truly educated. "What is it to be a gentleman?" says Thackeray. "Is it to have lofty aims, to lead a pure life, to keep your honor virgin; to have the esteem of your fellow-citizens and the love of your fireside; to bear good fortune meekly; to suffer evil with constancy; and through evil or good to maintain truth always? Show me the happy man whose life exhibits these qualities and him we will salute as a gentleman whatever his rank may be.

Emerson says: "Let men beware when God lets loose a thinker on this planet." "The chief intellectual difference between men," says James Freeman Clarke, "is that some think and others do not. But thinking is hard work, perhaps the hardest work that is done on the surface of the planet." According to Emerson, the hardest task in the world is to think. The well educated man does his own thinking and has sense enough of the fitness of things to do some independent thinking before entering upon a course of conduct affecting his own weal or woe or those of others. The usurping King of Denmark, with hands red with the blood of his brother, had the effrontery to face God in prayer. In despair he cried aloud: "My words fly up; my thoughts remain below; Words without thoughts never to heaven go." Independent, right thinking, followed by action conformable thereto, is an attribute of that scholarship that marks the educated man. "Think for thyself; one good thought but known to be thine own, is better than a thousand gleamed from fields by others sown."

School days, college days, may be over; the diploma may be delivered and received when onlookers and friends smile their approval; but if education stops there, it is at best but a half-baked product. From the cradle to the grave is the shortest period for earthly intellectual and spiritual growth.

The school reader whose lessons were read when I was a boy, contained one entitled "Contrasted Soliloquies." A young lady fresh from boarding school was naming over the branches of study she had taken and finished. "Thank my stars!" she exclaimed, "I've gone through them all. The only wonder is that one small head can hold all I know."

It would not take a prophet to predict that this young person still had a few brain cells vacant and for rent. Doctor Hooke, a celebrated English mathematician and philosopher, says that the human brain can hold 3,155,760,000 different ideas. If this statement is correct, the oldest man, Methuselah, would have found it necessary to store up 6¼ ideas per minute throughout the whole 969 years of his life in order to have no brain cell open for the reception of a new idea.

Contrasted with the boarding-school product referred to was the sage and philosopher who had passed his three score and ten years in continued effort to store up treasures of knowledge. He regretted how far short he had come of realizing the worthy ambitions of his youth. He realized how inadequate was the longest span of life for the accomplishment of what a laudable ambition might hold in prospect.

Just thirty-five years ago, Edward Everett Hale came to Antioch College, at Yellow Springs, Ohio, to deliver the Commencement Address. His subject was, "What will he do with it?" This is a question that may well be put to anyone having some special power or gift—and more appropriately to him than to the one less favored with natural or acquired ability. Bishop J. L. Spalding, in an address delivered on a special occasion, began with these words: "How shall I live? How shall I make the most of my life and put it to the best use? How shall I become a man and do a man's work? This, not politics or trade or war or pleasure, is the question."

The words "efficiency" and "make good" have been so much used of late that there is a certain

Entrance to Manasseh Cutler Hall

Entrance to Ewing Hall

staleness in them that comes from their oft repetition; yet the making use of one's powers effectively, the gaining of success by wisely-directed effort, is of prime importance to the individual and the community in which he lives. The drone, the idler, the inefficient—all are sadly out of place in this work-a-day world. Work may be an old-fashioned way of getting a living; it may "tire folks," but it is the only honest way of reaching that end. There is work for learned as well as unlearned hands. The difference ought to be in kind and not in degree. The hardest and most successful workers in the world are the educated men and women. These are not now taught, as some of them were formerly, that their special training should be a means of securing them positions where the work is light and the pay heavy. A good citizen is neither an idler, a spendthrift, nor a gambler. Labor is the price put upon anything worth having; and work is a blessing instead of a curse. When the decree went forth, "in the sweat of thy face shalt thou eat bread," it went from a source not unfriendly to the children of men.

Says Carlyle: "There is a perennial nobleness, even sacredness, in work; happy is the man who has found his work." Of like import are the words of Sir John Lubbock: "Work indeed, and hard work, if only it is in moderation, is in itself a rich source of happiness." John Ruskin says that there are three tests of wise work—it must be honest, useful, and cheerful.

The choice of work, the having a definite aim in life, makes more certain one's efficiency and success. Burns, Scotland's greatest poet, said that the great misfortune of his life was to want

an aim. "It adds greatly to a young man's temptation to fall into habits of idleness and dissipation," says Archbishop Whateley, "if he is occupied in some pursuit in which he despairs of success, and for which he has a strong disinclination." How true it is that "the labor we delight in physics pain."

The rightly educated man, with bodily health and strength, ought not be numbered with the very poor and he ought not wish to be numbered among the very rich. His mind ought to be in accord with Solomon's "give me neither poverty nor riches." The greater evil, however, lies in the possession of riches. Poverty often, as Ouida says, is the northwind that lashes men into vikings. Riches often lead to the result described by one of the characters in the "Fatal Marriage"—"Why, that which damns most men has ruined me—the making of my fortune."

Once, when addressing a body of high-school pupils, I made three wishes for their future well-being—that they would grow to manhood and womanhood sound in body, mind, and morals; that no one of them ever become possessed of a superabundance of this world's goods; and that, unless incapacitated for self-support by causes beyond their control, no one of them would ever inherit a dollar. I wanted these young people to know what Ruskin meant when he said: "There's a great difference between winning money and making it; a great difference between getting it out of another man's pocket into ours, or filling both."

Efficiency includes service—unselfish or altruistic service. "The noblest question in the world," says Franklin, "is, what good may I do in it." Froude, the historian, says: "Through all phases of existence, to the smallest details of common life, the beautiful character is the unselfish character. * * * * * The essence of true nobilty is neglect of self."

Much that is worthy and of good report connected with the make-up of the educated man can not be valued in dollars and cents. Wordsworth's Peter Bell was not an educated man. No one's recognition of beauty in a primrose is likely to add to his bank stock. The reader can not always transmute the writings of a favorite author into gold.

There are some things worth while in life even though a money value can not be placed upon them. Money getting, with creature comforts, rarely causes one's heart and mind to rise to higher levels. "It is impossible for me," says Addison, "to read a page in Plato, Tully, and a thousand other ancient moralists without being a greater and a better man for it." It would be difficult to estimate the value of the "greater and better man" in practical terms to some intensely materialistic people. "To read a tragedy like Macbeth," says Whipple, "is to escape out of all the conditions of your daily life, and to feel ten times the man you were before the sting of the dramatist's genius sent its delicious torment into your soul."

Let us remember that the higher the life the more exalted are the pleasures connected with it. Many there are who can read with keen appreciation Lowell's description of the effect one of Emerson's lectures had upon him and others who were privileged to hear it. Lowell said that he could put no tangible value upon that remarkable lecture. Had a practical man of affairs, one with blunted appreciation of the true, the beautiful, and the good, questioned him as to what he was taking from that lecture room that he could price mark in the world's market, that he could weigh in the world's scales, that to which he could apply the world's yard-stick, he would have been at a loss for an answer. Yet, when he went on his way home, the fallen snow looked whiter and purer than it had ever looked before; when he lifted his eyes to the heavens above where God had placed those lamps of the firmament, the stars seemed bigger and brighter than they had ever appeared before; and he felt something welling up within him and taking possession of his whole being, impelling him to lift his hands and eyes towards heaven and thank God for the man who had made him feel for once in his life that he was worth something

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ANNUITIES AND INSURANCE FOR COLLEGE PROFESSORS

EDWIN W. CHUBB

The Tenth Annual Report of the Carnegie Foundation is supplemented by Bulletin No. Nine, a pamphlet of 61 pages containing "A Comprehensive Plan of Insurance and Annuities for College Teachers." The report expresses dissatisfaction with the present plan of free pensions.

About ten years ago Mr. Andrew Carnegie donated $10,000,000, the income of which was to be devoted to the pensioning of college professors from a selected group of institutions. This amount was later increased, so that the Trustees of the Fund at present have in their care about

Carnegie Library Entrance

$15,000,000. The treasurer's report for the year ending September 30, 1915, shows an income of $712,852. Of this sum $674,724 was given in the form of pensions to college professors and widows.

But after ten years of experience the Foundation points out the following weakness in their present system:

1. Under the existing rules the college professor has no protection for himself or family until he has had twenty-five or thirty years of service. As a system of relief, therefore, the existing pension system touches but a small proportion of the college teachers. It holds out to the man of thirty a hope of security which is likely to be illusory.

2. The fundamental defect in the present system lies in the assumption that free pensions for college teachers would be permanently justified. In the light of ten years of experience this assumption seems to rest upon a defective social philosophy. No permanent advantage will accrue to any calling or any profession by lifting from the shoulders of its members a load which under moral and economic laws they ought to beat.

3. The pension system has not been especially instrumental in raising salaries.

4. If these conclusions are sound, it is the business of an agency devised for the betterment of the teacher's calling to bring about such conditions as may make for security among the whole body of teachers. This security will never be attained until the individual teacher has a contractual relation with the agency guaranteeing the pension.

5. It is possible that the expectation of a free pension, such as is given at present, may prove an influence against the homely virtues of thrift and self denial. ' In a word, the social philosophy at the basis of the free pension conception is at least doubtful.

6. The experience of ten years seems to indicate that the age of sixty-five at which retirement may be had is too low.

7. The foundation is embarrassed by finding that its regulations lead the trustees to give $2500 as a free pension to one who already has a comfortable income; while unable to help someone who needs help very much.

8. It is clear after ten years of experience that the selection of a small group of institutions upon which to confer a generous system of pensions to the exclusion of others involves many difficulties. * * * As time has passed however, it has become increasingly difficult to select seventy-five or one hundred colleges from among the great number of institutions in the United States and Canada without making discriminations which have little basis in fact. In a given state or province, for example no conclusive reasons in some cases can be given for discriminating in the matter of pensions between college A and college B. Both are strong colleges, both are doing useful work, both are active human agencies for human upbuilding. There seems no valid reason to prefer one above the other for the conferring of so great a benefit.

9. The present plan restricts the wholesome migrations of teachers from one college to another.

In the above enumeration of the objections to the present plan I have not quoted with exactness every paragraph. I have, however, given a summary and in most cases reproduced the exact language.

What is the plan to take the place of the present system? In brief it is this: Let the foundation use its millions to furnish insurance and annuities to teachers at cost. Colleges may help the professor to pay his premiums, especially if the man is planning for an annuity. As an illustration Mr. Pritchett presents the following:

"Let us assume that an annuity is to be earned on the joint lives of the teacher and his wife, one half of the annuity to be paid to the wife after the husband's death, and with the further condition that in case there is an unused surplus after the death of husband and wife, this is to be returned to their heirs in annuity installments. The cost of an annuity of $1,000 to begin at sixty-five under these conditons will be approximately as follows: at age thirty, $10 a month; at age forty, $20 a month; at age fifty, $42 a month. Or, assuming the college and the teacher divide the cost, the monthly payment necessary from each would be, if begun at age thirty, $5, at age forty, $10, at age fifty, $21."

There is no doubt that some such plan would be eagerly adopted by many college professors. If the college corporation did not wish to assume part of the obligation, the professor could act independently of the corporation. On the other hand, it is safe to assume that many of the college corporations now outside the Carnegie list would be glad to co-operate in a plan that would insure a competency for their professors who have reached the age of sixty-five or seventy.

An annuity of $1,000 or $2,000, paid for in whole

The "Old Beech" and its Environs

or in part, by the thrift of the individual professor would carry with it a sweeter savor than a like sum bestowed as a pure gift.

As to the obligation of the college towards those who have spent their lives in its service, the Report has this to say:

"There can be no question that if an obligation rests upon the managers or directors of any form of human organization to face their responsibility to their employees, that obligation is strongest upon the trustees of colleges and universities. The college corporation stands for something higher than the business corporation. It undertakes to represent an administration devoted to the best ideals of life, the highest purpose of civilization. The college management reflects these ideals best when it sets them forth in its own administration. The college that turns out an aged professor to starve because its trustees are unwilling to use any part of its income for his relief stultifies itself as an exponent of humane civilization. To plead with the public for more money to build dormitories, lecture rooms, athletic fields, and at the same time to refuse to face the humanitarian obligations which the civilization of our day demands of all corporations, involves a complete misconception of the duty and responsibilities of the college organization. This does not mean that the college must put the protection of its teachers first; it means only that it should consider the care of its employees as one of the obligations to be met in full consideration of the other obligations it has to face. In the long run that college will be the best exponent of civilization which wisely and conscientiously faces its own responsibility as an organization. The college corporation unable or unwilling to face this responsibility will in time find itself out of touch with the social standards of our civilization."

THE GREATEST ADVENTURE

Commencement Day Address

By
Clarence C. Ligget, '16

All men work for a reward. And the man may be measured by the reward he hopes to receive. The little man expects much after his labor; the thinking man takes his satisfaction from the work itself. It is this desire for reward, coupled with the fear of death, that has brought into being the belief in immortality. Deprived by circumstances of his pleasure in this life, man dreams of joy to come after life—a home, a golden city, whatever may be his ideal of greatest happiness. In his absolute belief in this eternal compensation he has called death and his entry into another world "The Great Adventure." But the thinker is less certain of this reward. It is something that cannot be proved. And so he wastes no time in speculation that can lead him nowhere. He does his work and allows the recompense to take care of itself. He looks with mild pity upon the man who is striving for heaven, afraid of hell. He turns his attention to something of which he can be sure, to this life, realizing that here is "The Greatest Adventure."

Most men smile at the idea of life's being any kind of an adventure. "You're young," they say pleasantly; "Wait until you're fifty years old. You'll change your mind." But the young man understands that. He knows that the speaker has never thought for himself, or that he has slunk away like a coward from the extremity and unselfishness to which pure thinking was bound to bring him. For straight is the gate, and narrow is the way, and few there be that have the courage to find it.

The active thinker, he who dares to think and to live his thoughts in the face of the anathemas of men, stands free in the universe, an unconquerable soul. Truth is the Holy Grael for which he is seeking, his head high above the fog of petty creeds and conventions and superstitions that mislead other men, but walking the paths of earth among them, pointing them to the clear stars. Action is the necessary counterpart of thinking. Without deeds thought cannot be sincere because true thinking inspires work. And so the tenets of the active thinker are two-fold—he has a world of truth and a world of men before him. What possibilities of adventure! Here will be uncertainty, work, fighting, danger, hatred, and death at the end—a proposition that a coward will not consider. He will need to be a brave man.

There is nothing too sacred for his touch in his search for truth. If there be a God, he will not fear him. If God gives him his powers he must expect him to use them. He will tear aside the curtain from the man-made holy-of-holies, and laugh at the pitiful sentence of excommunication. He will seek God out in the open, the unartificial place, where he feels himself strongest. He will recognize that his own soul is of little value, that nothing less than all

Soldiers' Monument, Ohio University Campus, Athens, Ohio

souls count ultimately. He will not say, "Alas, it was God's will," when, if it was not chance, it was ignorance and his own mistake. He will seek truth through science, recognizing, however, that science has its limitations, that evolution and electrons and nebular hypotheses are mere atoms of truth. And when he has ranged through the whole field of possible knowledge he shall not fear that death loom up, knowing that he has sought truly for the highest to the limits of his capacity.

Then he turns to the world of men.

Without a step out of his daily path he sees the idiot, sitting in the sun, sobbing in unknowing pity of himself. His father and mother should never have given him birth, but there was no law to prevent it. And beside him is the wild-eyed maniac, muttering nothings under his breath, his fingers twitching convulsively. His mother was insane, and her mother was insane but that was nobody's business. And here in the dirt and filth of the ground he sees the epileptic, his body torn and shaken in the throes of a horrible seizure. His father was an epileptic.

He observes a single family in which seven daughters are professionally immoral and six sons are thieves and murderers and sexual degenerates, and all of them are feeble-minded. And he sees growing up in a filthy tenement, among filthy people, uneducated, and easy prey to disease and crime, a child, that, in the clean healthy evironment to which he has a right, would become an honest and a valuable citizen. And his heart burns with a just wrath.

Poverty is a crime. There is plenty of work for everyone. Deplorable economic conditions are due, in the main, to an indifferent government and to the greed of the masters of finance. The bread-line seems to be an easier remedy that the regulation, or even humane principles, of the man higher up. Lack of education is another great crime of injustice. There are plenty

View in State Hospital Park

of laws made, and there is some enforcement, but the very ones who have the greatest need of the advantages which education offers are allowed to break the laws because they do not know better. And there are over eight thousand feeble-minded persons at large in Ohio, fostering disease and ruin, making life and property unsafe, and, worst of all, propagation their kind.

And what is done about all this? Millions are used yearly in caring for the insane and the results of neglect and unfairness and fearful maladjustment of things; and a few paltry dollars are carefully doled out for the prevention of insanity and crime. The great government of the people, for the people, and by the people spends millions for unnecessary and extravagant public buildings, and for the improvement of cattle; and does practically nothing to eliminate poverty and to give the poor child in the slums a chance to rise above the level of a beast. Even their reclamation is left to such private individuals as Jane Addams, Maude Ballington Booth, and Grace Dodge, and to the Salvation Army and a few humble mission workers. The people themselves sit back complacently and count the pennies in the money-drawer, and read the personal gossip in the evening paper, and pray God that he will save their poor shriveled souls. The college man; supposed to be the high product of civilization, goes on spending his life in merely making a living, something that even the deaf and the blind and the deformed and the little better than half-witted can do.

The active thinker faces a field like this, and his hands clench. What human brain can imagine another world where greater adventure will be possible? Here is a struggle that will demand all the manhood he has. Call it an economic fight; it is that. Call it a social fight; it is that. Call it a fight for Jesus Christ; it may be that. But the fact is certain that it is a fight, one of stupendous proportions, greater than the present world war in expense and loss of men and effect on civilization. It is a fight magnificent. It is a fight to which every man is called.

THE COMMON JOYS

Address on Commencement Day

By
JULIA AGNES FITZGERALD, '16

The great church was crowded to its doors. Every seat was occupied. Men and women standing crowded the space at the rear of the big auditorium. The rooms on either side were thrown open, and from corners out of range for viewing the pulpit many were content only to listen. We had traveled miles, had arrived at the last minute, and felt ourselves fortunate to stand within the doors. And what was the occasion? No religious service, but a speaker to be heard. And who was the speaker? Not a hero returned to tell us of his battles, nor a discoverer to tell us of new lands, nor a world-renowned orator to tell us a lofty message. No, we were to hear none of these, but only a little woman who presently was led in.

She stood before us, slight, girlish, simply gowned, hair coiled low, eyes big and wide and open and deeply pathetic. And then she began to speak. The voice was inexpressibly sad as though from that removed region wherein the speaker lived. But what was her message? It was a message of optimism and accomplishment and joy in the common things, a message that the life of this same Helen Keller is daily exemplifying.

She talked to us humbly since she had accomplished so little and we so much. It could scarcely be otherwise, she reasoned, for could we not see the world, and hear? And then she added, and I cannot forget her very words, "It is hard to tell a blind man the glories of the sunset." They were words that were meant to explain to us the shortcomings of those who must live in darkness; but strangely enough, the force of the truism rebounded, striking us "who having eyes, see not." Helen Keller, living in her dark and silent world, sees with a soul of appreciation the manifold beauties of the earth; we, with open eyes, fail to see them, or at most, indifferently accept them. We go our various ways searching for some gain; but the gifts of Nature, and the blessings of work, and the comfort of friends—joys immeasurable—we pass by as commonplace things.

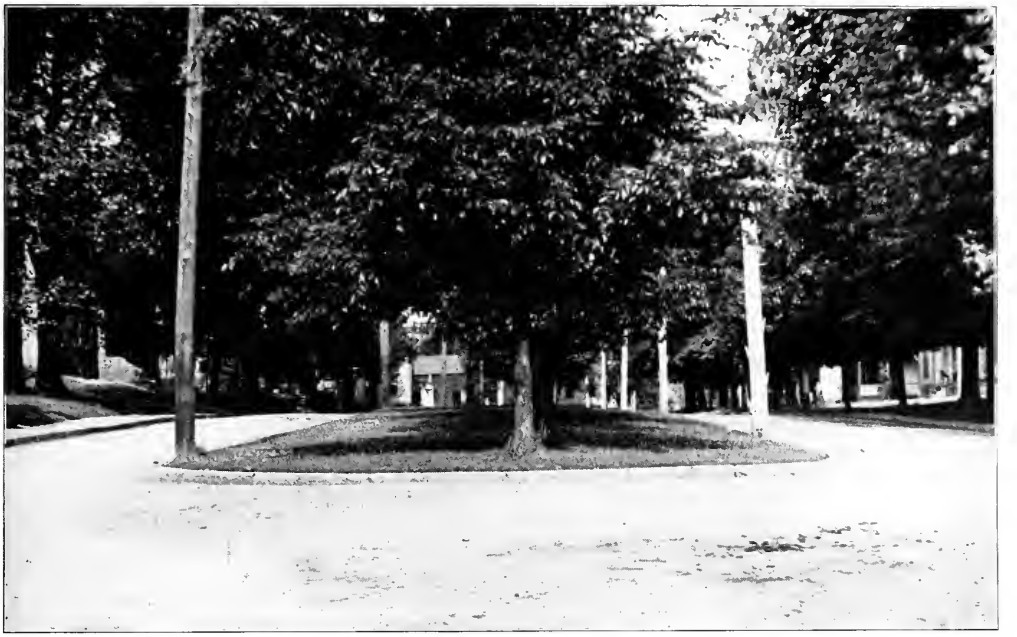
"The glories of the sunset!" The day for each of us has had its cares. The hurry of our active lives eagerly pushes us forward. Whether it be in unremitting toil for bread or in nervous strife for recognition, we join in the walled-in struggle of the age. At length the day is departing and evening comes. With steps weary and brain weary we quit the toil and seek change in another four walls. A day has been put in, tomorrow will repeat it; in between there are a few hours for the renewal of strength. With joyless determination we resolve to seize the interval, and call it rest. And even at this time beyond the brick walls of trade and commerce the sun is setting. To eyes that will see there is in that far-off, boundless splendor the majesty that gives repose; there is the silent message that directs the tired world to peace. But only a few eyes are there to see. The others are blinded behind brick walls. "It is hard to tell a blind man the glories of the sunset."

In human hearts there is a natural longing for something beyond the sordid things. The tiny child, fresh from God's own hand, instinctively loves the grass and snatches eagerly at the sunbeams. The first years pass, and the little sweaty hand still holds tight the stems of violets. A few years more, and following the example of his elders, the youth puts by as a childish thing all notice of the grass and the sunshine and the violets, and turns to what the world says will pay.

But "the thirst of the human heart for the beauty of God's workings" sometimes returns, and to satisfy it seems to be the mission of the mountains and the hills. Have you ever stood and looked miles distant upon Ranier? Have you seen it with the setting sun shining upon it? The grey mists veil the base. The great lone mountain rises far off in the western sky, a part, it seems, of the white eternity. Before its sublimity material things are nothing. The soul beholding cannot but rise to higher things. If, as has been said, the mountains are great cathedrals with altars of snow and choirs of the rivers and winds, then the hills we love must be the chapels where we may go occasionally for the uplift of silence.

It is true that man partakes of those things with which he holds reverential converse. Then we can understand that humble lives lived close to Nature in God's great open world have less inclination to be cramped and mean. With the sturdy virtues of such lives there is happiness. So we must go to this great source for our first joy, finding it in the eternal freshness of Nature.

There is a story told of Coriolanus the ancient Roman soldier. With characteristic fortitude he



Park Place, Athens, Ohio

led in battle one day against the Volscians. The struggle was bitter. The strength of the enemy was directed against this courageous Roman. At length from loss of blood he was almost exhausted. His soldiers begged him to retire to camp. But Coriolanus, telling them weariness was not for conqueors, led on in pursuit and won the victory.

On the following day before the army, the consul Cominius delivered a strong encomium upon the bravery of this Roman soldier; then he gave to him a horse with splendid trappings, and told him he was to choose besides a tenth of all the treasure they had taken. The army applauded at the unusual, but deserved, reward. Then Coriolanus spoke. His general's praise was gratifying, he said; the horse he gladly accepted; but the wealth be begged to waive, and instead of it he would ask one request. There was among the Volscians a friend of his, a man of virtue. This man he would have made free. When Coriolanus had spoken thus, there was yet louder applause among his soldiers who saw how he put by avarice and exalted friendship. Plutarch tells the story and he adds, "It is the greater accomplishment to use money well than to use arms; but not to need money is more noble than to use it."

In this day of marked financing Plutarch's statement is singular; yet the truth of it holds even after eighteen hundred years. Now, as then, life is meant to be joyous; but greed always has crowded out happiness, and the mad rush for money leaves little time for the common joys. If, instead of being a heartless struggle, work could go back to the place of honest dignity it was meant to hold, with its blessing in evidence rather than its monetary reward, the joy of living would be renewed. Let us understand that to take one's place among his fellows and do some worthy service well brings a contentment beyond the measure of gold.

Coriolanus weighed one chance friend against the spoils of battle and found him of greater value. And after all these centuries this, too, holds. It is better to make a friend or two than to make a fortune. This friend is honest and trustworthy. The grasp of his hand is encouragement; his look speaks confidence and is strength. With such a one we may be ourselves, knowing his justice, and that his criticism or his commendation is sincere. Diverse stations are forgotten. There is in friendship no rich nor poor. There is no selfishness. But there is that confidence of kindred souls whose hearts

are attuned, helping make the melody of the world. To be a friend of virtuous souls is a beautiful privilege; to merit such friendship is one of life's priceless blessings.

Then there are those friends whose hands we do not touch but whom we know intimately. In their time they moved the world; kings did them homage. But today we all may draw close to them. Their greatness of thought may be had for the asking. This is the joy of books. The songs of David are there, the message of the evangelists, the consolation of A'Kempis, the wisdom of Shakespeare, the sweetness of Longfellew. All this unspeakable wealth comes to us as our inheritance. These silent friends are always to be found if in the hurry of existence we but take the time to seek them.

I once heard the eloquent Archbishop Spalding say that the purpose of education is to teach the eternal verities—to make men character-rooted as the hills. Then we must teach a little of the withdrawal from the artificialities of the day, and strive to have eyes see the lasting wealth that is on every hand. We ourselves with gratitude in our hearts must come to appreciate the benign influences that tend to make life happy and wholesome and worth the living.

Through work to add our little share of help, through books to sit at the feet of the wise men of the ages, through friends to feel the sincerity and truth of mankind, through earth's beauties to see the generous hand of the Divine Giver—these are the Common Joys. These are riches of great price.

THE FULFILLMENT OF A NATION'S DUTY

Commencement Day Address

By
WILLIAM E. McVEY, '16

The visitor to Manila, upon entering the bay which bears its name, proceeds steadily past the Island of Corregidor, standing like a grim sentinel, guarding the narrow entrance to the harbor. The Bataan Mountains loom up on the left, forming a mighty barrier between the bay and the sea, and to the right is the naval town of Cavite. It was in and about these waters that Admiral Dewey and his squadron on May 1, 1898, introduced the United States on the Oriental stage where for years to come it will play a leading part in the great drama of the far east. "You may fire when ready, Gridley," was the order which for all the time shattered the hopes of Spain for oriental power and, with the sinking of her ships, a rule of more than three hundred years past away.

Let us consider briefly this morning the obligations which May 1, 1898, imposed upon the American people, and the altruistic manner in which these obligations are being fulfilled.

I speak upon this Philippine question from an unbiased, non-partisan viewpoint. It would seem that a question involving the peace and happiness of millions living and millions yet to be is too important to be reduced to the level of party politics, too delicate to be subjected to the manipulations of party platforms, too sacred to be borne on the winds of political passion. The honor of a country among the family of nations is the most vital element in its character. By reason of its bearing upon national honor, any radical change in our Philippine policy should have behind it the united support of a patriotic people.

National honor is one of the most cherished passions of the human heart. The proposal to abandon the Philippine Islands, a measure that has been before congress a number of times is the keenest test of national honor that the United States has been called upon to face. This test has called forth the deepest thought of the nation, the loftiest form of statesmanship, and the most patriotic impulse of our leaders.

Our honor as a nation demands that we shall not lightly ignore the obligations that have fallen to us thru the fortunes of war. When in 1898, Admiral Dewey and his squadron were sent to seek and destroy the Spanish Asiatic fleet, no one in Washington expected that the Spanish naval power in Asia would crumble under a single blow, but when the last of the Spanish ships disappeared beneath the waves on that memorable morning, Admiral Dewey found himself unexpectedly in control of the Philippine Archipelago. His guns had destroyed not only the Spanish ships; they had leveled in the dust the existing authority in control of the Philippine Islands. These islands with their eight million people came to us not from choice. The American flag waves over these islands today as the result of a war entered upon for the sake of humanity and in the name of liberty carried to a triumphant end.

To have failed to provide a stable government for the Phillippines would have been to permit its people to relapse into barbarism. The islands

Lovers' Lane, State Hospital Park

could not be safely intrusted to Spain, a nation with a demonstrated incapacity for colonial government. National honor would not permit us to place in the market eight million people for sale or barter to a foreign power. To have set the islands adrift would have been so inhumane and so repugnant to the cardinal principles of the American people as to make such an idea preposterous. In the presence of this providential situation, the only course open to the United States was to accept the obligations which had fallen to it through the issues of war, and to assume the guidance of this people until that stage of civilization has been reached when we may safely intrust to it the control of the new nation which we are attempting to bring into being. To the difficult task of educating the Filipino people to that place where they would be ready for self government, the United States pledged itself with that same optimism and that same altruism which led it to make war on Spain that Cuba might be free. In the last twenty years, yonder in those southern seas, have been penned the brightest pages in the colonial history of the world. Never since the dawn of time has a nation shown such regard for a helpless and subject people; a people born of ignorance and superstition and held for centuries in subjection; a people divided into a great many tribes speaking different dialects; a people that had not been instructed with the slightest measure of self government; this helpless people, upon whom the hand of the foreigner had never bestowed a touch of human sympathy, falling to us thru the issues of war has undergone a transformation that has aroused the envy and the admiration of the world.

Every step that has been taken in the Philippines from the ratification of the treaty of Paris on April 11, 1899, to the present day, has been taken with the high aim of advancing and developing the Filipino people, and the success which year by year has attended this great work is strongest proof that it was wisely conceived and that it has been efficiently carried on. The success which the United States has achieved in the Philippine Islands has been the wonder of nations of every race and color. There are no such achievements in colonization in the history of the world.

In those southern islands is located the most brilliant experimental station for nation building

that the world can boast. It has been the policy of the American government to exhaust every effort in increasing the capabilities of the Filipino people for self government. With this end in view the Philippine Assembly was established and recently the Filipinos have been given a majority in the upper house of the Philippine legislature. Great effort has been put forth to educate the people and to establish in them those qualities of self reliance, integrity, and right thinking upon which alone can be built any permanent structure of self government.

A kin to the work in education is the effort that has been put forth to improve the sanitary conditions of the islands. Before the American occupation, thousands died annually from cholera, smallpox, and other preventable diseases. American scientific methods in sanitation and hygiene have eradicated cholera, and relegated smallpox to the realm of forgotten horrors. This is modern science triumphant in the regeneration of a people whose subjection to the diseases of the flesh was scarcely exceeded by the oppression of a foreign rule.

Forgetting for the moment the improvements that have been made in the educational and sanitary conditions of the islands, we might point with pride to a score of other achievements which are as notable in extent as they are brilliant in result. We have made peace for a country long harassed by bloodshed and the devastations of the lawless. We have greatly augmented the wealth and trebled the business of the country giving to property of all kinds of values hitherto unknown. We are destroying the petty feudal and caste systems which we found and we are distributing equal rights and liberties to all. We are constructing hospitals, schools, roads, railways, we are seeking to bring the evidences and the advantages of a present day civilization to the whole country and its people. These have been the achievements of the United States in the Philippine Islands in the face of difficulty and inexperience. America's stewardship in the Philippine Islands is a record to which every loyal American should point with admiration and with pride. There is to be found no parallel in colonial administration.

In the face then of what would have been the inevitable future of these people, it is slanderous in the extreme to question the justification of these accomplishments. It is an insult to the fair name of a great nation to attack the motives that have actuated our undertaking. It is ingratitude too base to be tolerable for the Filipino people to refuse our assistance in the furtherance of this work.

No one is more solicitous than I for the ultimate attainment of self government by the Filipino people. Contemptible is the man or the nation that would attempt to check or to smother the legitimate and natural aspirations of a dependent people. But after six years of experience among the Filipino people, and speaking in all sincerity, with malice toward none, with no partisan bias, and with only the honor of the United States and the welfare of the Filipino people at heart, I submit this judgment to the American people whose altruism in their treatment of the Filipino people has challenged the admiration of the world, that independence granted to the Philippines at this premature date will mean the inevitable overthrow of the achievements we have made and utmost dishonor to America's fame.

Our nation's duty in the Philippines is not fulfilled. Our true course for the future is to build further, to pursue steadily and courageously the path we have thus far followed. The administration of this trust may be slow, difficult, and possibly fraught with hazard, but for the sake of the boys who perished with the Maine, and of the heroes who upheld our flag with such valiant deeds in the battle of Manila Bay, in the name of that noble band of 5000 American officials who are today withstanding the heat and jungles of a tropical land, battling for the consummation of a modern civilization, in the name of duty to the future of a helpless people, and of the honor of our country among the family of nations, in the name of all these I appeal for the fulfillment of a nation's duty, for the redemption of a subject people, for the safeguard of a nation's honor.

Our principles at stake in the Philippines are deeper than party politics; they cannot be sacrificed. Blind must be he who cannot see the hand of destiny directing events so illustrious, so magnanimous, so sublime. Shall history say of us that we have renounced that sacred trust, relinquished our accepted duty, and converted a war of glory into a war of shame? History shall not thus record. We will renew our faith at the fountain from which springs the true altruism of the American people. Our duty shall be fulfilled to the enduring advantage of the Filipino people, to the enduring credit of the American nation.

The Hocking River

PREPAREDNESS AND IMMIGRATION

The National Civic Federation held its sixteenth annual meeting in Washington, D. C., January 17 and 18, 1916.

Two of the subjects discussed were "What is Adequate Preparedness for National Defense?" and the "Immigration Problem."

President Alston Ellis, of Ohio University, Athens, Ohio, was invited to attend the meeting and take part in the proceedings. Being prevented, by press of executive work at home, from attending the meeting, Dr. Ellis addressed a letter to the Secretary of the Federation setting forth, in brief form, his views on the two questions forming a part of the regular program.

The preliminary announcement of the program called for an expression of views on "Preparedness" under three heads—the demands of the extreme militarists that we prepare, on land and sea to meet and defeat all aggressors; the claims of the peace advocates that the nations now destroying one another in war will be in no condition to attack us, and that the horrors of the present war will bring all warring nations to a desire for world-wide peace; and, finally, the advocacy of a middle-ground plan under which such appropriations will be made for national safety as not to leave us without adequate protection whatever may be the situation with other nations at the end of the war.

Dr. Ellis's letter follows:

ATHENS, OHIO, January 12, 1916

HON. RALPH M. EASLY,
33d Floor Metropolitan Tower,
New York City.

Dear Sir:

I regret very much that executive work at the University will prevent my attending the sessions of the Civic Federation, to be held in Washington, D. C., on the 17th and 18th inst.

There are two general topics in which I have a special interest: that of "Prepardness" and that of "Immigration." As to the first, I think the "middle program" is the one that most addresses itself to the common sense of the American people. Surely we have an object lesson across the water that ought to be of some service to us in considering the question of "Preparedness." We do not need to make our country a military camp, and we do not need to cover the seas with warships; but we do need to exer-

Lake Scene on the State Hospital Grounds, Athens, Ohio

cise ordinary prudence in placing ourselves in a position where we may repel aggression and preserve our country from foreign invasion or foreign interference with our affairs, whether at home or elsewhere. I believe the American people are decidedly for peace but not for peace at any price. I am sure the national spirit is against any act on the part of our government that would invite a conflict with any foreign power.

As to "Immigration," we have shown an absolute lack of sense in throwing wide open our doors to all comers. As a result of that unwise policy, we now have in our midst persons claiming to be American citizens who have not been imbued as yet with the first principles of loyalty to our goverment. The number of these people is much larger than is generally believed. There must be put up some kind of a hand to stay this incoming tide or we court national destruction. Right at this time, were we to engage in war with any foreign power, the great probability is that we should have our hands full in quieting disturbances and suppressing disloyalty right at home.

I have no space in which to discuss the question, but really I think it would be a good plan for us greatly to limit immigration and to have it distinctly understood that no foreign-born person should ever be permitted the voting privilege in this country. That policy would work no harm to those who might seek entrance to our shores, for they would know in advance exactly upon what conditions they would be received and allowed to remain with us. I protest against allowing persons unfamiliar with our institutions, or unfriendly to them, to have a voice in saying what our country shall be and what laws shall be enacted for our government. I wish I had time to attend the meeting, whose announcement you were kind enough to send me, for truly some of the questions to be considered are of vital importance to the well-being of this country. The trouble in attempting to to secure legislation of any kind affecting the questions herein referred to, and others of al-

most equal importance. lies in the antagonism of political parties. The politicians who direct movements keep their ears close to the ground to determine what is going on in their districts. If these districts contain certain elements, having the voting power, that are friendly to this or that matter or policy, these congressmen, instead of using their individual opinion with loyalty to the country, are prone to cater to what they consider is public sentiment, sentiment at home, whether that sentiment be in accord with what is just and proper or not. We must have political parties doubtless, but political partisanship is the thing just now more than all else which is preventing our country from taking a united stand in regard to the question of immigration and in regard to such legislation as will control the acts of citizens of foreign birth who now enjoy the advantages of our institutions and laws.

Very truly yours,

ALSTON ELLIS

PROFESSIONAL ETHICS

About this season of the year the State of Ohio seems compelled to listen to the wail going up from Boards of Education, Boards of Trustees of colleges and universities, etc., on account of the resignations of teachers. At no time in the past has this been brought to our attention so forcibly as during the past six weeks.

There are two sides to all questions. We realize that teachers are not paid as much as they should be in salary and we realize that few boards of education feel justified in compelling a teacher to remain in a position either at a smaller salary or against his will when that teacher has the opportunity to secure a better position at an advance in salary. For this reason resignations are usually accepted by the boards but it is nevertheless a very trying ordeal for them and teaching as a profession is dropping in their estimation and in the estimation of the community.

On the other hand the teacher is confronted with a problem of his own. He has a contract and is just about to enter upon the work called for in it, or has already entered upon it, when another offer comes to him. On the one side he has more money and perhaps a better position, on the other a contract and an obligation. Can he justify the acceptance of the former and the rejection of the latter? If the new position calls for immediate service such action is wholly unjustifiable. The fact that the board of education or board of trustees is willing to accept a resignation of this kind does not change the act from wrong to right.

Many contracts carry with them a thirty or sixty-day clause, providing that notice of resignation must be filed at least that long in order to be accepted by the board. Where such contracts are in force much trouble is saved.

Should boards of education or other boards employing teachers announce to one of these teachers that it had employed another man for the place at a lower salary, or for any reason whatsoever, the action would have to be justified in open court and the board would be held up to the ridicule of the state and nation by the daily papers and the magazines.

Teachers, let us get together on this matter. We are underpaid—that is undeniably a fact. That, however, does not justify the sacrifice of our principles. We do not consider resignations wrong if the board is given time in which to secure a successor, but we feel that no teacher has a right to serve notice that he or she has resigned, the resignation to take immediate effect. —Dean Richeson in the *Green and White*.

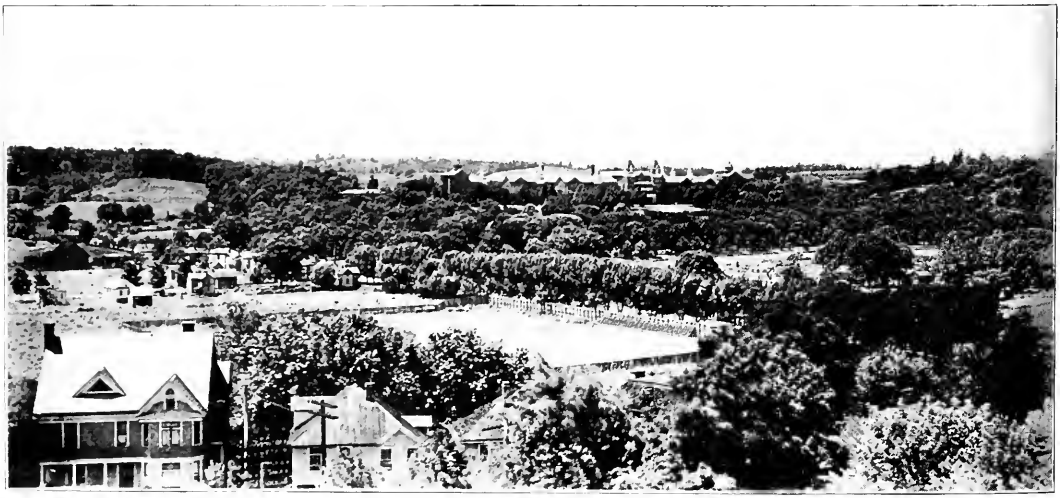
NEW HIGHLY-TRAINED TEACHERS CALLED TO IMPORTANT POSITIONS IN THE UNIVERSITY FACULTY

Below will be found a list of the many new professors and assistants connected with the university, President Ellis having spent the greater part of the summer selecting them:

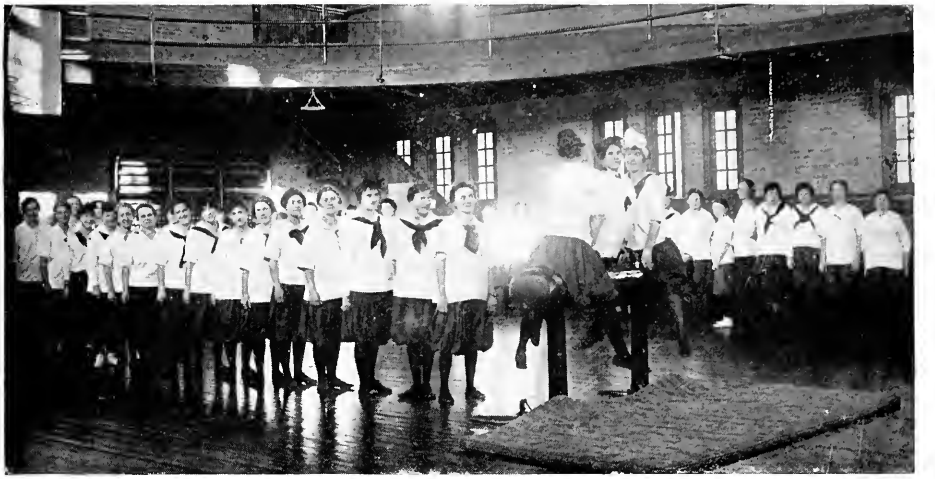
Henry W. Elson, Ph. D., Litt. D., Professor of History and Political Economy, resigned the position he had held acceptably a number of years to accept the presidency of Thiel College, Greenville, Pa. Following Dr. Elson's resignation the work of the department was divided and two independent chairs established, namely, Department of History and Department of Economics. C. L. Martzolff, M. Ped., who has held the position of Director of Extension Work, was made Professor of History and Herbert D. Simpson, A. M., was chosen as head of the Department of Economics.

William Hoover, Ph. D., LL. D., after years of faithful service in the Department of Mathematics, resigned in June, 1916. Selection of his success or was made in the person of Robert Lacy Borger, A. M., Ph. D.

View of the Campus



View of Athletic Field from Ewing Hall



Girls in Gymnasium

William E. McVey, B. S. in Ed., was selected to fill the position of Director of Extension Work.

Miss Mary Tough was called to the head of the Department of Home Economics, made vacant by the resignation of Miss Elizabeth Bohn. Two other vacancies in the Department of Home Economics, caused by the resignations of Miss Margaret Farnam and Miss Alice Smith, were filled by the appointment of Miss Edith Trautman and Miss Alice Margaret Bowers.

The vacancy in the College of Music caused by the resignation of Miss Helen Worth Falloon teacher of voice, was filled by the choice of Miss Marjorie Rosemond.

Leaves of absence, without pay, given to three employes made necessary the appointment of the same number of teachers to take the required work. Robert Sidney Ellis, A. B., Ph. D., was chosen to a place in the Extension Department; Theophile Dambac, B. es L., in the Department of Romance Languages; and Dow Siegel Grones, B. S. in Ed., in the Department of Manual Training.

Later, another vacancy in the Extension Department was filled by the appointment of Matthew J. Walsh, A. M.

In all the appointments made, great care was used in looking over recommendations sent in, with what result can be judged in part by the statements that follow.

Professor Robert Lacey Borger graduated from the University of Florida, A. B., in 1893; was a student at Johns Hopkins University, 1894-1895; was Professor of Mathematics, University of Florida, 1896-1904; was instructor in mathematics in the University of Missouri in 1906; and received the Ph. D. degree from the University of Chicago in 1907. He is a member of the American Institute of Electrial Engineers, the American Mathematical Society, and the Sigma Xi Society.

Professor Herbert D. Simpson was for three years a professor in a Pennsylvania State Normal School; for four years, was Professor of Economics in Mt. Union College, Alliance, Ohio; and left a position as Instructor in Economics, University of Wisconsin, to come to Ohio University. He holds the degree of A. B., and A. M. from Princeton University.

Professor Richard T. Ely, of the University of Wisconsin, one of the foremost teachers of Economics in the United States, wrote as follows:

"Dear President Ellis:

This is simply to thank you for your letter and to say that I am much pleased that you have decided to take Professor H. D. Simpson on my recommendation. I appreciate the confidence you have shown in me, and do not believe that you are going to be disappointed."

Professor Robert Sidney Ellis, was Professor of Education, State Normal School, Memphis, Tenn., 1914-1915. He received the A. B. degree from the University of Arkansas in 1911, and the Ph.

Girls in Gymnasium

D. degree from Clark University in 1914. He comes to Ohio University strongly recommended by Professor J. H. Tufts, Department of Philosophy, University of Chicago.

Professor Charles Sumner Mohler is a graduate of Miami University, Oxford, Ohio, having received the A. B. degree in 1909. After graduating, he spent one student year in the New York University School of Commerce. At Miami he ranked high in scholarship making an "A" in two-thirds of his studies. For the last five years he filled the position of instructor in German and French, in the Hamilton, O., High School. He has maintained satisfactory business relations with the Allen Manufacturing Co., of Toledo, O., and the Cabinet Manufacturing Co., of Quincy, Ill. He comes to his new position, that of Professor of Advertising and Salesmanship, well equipped for the important work he will have in charge. His recommendations from school and college authorities are commendatory in the highest degree.

Professor Matthew J. Walsh is an A. B. graduate, University of Michigan, Class of 1898. After graduating he taught in the West Bay City (Mich.) High School two years. In 1901, he became Principal of the High School, Monroe, Mich., and in 1903, Principal of the High School, Hancock, Mich. Still later, in 1907, he was elected Superintendent of Public Schools, Bessemer, Mich., which position he held four years. In 1911, he accepted the superintendency of the public schools of Sault Sainte Marie, Mich., which position he left in 1915 to take up graduate work in Columbia University, New York City. At this institution, a year later, he received the A. M. degree. He enters upon his work at Ohio University, Extension Department, with strong recommendations from the Appointment Committee, Teachers College, Columbia University, and others well-acquainted with his scholarly attainments and sucessful experience in teaching. His *major* in graduate work included History of Education, Philosophy of Education, and Educational Sociology. His student record in American History, Latin, and Greek is highly creditable to him.

Miss Mary Tough is a graduate of the Pratt Institute, Brooklyn, N. Y. From 1898 to 1901, she was an assistant teacher in the Domestic Science Department, Chicago School of Education. From 1901 to 1910, she was instructor in Domestic Science, Pratt Institute. Later, she was Professor of Home Economics in the State Agricultural College, Brookins, South Dakota. She comes to her new field from Columbia University where she has been a special student since leaving Brookins.

Professor Bernard L. Jefferson comes to Ohio University as Assistant Professor of English. He received the A. B. degree from Kenyon College, Gambier, Ohio, in 1908, and the Ph. D. degree from Princeton, in 1914. After leaving Princeton, he became teacher of English in Northwestern University, Evanston, Ill.

Professor Theophile Dambac comes from the

University of Maine with strong recommendations from the President and Secretary of the University and from the head of the German Department of that institution. He is a graduate of the University of Grenoble, France. For several years he lived in South America where he gained familiarity with the Spanish language. He takes the professorship of Romance Languages held by Miss Mary T. Noss, A. B., who in June last was granted a year's leave of absence to allow her to take up advanced work at Columbia University.

The vacancy in the position of Director of Extension Work was filled by the appointment of Mr. William E. McVey, whose full title is "Assistant Professor of School Administration and Director of Extension Work."

Professor McVey came to Ohio Universiy as a student in 1914, and at once took high rank in scholarship. He is now thirty years old, is married, and is the father of two children. His preparatory work was done in the Wayne Centralized High School, Clinton County, O., and in Lebanon, O., University. His teaching experience has been gained chiefly as Superintendent of the Adams Township High School, Clinton County, Ohio, and as Division Superintendent of Schools, Province of Ilocos Norte, Philippine Islands. In the last named position he received an annual salary of $2,000 and supervised the work of 283 teachers and 15,000 pupils.

He received the degree of B. S. in Ed. from Ohio University in 1916, standing first in a class of 134 members, being one of the two members whose diplomas had affixed a seal bearing the words, summa cum laude. Appointments made from graduates of other educational institutions are noteworthy, but none of these is more so than the appointment of Professor McVey from the alumni roll of Ohio University.

Miss Edith Trautman holds the B. S. degree from the Michigan Agricultural College. Recently she took graduate work at the University of Chicago. Her experience in teaching is as follows: Grade teacher, Portland, Mich., two years; teacher of Home Economics, Faribault, Minn., one year; and Supervision of Home Economics, Faribault, Minn., 1914-1916. Among her recommendations are strong ones from John Munroe, Superintendent of the public schools of Faribault; from G. W. Kirn, Principal of the high school, same city; and from Blanche Vaughn Johnson, Superintendent of the Portland, Mich. public schools, 1901-1913 inclusive.

Miss Alice Margaret Bowers graduated from, the University of Chicago, in 1916, with the Ph. B. degree. She completed the four-year course in Home Economics. She did one and one-half majors in practice teaching in Home Economics, elementary and high school grades. Her recommendations are from well-known teachers and citizens having personal knowledge of her scholarship and teaching ability.

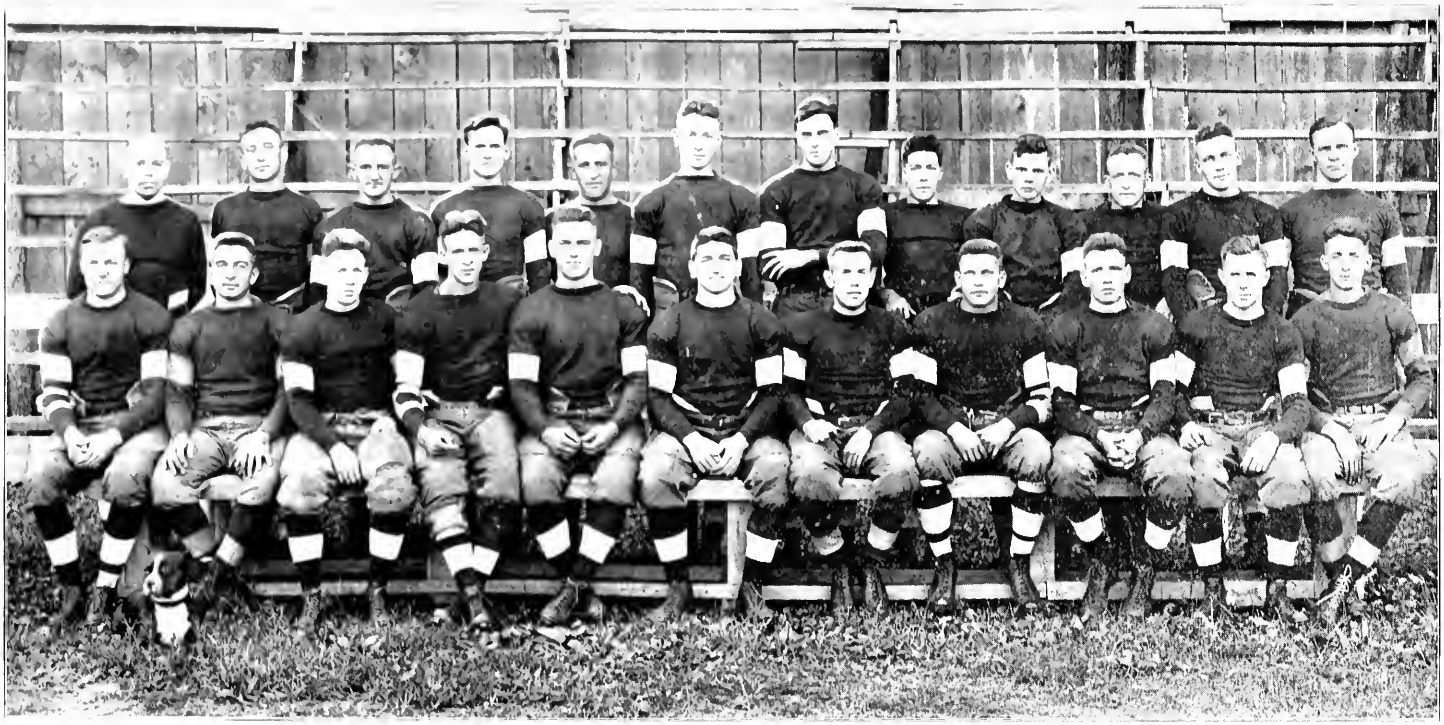
Miss Marjorie Rosemond, selected as teacher of Voice in the College of Music, had a college training at the Randolph-Macon Women's College Lynchburg, Va. Following her college work, she acquired her musical education at the Conservatory of Music, Oberlin, O., from 1911 to 1914.

Mr. Dow Siegel Grones, a member of the Class of 1916, Ohio University, holds the degree of B. S. in Ed. He takes the position in the Department of Manual Training made vacant by reason of the year's leave of absence given C. O. Williamson, M. S. Mr. Grones, in his college course, by giving both college and extra hours to work in the Department of Manual Training, acquired a special fitness for the work of the position to which he has been chosen.

Miss Frances Alice Winters, who was selected to fill the position in the Department of Public-School Music formerly held by Miss Olive Alexander Robens, is an O. U. product having graduated in the Class of 1916, with the degree of B. S. in Ed. Her fitness for the position is evidenced by the teaching service she rendered in the O. U. Summer School of 1916.

Miss Irma N. Williams, who takes the position as instructor in the Department of Public-School Drawing, State Normal College, made vacant by the unexpected resignation of Miss Elizabeth Barkley, graduated from the State College for Women, Tallahassee, Florida, in 1913 with the degree of A. B. For two years she was teacher of Art in the same institution. She completed her preparation for teaching at Teachers College, Columbia University, New York City, and received the B. S. degree in June, 1916.

Other changes in the list of O. U. employes are noted in this connection Misses Hazel M. Baird and Julia E. Pomeroy take the places as stenographers, in the President's office, formerly held by Misses Julia L. Cable and Lucile Coombs. Unimportant changes have been made in the stu-



The Ohio University Football Team of 1916

dent help employed in the Carnegie Library and in that engaged for laboratory work in the different scientific departments.

O. U. MEN MAKE GOOD AT ONCE

All the graduates of the electrical engineering department of the university who received their diplomas last week have secured good positions already. There is always a demand for these young men. Many who have gone out within the last five or six years are in responsible positions at salaries ranging from $125 to $250 per month.

Those taking special work in advanced physics are in equally good demand.

J. R. Collins is instructor in physics in Purdue; H. A. Pidgeon instructor in Cornell and a member of the honorary scientific fraternity; C. T. Paugh, a postgraduate student in Massachusetts Tech, has recently accepted a fine position with an automobile company at Flint, Mich.; F. C. Langenberg the last year was assistant in metallurgy in Harvard and is engaged in some government tests this summer; Reese D. Evans is assistant professor of physics in Bowdoin College, which position he accepted after repeated invitations from President Hyde, who also voluntarily granted him two years after his election to complete his postgraduate work in Harvard.

Of those graduating this year, who specialize in physics, Mrs. J. R. Bender has secured a scholarship in the University of Washington; Mr. J. G. Albright a similar position in Ohio State; Mr. Luiz de L. Vianna has a good position with an engineering concern in Brazil.—*Athens Daily Messenger.*

OHIO UNIVERSITY SUMMER SCHOOL RECORD OF STUDENT ENROLLMENT FOR 1914, 1915, AND 1916

STATES AND COUNTRIES

	1914	1915	1916
California	0	1	1
Colorado	0	2	0
Florida	0	2	0
Illinois	0	2	1
Indiana	4	5	3
Kansas	1	0	0
Kentucky	7	4	5
Louisiana	0	0	1
Maryland	0	0	1
Michigan	2	0	2
Missouri	1	1	1
New Jersey	0	1	1
North Carolina	0	0	1
Ohio	2,355	2,220	1,902
Pennsylvania	6	5	6
South Dakota	0	1	0
Texas	0	0	1
Utah	0	0	2
Virginia	1	1	1
West Virginia	22	29	62
Wisconsin	0	1	0
Brazil	1	0	0
China	1	1	2
Egypt	1	0	0
Japan	0	0	1
Scotland	1	0	0
Sumatra	1	2	0
Grand Totals	2,404	2,237	1,994

1914

Men, 607; Women, 1,797; Total, 2,404

1915

Men, 652; Women, 1,635; Total, 2,287

1916

Men, 515; Women, 1,479; Total, 1,994

OHIO COUNTIES REPRESENTED

	1914	1915	1916
Adams	41	46	20
Allen	3	9	17
Ashland	3	3	2
Ashtabula	13	5	7
Athens	408	440	410
Auglaize	4	6	8
Belmont	20	39	61
Brown	8	15	17
Butler	0	2	4
Carroll	1	2	0
Champaign	6	10	7
Clark	2	3	6
Clermont	13	13	12
Clinton	24	28	20
Columbiana	9	13	8
Coshocton	6	5	9
Crawford	3	4	3
Cuyahoga	3	3	8
Darke	2	11	11
Defiance	6	7	6
Delaware	19	33	26
Erie	18	21	14
Fairfield	69	37	29

Fayette	40	42	35
Franklin	59	40	50
Fulton	0	2	0
Gallia	41	45	37
Geauga	0	1	1
Greene	10	7	3
Guernsey	48	47	42
Hamilton	14	11	12
Hancock	18	19	6
Hardin	10	6	5
Harrison	39	41	27
Henry	2	3	3
Highland	1	28	22
Hocking	77	77	46
Holmes	0	2	1
Huron	9	5	5
Jackson	58	65	38
Jefferson	25	32	24
Knox	33	26	33
Lake	0	0	0
Lawrence	26	22	20
Licking	51	56	34
Logan	8	7	8
Lorain	5	10	4
Lucas	7	4	4
Madison	47	36	19
Mahoning	6	11	3
Marion	30	20	22
Medina	3	1	0
Meigs	94	32	27
Mercer	6	6	9
Miami	2	6	7
Monroe	8	16	38
Montgomery	3	8	5
Morgan	42	28	33
Morrow	18	13	6
Muskingum	80	77	50
Noble	21	25	34
Ottawa	22	11	12
Paulding	4	3	2
Perry	109	61	77
Pickaway	47	42	36
Pike	31	31	27
Portage	2	2	0
Preble	9	2	4
Putnam	0	3	0
Richland	25	20	9
Ross	82	89	64
Sandusky	7	3	6
Scioto	38	43	33
Seneca	10	5	4
Shelby	16	18	12
Stark	10	8	8
Trumbull	7	11	11
Tuscarawas	32	26	27
Union	11	13	10
Van Wert	4	2	2
Vinton	52	70	56
Warren	1	1	0
Washington	97	115	76
Wayne	0	1	3
Williams	5	1	2
Wood	24	6	1
Wyandot	4	6	2
Totals for Ohio	2,355	2,229	1,902

ENROLLMENT OF PUPILS IN THE TRAINING SCHOOLS OF THE STATE NORMAL COLLEGE OF OHIO UNIVERSITY, SUMMER SCHOOL OF 1916

RURAL TRAINING SCHOOL

Grades	Boys	Girls	Total
First	15	18	33
Second	9	5	14
Third	4	8	12
Fourth	11	5	16
Fifth	3	3	6
Sixth	5	8	13
Seventh	0	1	1
Eighth	6	5	11
Totals	53	53	106

GRADED TRAINING SCHOOL

First	15	11	26
Second	9	13	22
Third	5	9	14
Fourth	8	8	16
Fifth	7	15	22
Sixth	2	6	8
Seventh	5	6	11
Eighth	7	15	22
Totals	58	82	140

KINDERGARTEN TRAINING SCHOOL

	8	7	15
Grand Totals	119	142	261

O. U. Basketball Team

NUMBER OF STUDENTS REGISTERED IN SOME OF THE PRINCIPAL CLASSES

Ohio University Summer School 1914, 1915, and 1916

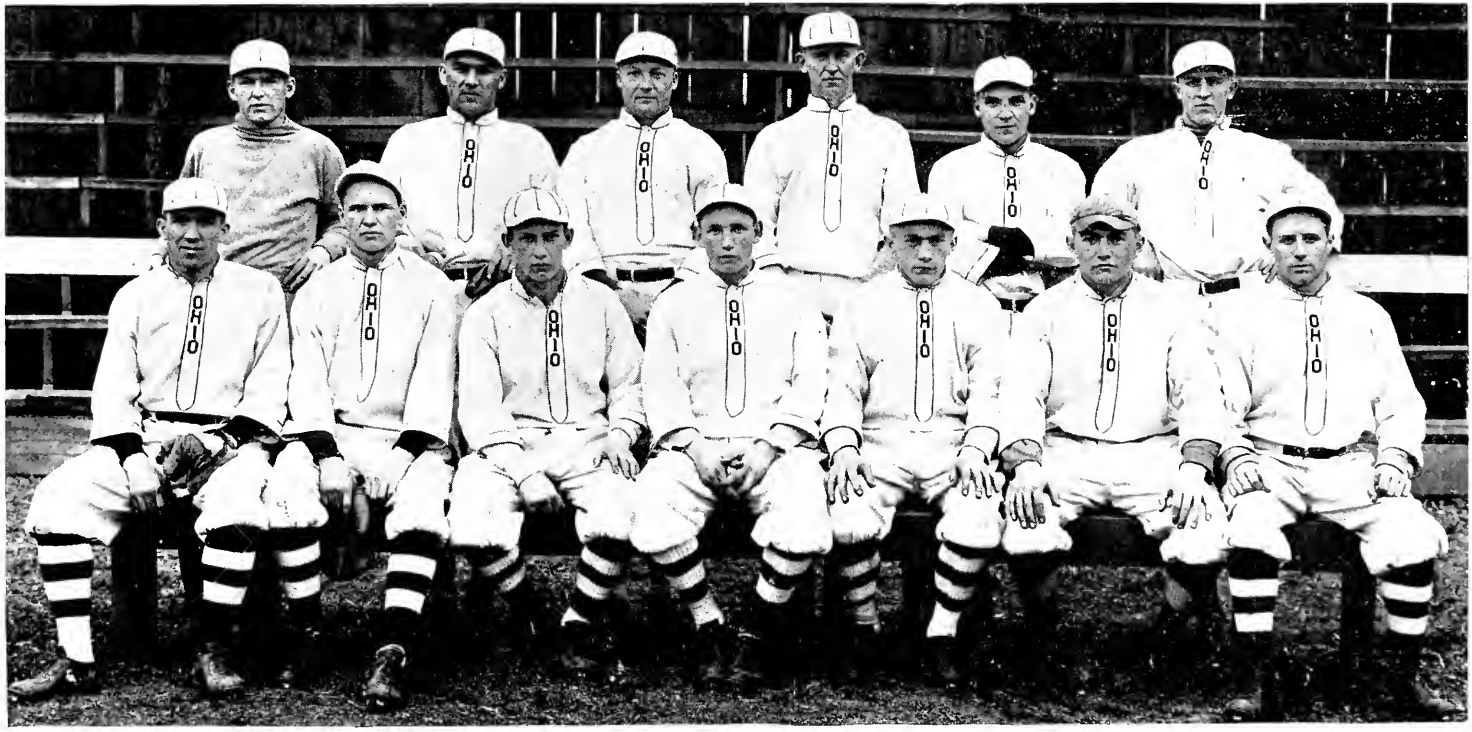
	1914	1915	1916
Accounting	12	9	14
Agriculture	210	158	65
Algebra	248	182	157
American History	280	294	267
American Literature	52	51	28
American Poetry	45	26	...
Arithmetic with Methods	475	298	192
Athletic Coaching	...	49	52
Bacteriology	6	17	...
Botany	32	53	25
British Empire	15	15	8
Cabinet Making	4	...	8
Chemistry	28	19	18
Chemical Analysis	...	12	...
Civics	48	44	31
Civic Biology	70	65	68
Commercial Geography	10	14	23
Constitutional Law	12	14	17
Cooking	34	55	101
County Supervision	28	...	9
Dressmaking	11	9	18
Economics	25	30	42
Elementary Course of Study	60	35	40
Elementary Manual Training	18	33	17
Elementary Rhetoric	26	21	20
English Classics	..	...	12
Entomology	...	...	8
Choral Class	...	107	115
Elementary Woodwork	...	38	44
English Composition	...	99	154
English Novel	...	18	18
English Poetry	30	43	35
Ethics	25	28	38
European History	...	33	43

Floriculture	...	..	29
Food Study	5	24	9
French	40	34	14
Freshman Composition	115	53	...
General History	51	44	44
German	135	106	103
Grammar	235	162	129
Grammar-Grade Methods	218	342	227
Hand Work, Normal Art	...	208	263
High-School Methods	55	76	59
History of Education	58	105	120
History of English Literature	50	41	41
History of Manual Training	3	6	4
History of Home Economics	.	...	9
Home Nursing and Emergencies	23	13	24
Horticulture	...	15	17
Household Management	14	17	18
Hygiene and Sanitation	98	185	296
Interpretative Reading	10	21	19
Kindergarten	5	9	22
Latin	133	98	67
Literature in Grammar Grades	47	57	63
Machine Shop	...	2	13
Mechanical Drawing	9	12	12
Methods of Teaching Geography	112	129	154
Methods of Teaching Latin	...	18	12
Methods of Teaching Music	25	16	40
Literature in Primary Grades	115	114	64
Millinery	...	3	12
Ohio History	...	10	32
Paidology—Child Study	110	122	133
Penmanship	200	122	113
Philosophy of Education	. .	21	13
Physical Education	48	81	174
Physical Geography	140	68	54
Physics	90	116	92
Physiography	50	39	32
Physiology	20	14	18
Plane Geometry	62	65	68
Plane Trigonometry	6	16	15
Political Geography	...	30	19
Practice Teaching	31	45	68
Primary Methods	465	345	242
Principles of Education	175	134	73
Public-School Drawing	416	321	274
Public-School Music	325	324	243
Psychology	530	228	160
Reading: Aldine Method	45	35	52
Reading: Beacon Method	...	19	15
Reading: Easy Road	...	18	12
Reading: Gordon System	...	12	14
Reading: New Education	151	287	166
Reading: Ward Method	83	55	...
Reading: Word Mastery, Riverside Readers	40	30	...
Rural-School Course of Study	45	16	...
Rural-School Didactics	763	221	178
School Administration	17	24	26
School Law	20	11	21
School Management	780	474	383
Science of Education	25	49	47
Secondary Course of Study	42	22	28
Sewing	...	51	43
Shakespeare	...	20	31
Sociology	55	69	182
Solid Geometry	18	24	16
Spanish	10	33	34
Stenography	7	9	...
Supervision and Criticism	32	33	35
Survey of English Literature	...	30	27
Swimming	...	63	85
Teaching Tests	...	...	60
Textiles	...	...	3
Theory and Practice	...	77	...
Typewriting	23	24	...

Class-room instruction, in 1916, was given by eighty-nine teachers. The average number of students to each instructor did not exceed thirty. Large classes were the exception, not the rule. For example, the 267 students taking American History were registered in six classes; the 154 students in English Composition recited in eight classes; the 227 students in Grammar-Grade Methods formed five classes; the 296 students in Hygiene and Sanitation were divided into six sections; five classes were formed from the students enrolled for School Management; the students taking Sociology met in four sections; finally, there were seven classes in Latin, eight in German, two in French, and two in Spanish.

WHY AMERICA IS GREAT

One reason why America is great is because she leads all the countries of the world in the production of coal, iron, steel, copper, silver, and oil. She also is the champion producer of cotton, corn, wheat, oats, hay and tobacco, and is second to South Africa in the production of gold. Moreover, our people are constantly producing



O. U. Baseball Team

wealth, and are not wasting their time and substance in shooting at each other and destroying life and property.—*Memphis News Scimitar.*

All that may be true, but it is not the principal reason why America is great. Take away the churches, the schools, the libraries, the lectures, the charities, and the coal, iron and copper wouldn't amount to a hill of beans. When this country's greatness becomes thoroughly materialistic its days are numbered. There is the danger line which we will have to avoid, and every organized influence in a community should assist the nation to steer clear of it. If we do nothing but produce wealth, some day will come when we engage in shooting at each other.—*Ohio State Journal.*

A MENACE TO EDUCATION

It is a gross mistake to suppose that management systems usually applicable to a factory can be applied to a college or a university, or to an experiment station or a research laboratory, and for the very good reason that the products are wholly unlike—manufactured good in one case, human souls and scientific truth in the other. So also are the methods of procedure unlike—time-work and a measureable output in the one case, study, reflection, mental recuperation, inspiration, soul-service in the other. We are face to face with a struggle to keep educational institutions free not so much from political control as from the deadening domination of fiscal offices. A well-known professor in a college of agriculture writes me that his institution has now become so efficient that he loses one-third of his time from all productive work; and another declares that frequently he spends an entire day in making reports that have no significance except to maintain a scheme of administration and which could be performed just as well by a ten-dollar clerk. All this means that we are in immediate danger of developing in our institutions a set of administrative officers, controlling affairs, who are separate in spirit from the real work of research and education. To this tenderly add the present peril of similar despotism from state offices, and you have a slowly developing method of strangulation that may well ease alarm.—L. H. Bailey in Science.

EDUCATION AND THE GREEKS

ALBERT ROSS HILL

As in the case of many a social conception we are indebted to the Greeks for the ideal of a liberal education. They were the first to conceive of education as a means to the development of a free personality, a love of knowledge for its own sake, and an appreciation of the things in this life worth living for. They defined, perhaps for all time, the most worthy objects of a man's life—intellectual and aesthetic enjoyment, political and moral freedom, social and personal excellence—which we may take as the content of the conception of culture. The fruits of such social and educational aims may be seen in the products of Greek civilization in the age of Pericles. Such statesmen as Themistocles and Pericles controlled the destinies of Greece; Herodotus and Thucydides were her historians; the tragic drama was represented by Aeschylus, Sophocles and Euripides, and comedy by Aristophanes; and in art the work of Phidias and Myron and the construction of the Parthenon bear evidence of the taste and the achievements of the Greek mind. No wonder that through education at a later time "captive Greece took captive her rude conqueror."

COLLEGE OR BUSINESS

Dr. Lyman Abbott, who has been writing the story of his long life, tells us many interesting things about his father. Among them is this talk about going to college. His father sent for him to come into his room and began: "Lyman the time has about come for you to decide whether you will go to collge."

"Why, father, I always supposed that of course I was going to college."

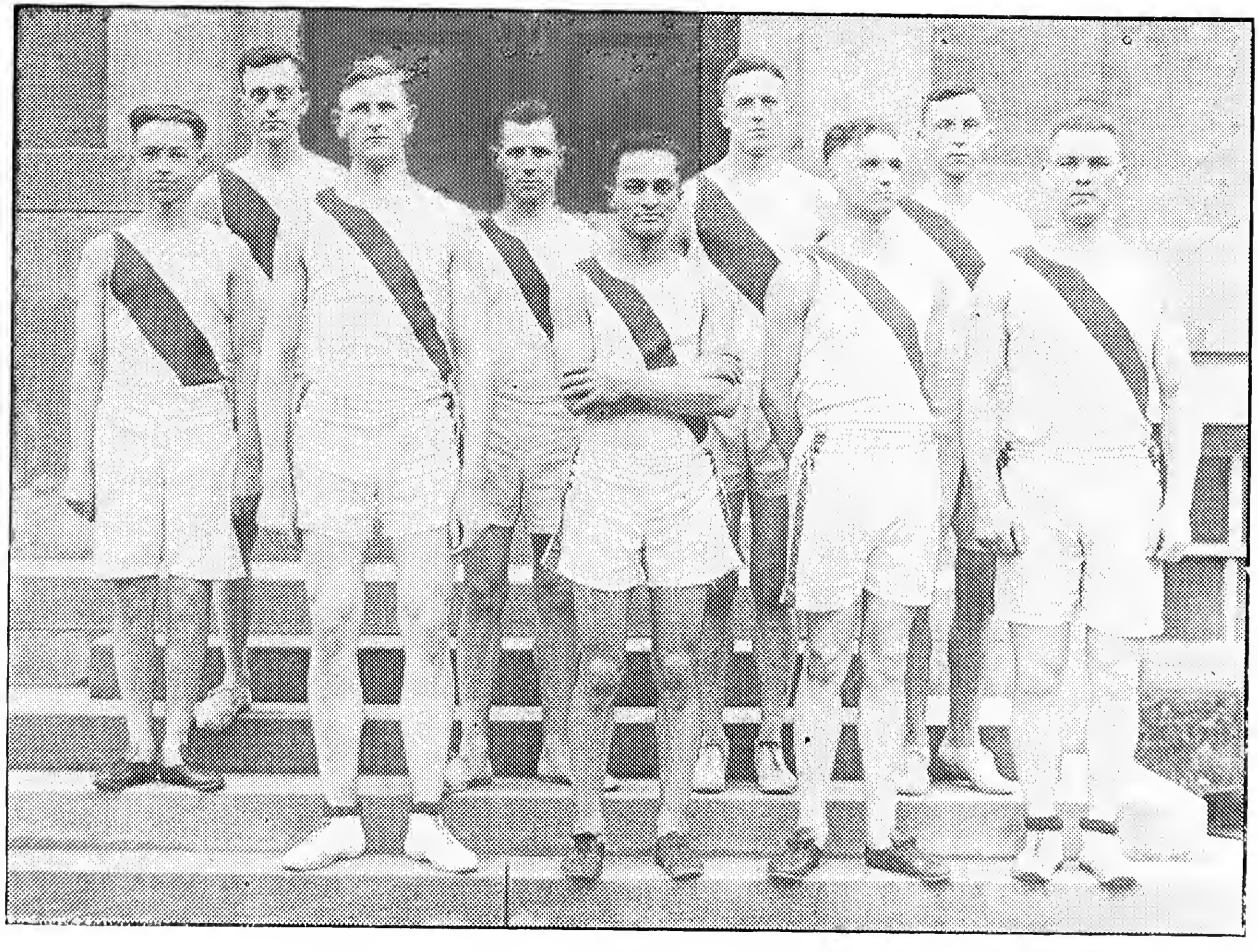
"No; not of course. I have estimated that it will cost me about five hundred dollars a year to carry you through college. You can go into business next fall and begin at once to earn your own livelihood. In that case I should put aside five hundred dollars a year for you, and at the end of four years you would have a capital of two thousand dollars, and interest with which to go into business."

"Well, father, of course, if you think it best I should go into business, I am willing."

"Oh, no! I do not say that it is best. But the question is one for you to decide. Would you rather have a college education or the two thousand dollars?"

"What do you advise?"

"But he would give me no advice," the narrative proceeds. "He put before me in a very practical way the relative advantages and the relative difficulties in a professional career and in a business career; told me to think it over for two or three days, and then tell him my decision. Up to that time I had probably never had more than five dollars in my pocket at any one time, and two thousand dollars seemed to me an enormous fortune. When, at the end of the three or four days, I came to my father with my decision to take the education, he simply remarked: I am very glad. I think it is an excellent plan for a boy to go to college, but a very poor plan for a boy to be *sent.*"—*The Friend.*



O. U. Track Team