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OTTERBEIN COLLEGE

THE INAUGURATION

OF

JOHN RUSKIN HOWE

AS THE

FOURTEENTH PRESIDENT



SATURDAY, NOVEMBER FOURTH

WESTERVILLE, OHIO

OTTERBEIN COLLEGE BULLETIN

November 1939

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WESTERVILLE, OHIO

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NOVEMBER 1939

VOL. XXXVI, No. 3

THE INAUGURATION
OF
JOHN RUSKIN HOWE
B.D., Ph.D., D.D.

FOREWORD

With the inauguration of John Ruskin Howe as President on November 4, 1939, Otterbein College took another step along the path she has been treading for the past ninety-two years. The dominant spirit of this step, as well as of those taken in the past, is — progress. Having arrived at her present position only through the untiring efforts of her leaders, constituency, alumni, and friends, Otterbein proposes to look onward continually to new eras of service.

Such was the keynote of the inauguration struck by Mr. Homer B. Kline, President of the Board of Trustees, in his speech of induction. This keynote was echoed by the speakers of the day and re-echoed in the hearts of all friends of the college.

The two principal speakers were both so outstanding in their far-reaching vision and gave expression to such fundamental principles that it has been thought well to make their addresses available to a wider public than was privileged to hear the speeches on that occasion. With such a purpose, this bulletin is published in commemoration of the day and dedicated to Otterbein's continued progress.

GILBERT E. MILLS, *Chairman,*
Committee on Arrangements.

INAUGURATION EXERCISES

FIRST UNITED BRETHREN CHURCH

TEN O'CLOCK

Presiding Officer

ALZO PIERRE ROSSELOT, Ph.D.

Professor of Modern Languages

PROCESSIONAL

CORONATION MARCH (*Le Prophète*) G. Meyerbeer

Glenn Grant Grabill, B.Mus., A.A.G.O.

Director of School of Music

ORGAN

LES PRÉLUDES (*Abridged*) Franz Liszt

Mr. Grabill

HYMN

COME, THOU ALMIGHTY KING

INVOCATION

Walter Gillan Clippinger, B.D., D.D., LL.D.

President Emeritus

ANTHEM

GREAT AND GLORIOUS Franz Joseph Haydn

The Otterbein College Glee Clubs

Arthur R. Spessard, B.I., Director

Frances Harris, B.A., B.Mus., Organist

ADDRESS

SCIENCE, RELIGION, AND A STABLE SOCIETY

Arthur H. Compton, Ph.D., Sc.D., LL.D.

Charles H. Swift Distinguished Service Professor of Physics,
University of Chicago

Nobel Prize Winner in Physics, 1927

PRESENTATION OF DOCTOR HOWE

Alfred T. Howard, M.A., D.D., Professor of Missions and Sociology,
Bonebrake Theological Seminary

INDUCTION OF DOCTOR HOWE INTO THE PRESIDENCY OF
OTTERBEIN COLLEGE

Homer B. Kline, B.A.

President of the Board of Trustees

ADDRESS

*THE CHRISTIAN COLLEGE AND THE WORLD OF
TOMORROW*

President John Ruskin Howe, B.D., Ph.D., D.D.

ANTHEM

LORD, OUR FAITH IN THEE INCREASE.....Bach-Nevin

The Otterbein College Glee Clubs

Mr. Spessard, Director Miss Harris, Organist

Ruth Smith, John Clippinger, James Grabill, and

Edgar Livingston, Violinists

BENEDICTION

Otterbein T. Deever, B.A., B.D., D.D.

General Secretary, Board of Christian Education,
Church of the United Brethren in Christ

RECESSIONAL

POMP AND CIRCUMSTANCE IN D.....Sir Edward Elgar

Mr. Grabill

INVOCATION

WALTER GILLAN CLIPPINGER, B.D., D.D., LL.D.

President Emeritus, Otterbein College

O Lord, our God, we approach thee reverently and humbly on this important occasion. We thank thee for our goodly heritage, for our free country, for freedom of religion, for freedom of speech, for schools and colleges, and for free universal education.

We thank thee especially for this Institution, for its long and noble past, for its achievements in the work of Christian education, for the thousands of men and women who have been graduated or who have been inspired by its lofty ideals of life and service, and for its hosts of friends near and far.

We thank thee, also, for its present, and its future prospect and possibilities.

We come now to rededicate ourselves and this college to the still larger service it may render in years to come. Grant that it may always be an honest searcher after truth — the truth of God and the truth of man, the truth of religion and the truth of life. And having found the truth, may it have the courage to follow it wherever it leads.

We pray for stalwart men and women who will be willing to sacrifice service and money for its maintenance. Let thy blessing be upon its governing body, the trustees, upon its teaching staff, and upon the hundreds of young men and women who come and go from year to year. Likewise, let thy grace and favor be upon the church which gave it birth and fosters its life.

We pause now to thank thee for thy servant whom thou hast chosen to be its directing head. Anoint him with a double portion of thy spirit. Give him a strong body and a clear mind with discerning judgment to perform his arduous duties. Grant him sturdy faith and strong courage in dark and cloudy days and a grateful heart when success and joy attend his efforts. In all, may he lean hard on thee, O Lord.

Let thy benediction, also, be upon his family and especially upon her who will be by his side in both joy and sorrow, in success and disappointment.

We thank thee for this day and wait for thy blessing as we further attend this program.

We ask these favors and blessings in the name of Jesus Christ our Lord.

AMEN

THE PRESENTATION

by ALFRED T. HOWARD, M.A., D.D.

Professor of Missions and Sociology, Bonebrake Theological Seminary

President Kline:

The occasion that brings us together as a group of friends interested in the welfare of Otterbein College is one that we all agree is full of significance. We stand at an important crossroad in time. We look back with gratitude and appreciation on all the contributions of various sorts that have been given to the College in the past. We see around us the conditions of our times. We look forward and hurriedly sketch out a program of advance. We look about for a leader who can, in the midst of the conditions as they are, lead Otterbein College forward to the goal our imaginations have set on heights yonder in the future.

Providence has been unusually generous in assigning to me the privilege of presenting the man on whom our hopes are set and in whom our confidence is placed as the leader of Otterbein College during these oncoming decades.

Our leader comes with a rich inheritance. His mother was a member of a large and gifted family. His father was a member of the Otterbein class of 1876 and a graduate of what is now Bonebrake Theological Seminary. He became an unusually efficient teacher, a teacher I had the privilege of knowing and one of the most inspiring half dozen teachers I have ever known.

The leader on whom Otterbein's choice has fallen comes not only with this unusual inheritance of body and mind, but he comes with a sheaf of varied and substantial achievements that attest the worth of his own judgment between relative values and attest also his resources of wit, energy, determination and endurance that finally enabled him to realize successfully the ambitions he had set before himself. After graduating from high school he spent years in teaching and other forms of remunerative activities necessary to enable him to earn funds to meet not only all his own financial necessities in college and in graduate school but to help, as an older brother, other members of his family in securing their education.

Having completed his graduate work at Yale University where he secured both the Bachelor of Divinity and the Doctor of Philosophy degrees, he accepted a teaching position at Bonebrake Theological Seminary

where he is and will be remembered by both fellow teachers and students as a most admirable teacher and comrade. During these years of his connection with the Seminary his abounding energy of body and mind continued to manifest itself in the extra-curricular activities in which he personally led or participated. He was active in promoting recreation among the members of the seminary family and in the Dayton Young Men's Christian Association where he also bore important responsibilities.

For nine years he was the Dean of the Community Training School for Sunday School teachers and officers. During the past two years he was guest pastor for the Ohmer Park Reformed Church, Dayton, Ohio. In addition to these duties he has preached and lectured during these years under many different auspices in widely separated places. A man with less energy and versatility would have found it difficult to carry forward such an array of responsibilities and to bear them with such uniform distinction.

The man I am about to introduce has had the inspiration and support of a sympathetic and highly capable wife. To their two interesting little sons he has been a wise father and a devoted pal.

And now, President Kline, because of these worthwhile achievements that have already been registered by our newly-chosen leader and because of the high qualities of character that have also been developed while he has been engaged in these outward acts as a dependable son and brother, as eager student and sport lover, as self-giving teacher, preacher, churchman, dependable citizen ever active in community betterment, all-around lover of man and particularly lover of young people, and a devoted son of Otterbein College, I have the honor of presenting to you, sir, Dr. John Ruskin Howe as a man admirably qualified and worthy of being chosen and installed as the fourteenth president of Otterbein College.

THE INDUCTION

by HOMER B. KLINE, B.A.
President of the Board of Trustees

Mr. Chairman, Distinguished Guests, Members of the Faculty, Alumni, Students, and Friends of Otterbein College:

We come now to the focal point of the inaugural ceremonies — the formal induction into office of the fourteenth president of Otterbein College.

It is not the purpose today to review the accomplishments of the successive presidents of Otterbein College. These are a matter of record. We see them on the campus as we look about us; more important, we find them incorporated in the history of the Church of the United Brethren in Christ as it takes its place among the Christian denominations; most important of all, we find them embedded deep in the hearts of the men and women, who, as students, trod these halls and worked in the classrooms and laboratories.

Someone has compared the growth of a Christian college to the growth of a tree. It sinks its roots into the soil of its constituency, nurtured there by the vision, the loyalty, and the self-sacrifice of its adherents. It lifts its branches of accomplishment to society, offering refreshment and courage to the oncoming generations through the inspiration and service of its graduates. As the annular rings of a tree indicate its growth, so the record of a college is a measure of its progress and success. It has its lush periods and its sparse periods. But grow, it must, or perish.

For ninety-two years Otterbein College has grown, in faculty and students; in buildings and equipment; in methods and effectiveness; in ideals and spirit. Today we stand on the threshold of a new era. Following the retirement of Dr. W. G. Clippinger, after thirty years of faithful and brilliant service, we are met to inaugurate the next in the succession of presidents.

He is a worthy successor to those who have preceded him, a man not unknown to us, for he is one of our own. He came to us as a student from a Christian home where education was an acknowledged necessity of life. Before and after going overseas to serve his country in World War I, he ably represented Otterbein on the football field, on the debat-

ing platform, in student government, and as a student editor. As an alumnus he continued to distinguish himself as a scholar. He is an able speaker, and is widely known as a leader of men in the ministry, in civic interests, and as a member of the faculty of Bonebrake Theological Seminary. His outstanding quality is his democratic and youthful spirit. He loves young people, understands their problems, and is wise in his counsel with them. He has youth in his heart. He believes with all his being in the inherent place of the Christian Liberal Arts college in American education and is alert to the inroads of regimentation or dictation. Because of these characteristics he has been called to head this institution as its next president.

John Ruskin Howe, as chairman of the Board of Trustees, it is my privilege to inform you that, by unanimous vote of the Board, you have been selected as the fourteenth president of Otterbein College, and to declare publicly that you are hereby inducted into that office. With complete confidence, and with high hope we entrust to you the destiny of our beloved college. May God bless you and keep you, and make His face to shine upon you.

And now, ladies and gentlemen, I have the honor to present to you, the fourteenth president of Otterbein College, Dr. John Ruskin Howe.

ADDRESS

Science, Religion, and a Stable Society

by

ARTHUR H. COMPTON, Ph.D., Sc.D., LL.D.

Science, Religion, and a Stable Society

I was dining recently with the Master of one of the Oxford Colleges. The question arose regarding the place of science in life. It had proved itself as a method for arriving at reliable knowledge, and for supplying us with certain necessities of life; but the inhumanness of it all! The discipline of thought was already embodied in Plato's mathematics. The predominant trend of modern science is toward replacing the human interests present in literature, art and music with technological developments in which the human factor becomes less and less significant. The most fundamental bases of morality and religion have been ruthlessly shaken, with the implication that their value is negligible. In place of a quiet ramble over the varied English countryside, we have a powerful motor car tearing down the broad hard highway. We feel the threat of the machine against the human spirit.

In this day of ruthless use of power, Oxford's challenge to science demands an answer. The answer that I would make today is that it is primarily through the growth of science and technology that man has developed those attributes which distinguish him from the animals, which have indeed made him human. There are nevertheless certain implications of science regarding human attitudes which must be recognized if this growth in humanness is to continue. We shall find that the form of society which science is building can be stable only when men feel the need of working for the common good, an attitude that is best inculcated by religion.

Our Oxford friends were typical of many who look upon technology with dread, lest it destroy all human values. Permit me to contrast this attitude with that of spokesmen for science. First let us hear from Francis Bacon, who was one of the founders of modern science. In *The New Atlantis* he writes:

(The) order or Society which we call *Solomon's House* is (as we think) the noblest foundation that ever was on the earth; and the lanthorn of this kingdom. It is dedicated to the study of the works and creatures of God The end of our foundation is the knowledge of causes, and the secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible.

After three and a half centuries of effort toward "enlarging the bounds of human empire," how do the followers of science view their handi-

work? Listen to a statement recently made before a group of physicists by the president of one of our leading institutes of technology:

In the last fifty years physics has exerted a more powerful beneficial influence on the intellectual, economic and social life of the world than has been exerted in a comparable time by any other agency in history Whatever uses are made of such agencies as heat, light or electricity fall within the field of physics and are the contribution of physicists to human welfare.

In that phrase, "contribution to human welfare," one may accurately catch the spirit which drives on the man of science.

Aristotle saw the study of nature as one of man's great enterprises:

The search for truth is in one way hard and in another way easy. For it is evident that no one can master it fully nor miss it wholly. But each adds a little to our knowledge of nature, and from all the facts assembled there arises a certain grandeur.

From generation to generation, and from age to age, what the fathers learn is passed on to the sons, and "each adds a little to our knowledge of nature." In the growth of this knowledge we can see the central thread of the social evolution of mankind. The aspects of human activity in which such growth can be observed within the historic period are rare. With regard to the structure of our bodies, anthropologists tell us, there has been no demonstrable change during the past twenty thousand years.

Aesthetically the same is true. The famous wall paintings of animals in the caves of the old stone age show an appreciation and skill in depicting action and perspective superior to that of the average untrained modern. The beautiful sculpture of the Greek period is rivaled by the exquisite painted figures a thousand years older in ancient Egypt. Where will one find more beautiful jewelry than in the ceremonial gold and precious stone work of the old Chaldeans? Our modern artists are emulating the simplicity of Japanese prints and the stark formalism of primitive art. One sees no indication that since prehistoric times men have gained a fuller appreciation of beauty. Likewise in music, or literature, or religion, or government it is difficult to show continuing advance.

History shows, however, three prominent directions in which man's social evolution is proceeding: 1. the invention and development of new techniques for supplying our wants, 2. the understanding of nature, and apparently 3. the consideration of the rights of others. There is no reason to suppose that a modern child brought up in a primitive community would differ in any of these regards from his primitive associates. That

is, the differences are not individual changes, but social changes, occurring through the continued interaction of people on each other.

At the dinner table the other evening, we were talking about the questions that our children would have to face. It was agreed that our own most puzzling social problems were the new ones, brought in by the rapid changes in our mode of life — the automobile, the radio, the crowding of people into the cities and the relative decline of rural life. "During their generation," my dinner partner asserted, "life cannot change as it has for us. Experience will once more be usable as a reliable guide."

I wished that I might have been able to tell her that I thought so too. But I couldn't be so sure. You see, most of these changes have come about because of new techniques, based upon advances in science. On the whole, we feel we are better off with radios than without them; but along with beautiful music and intelligent discussion of the problems of the day comes the over-excitement of the children by a fearful bedtime story, or the grim shadow of a totalitarian state made possible by the swaying of mass psychology through radio broadcasts. New techniques are ever with us. Next perhaps is television which will extend the power of the radio message; or air-conditioning, which may lessen the popularity of the out-of-doors in summer. Mankind is like a child who is learning new skills. As each is learned, he gains new powers; but he must learn not to burn himself with the fire before he can use the fire for increasing his comfort.

It has always been hard to believe that the future has more in store for us than we have known in the past. Each generation sees its own rapid development beyond that of the last. The past is known, the future is dim. Yet the ever-changing panorama of history shows man's techniques and knowledge always advancing, and at an ever-increasing rate.

As Professor Sarton has pointed out, the rate of growth of knowledge and of the control of nature is indeed one of the most striking phenomena of man's history. When old knowledge was passed on by tradition and new knowledge came by accident, progress was slow. The ancient thought he did things as they had always been done. The changes during one's lifetime were imperceptible. With the modern era came a fundamentally new concept. Now we search for new knowledge, and use it, thus, in Francis Bacon's phrase, "enlarging the bounds of human empire." The knowledge of nature, which from the beginning had been

man's gradually but accidentally increasing heritage, has now become the conscious objective of alert minds. Three centuries ago, as the hobby of a few amateurs, this new enterprise has gradually developed to become the most significant intellectual quest of man. As a result, changes for the better in our mode of living are the order of the day. Our lives differ from that of two generations ago much more than life then differed from that of two thousand years before.

To see the cumulative effect of this advancing knowledge, it is instructive to use the historian's device of compressing the time scale, shall we say by a million fold. We may then think of the first men as learning a year or two ago to use certain odd shaped sticks and stones as tools and weapons. Sounds took on meaning, and speech appeared. Last month someone developed the art of skilfully shaping stones to meet his needs. A week ago man became an artist, and by day before yesterday, he had learned to use simplified pictures as symbolic writing. Yesterday the alphabet was introduced. Bronze was the metal that was most used. Yesterday afternoon the Greeks were developing their brilliant art and science. Last midnight Rome fell, hiding for several hours the value of civilized life. Galileo observed his falling bodies at 8:15 this morning. By ten o'clock the first practical steam engine was being built. At eleven the laws of electromagnetism were developed, which by eleven-thirty had given us the telegraph, the telephone, and the incandescent electric light. At twenty minutes to twelve, x-rays were discovered, followed quickly by radium, and wireless telegraphy. Only fifteen minutes ago the automobile came into general use. Air mail has been carried for less than ten minutes. Not until the last minute or two have world-wide programs broadcast by short wave radio become popular. Now at noon we find mankind in a wholly new sense unified by science.

Science has thus proved its practical strength, and the indications are that the future of mankind lies in the hands of those who guide their actions by carefully acquired scientific knowledge. With science and its correlated industries, there is every reason to anticipate a continuation of the rapid growth and development of civilization, except in those regions and periods as the present, where political unrest turns men's attention to less significant matters. The development of previous ages has grown to a mighty crescendo, within which we are living.

This view of the basic place of science in the growth of modern civilization is, I believe, essentially valid. Yet it is only part of the picture; perhaps the less important part. Science gives man great new

powers. But is it good to be strong? When the Macedonian phalanx was developed, armed with a new weapon Philip and Alexander set out to conquer the world. Having organized his mounted Mongolian archers, Ghengis Khan's armies subjugated Asia. It was the mighty power of steam and gunpowder that enabled Europe to control the world during the nineteenth century. With its highly mechanized army, Germany ruins its neighbors and threatens the civilization of Europe. Merciless treatment of helpless humans was not confined to the Pharaohs. Isolated modern examples of the same type are to be found in the American Indian wars, in Leopold's Congo rubber trade, and in Japan's Nanking massacre. Thus many have learned to fear new knowledge because of the power it may give to cruel men.

I am convinced that these examples do not represent, however, the main current of civilization. In these days of return to pagan trust in ruthless force it is of especial value to take the long perspective of history. Professor Cheney, noted University of Pennsylvania historian, in his presidential address before the American Historical Association, recently described as one of the "laws" of history that there occurs a decrease in gratuitous cruelty and a widening of human sympathy and understanding. Elaborating the idea in his *The Human Comedy*, Columbia's late eminent James Harvey Robinson suggests that this change may be occurring because it is impossible for people squeezed together as we are to be indifferent to our neighbors, and emphasizes that the conditions of life have become such that good will and understanding of our fellows is an increasingly valuable asset.

To give an idea of the way in which this growth in moral attitudes impresses itself upon the historian concerned with social growth, let me quote the following paragraph from Robert Briffault, in his recent book on *Rational Evolution*:

The evolution toward higher standards of common justice, of humanity, of equity which is traceable through the centuries, and even within the span of living memory, has not been brought about by processed moral aspirations, but . . . by the resistance to injustice offered by emancipating movements that are described as social and political . . . If the present civilized world stands upon a higher plane than the weltering world of cruelty of the Middle Ages, if it has been raised above a past when constituted authority maintained itself by crushing disloyalty by means of juridic hanging, disembowelling, and quartering, and silenced heresy by fire and torture, when London was known as "the city of gibbets," when human rights were denied, when the infamy of injustice and oppression was sanctified by law, upheld by religion, acquiesced in by literature, when not a murmur could be uttered against it save at the price of martyrdom, it is not by the evolution of new moral

principles that the advance has been brought about To the revolt of reason and the clinching arguments of pike and powder is due that measure of moral decency which graces modern civilization and distinguishes the twentieth from the sixteenth century.

It would seem to be a corollary of the growing complexity of civilization that people must give more and more attention to the rights of others. To those who live alone the rights of others have no meaning. Modern students of life among primitive people have shown that to the member of a tribe which lives in an organized unit, rights within this group only are of importance. If a nation is sufficient unto itself, it may reasonably teach that promotion of the nation's growth is the highest good. But when the world becomes a closely coordinated unit, it is clear that nothing less than the welfare of all mankind is an adequate objective for life. The rights of the individual must be interpreted in light of this great goal.

It must now be clear that the additional powers given to man by his new knowledge of the world may be used either to his good or to his harm. Without cooperation, this knowledge cannot be made fully effective. If men divide into antagonistic groups, it may become terribly destructive. When it becomes sufficiently evident that the welfare of the more powerful communities depends upon cooperation rather than upon strife with others, we may expect such cooperation to be not far distant. The growth of science, through its great advances in communication, its highly specialized and interdependent industries, and the great power given to industrially organized communities, is rapidly bringing about just this condition, where strife endangers everyone and cooperation gives rich rewards to all. Thus in the technological society of which we are a part the love of our neighbors becomes the law of life.

If the urgency of the universal acceptance of this central doctrine of Christianity has not been recognized, it would seem to be merely because the social implications of our increasingly complex life have not become generally evident within the brief decades of the world's growing social unity. Viewed from the standpoint of evolution, the ultimate growth of social cooperation would seem inevitable. For those social groups which cooperate are thereby the stronger and must thrive in competition with others. On the other hand, in a society where world trade is of growing importance and social groups are closely interdependent, antagonisms are self-defeating. Just as the automobile demands sobriety, or congested life makes necessary careful sanitation, so the

mutual dependence of a technological civilization implies consideration of the rights of others.

To the student of human evolution the present world strife is an interesting example of oscillation of civilization about a cultural equilibrium. We have noted how science gives powers which can be used effectively only by a society in which men cooperate. It is equally true that science can grow only in a society in which cooperation is so highly developed that specialists in science are supplied with the necessary time and materials to pursue their studies. It is clear that the spirit of human responsibility has not kept pace with the growing power of science in Europe's complex society. The result is a turmoil in which science itself must necessarily stagnate until the destructive consequences of strife shall awaken men's conscience to their responsibility to each other. We may thus see our present plight as caused by science out-running man's moral growth, and resulting in the retardation of science. But with the long perspective of the anthropologist we can likewise recognize this war as a stage of discipline through which men must pass in order to show more clearly the need for the mutual consideration that alone can stabilize society. This is evolution in action, working toward the apparently inevitable goal of a strong society using the tools of science and inspired by a spirit of service and cooperation.

In brief, then, the argument is this: With man's growing knowledge of nature, he has become increasingly a social being. Twenty thousand years ago the family seems to have been the social unit. With improving means of communication and techniques, men have specialized more and more, and have gradually become more interdependent. The world is indeed becoming the social unit, in which it may almost be said that each person's welfare affects that of every other. The effect of growing science and technology is to make this mutual dependence rapidly more complete. In such a civilization, the importance of good will among men becomes a matter of unprecedented urgency.

We may truly point out from evolutionary principles that the strength of cooperation and the weakness of antagonisms in this closely interwoven society must lead eventually to a humanity in which love of one's neighbor is a dominant attribute. The question remains, however, how is mankind to learn the lesson? Shall we let the pugnacious white race destroy itself and be replaced by a possibly more cooperative yellow race? That would be the evolutionary method of "nature, red in tooth and claw." I do not believe the trend is, however, in that direction.

Man has shown himself to be an unusually adaptable animal. In our changed technological environment, such adaptation may be expected at an accelerated rate. The rapid evolution of man which we see now in progress is a social evolution. That is, people learn from each other. Attitudes are developed by education. Here it would seem is the hope of our civilization. The need for mutual respect and consideration, both as individuals and as national groups, is only emphasized by the destruction of war. It is rapidly becoming so evident that only those who will be blind can fail to see it. It can hardly be long, as measured by the time-scale of history, until the inculcation of good will becomes universally recognized as essential to the training for life.

Clearly, however, the day of good will is not yet with us. In our own country, political leaders would solve industrial problems by raising artificial barriers to the cooperation between employers and employees. In Germany, once the stronghold of religion and of science, Nietzsche's doctrine that the strong man is beyond good and evil has become of tremendous influence. Justice to individuals and minorities is freely sacrificed to strengthen the state. Russia and Japan are nationally antagonistic to the teaching of Christianity. The authentic statement by a commander of the Japanese forces in Nanking is typical of their position: "You Americans must remember that we Japanese are not in a position to consider such luxuries as the distinction between truth and falsehood, or between good and evil."

In his *Ends and Means*, hard-bitten Aldous Huxley calls sharp attention to the critical position shared by science and religion in our present confused world:

Closely associated with the regression in charity is the decline in men's regard for truth. At no period in history has organized lying been practiced so shamelessly or, thanks to modern technology, so efficiently The principal aim of the liars is the eradication of charitable feelings and behavior in the field of international politics.

Events have shown the correctness of Huxley's observation. Here is a tremendous human hazard, which casts a challenge to the death of both science and Christianity. Huxley's hope rests in the training of individuals who will practice love and awareness, charity and intelligence.

As a matter of historical record, no agency has appeared that has been comparable with the Christian religion in promoting the love of one's fellows and the spirit of mutual service. The recognition of society's need for this spirit does not of itself imply that the individual

will choose to devote his own life to promotion of the common good. That choice will be made on the basis of each person's own aim in life. Does he desire pleasures and comfort for himself, or wealth, or power? Service to others will not necessarily insure these. Jesus gave the great hope of making oneself the worthy child of God, a junior partner in the great enterprise of making better men and a better world. Here is an objective worthy of one's supreme effort, even of the sacrifice of life itself. Down through the centuries, those who have caught his vision have helped to enrich the life of man.

Jesus was a sufficiently keen student of human nature to understand that good will by itself is not enough. Competition likewise is a fundamental law of life. How can competition and good will be reconciled? "He who would be greatest among you," says Jesus, "let him be servant of all." The self-respecting Christian is unwilling to take more than he gives. The Christian is rated according to the value of his service to his community.

A prominent example of such service is the initiation of the program of higher education in America. The large majority of our colleges and universities originated in the efforts of unselfish men and women to provide an adequate understanding and appreciation of life. The nation can never pay its debt to religion for having thus trained leaders for its guidance. In these difficult days the need for such leadership is doubly felt. Selfish interests within, and seekers for power without create antagonisms that are our greatest source of weakness. Never before has our country so needed men and women "whose love has grown rich in knowledge and perfect insight," to use the effective phrase of Saint Paul. If there is hope of preserving a society in which free men will work together, rather than a dictatorship of regimented slaves, it is only through the adequate training for leadership of persons filled with the spirit of mutual love and service.

Speaking in biological terms, science has placed us in an environment where men of good will may thrive as never before. Rich rewards await those who will cooperate in using the gifts of nature. The fundamental problem of human ecology has become that of social adaptation to work harmoniously with our neighbors all over the world. Christian education is the most effective method that we know for developing the spirit needed for that adaptation. It is just this purpose to which Otterbein College is devoted.

"World Chaos or World Christianity," Dr. Leiper significantly states the issue. Never before in history could we have such faith that Christianity has the spirit that the world needs. The threats of totalitarian conquest and of internal social upheaval show that if freedom is to survive it can be only by the growth of the desire to work for the welfare of mankind. The growth of civilization under the stimulus of science thus demands the growth of Christian education. If we truly love our fellowmen, if we would save them from war, disaster and slavery, if we would enable them to create the new world of their hopes, it is through the work of colleges like this that we can most effectively meet that demand.

THE INAUGURAL ADDRESS

The Christian College and the
World of Tomorrow

by

JOHN RUSKIN HOWE, B.D., Ph.D., D.D.

The Christian College and the World of Tomorrow

Mr. Chairman, Mr. Kline, Doctor Howard, Professor Compton, Doctor Clippinger, distinguished guests and members and friends of Otterbein:

No one with any vestige of appreciation for all that his college has meant to him could return to that college under the commission I have just received without profound humility and strange stirrings of heart. Certainly no one with any sense of the privilege of endeavoring to lead other generations of young life into the same high experiences in these familiar halls and on this historic campus could pretend to stand unmoved in the presence of the witness of this hour.

I appreciate more deeply than words can convey the implications of this happy occasion, the inspiration of Dr. Compton's great address and the expressions of confidence and cooperation carried in the generous words of my two great friends who have just spoken. But I cannot refrain from voicing my gratitude, also, in this moment for the wider testimony of a multitude of friends and well-wishers of Otterbein College, some present and others in the larger audience of the air, who during the recent weeks and months have been generous in their words of encouragement and good will. I accept in gratitude and humility of heart these gracious sentiments and particularly these words of presentation and induction and I pledge to Otterbein College and to all her friends and sons and daughters and to the high cause for which she stands the last full measure of my devotion and energy to the end that the history of her honored past may be caught up into the record of an even more glorious future and that increasingly as the years come and go her name may be named in accents of gratitude and honor by a growing host of sons and daughters and by her wider beneficiaries in church and nation and throughout the world.

I must confess here in the very beginning to a certain misgiving in trying to put into words my convictions and commitments in this hour. Within the past two weeks I have sat with many of the delegates here assembled in attendance at three similar inaugural services in our own state and there have heard solemnly and impressively uttered and empha-

sized most of the best things I wanted to say today. I suppose that is the risk we all must run unless we are willing to take our minds out of circulation entirely. In any case, when all is said and done, I am more flattered than disturbed at the promiscuous habits of my gems of inspiration. I repeat in consolation the familiar proverb about great minds and I rejoice in my good company. Likewise I ponder the wise observation of the philosopher who remarked that some things are counted new only because they are too old for living remembrance. One of our moderns has put the same conviction in the rather cynical declaration that originality is the gift of remembering all the clever things that other men have said and forgetting the names of those who said them.

I have no ambition, then, in voicing the convictions of my own heart this morning to say things new to the minds of men nor even to attempt to clothe the old and abiding realities with any striking newness of expression. I am concerned only to say in my own words and to my own and my college's friends some of the things which in my thinking give a school like Otterbein its high commission and its only plausible excuse for being.

I have labeled the things that I should like to say "The Christian College and the World of Tomorrow." In using this title I am not attempting any parody on our much advertised and late-lamented exposition in the eastern metropolis. And yet there is immediately suggested an important implication of the theme of that great Fair that lies very close to the thing I most want to say. You who have visited the New York Fair have seen running through that whole marvelous display, like the theme song of that great exposition, the slogan "The Tools for the Making of Tomorrow's World." And gathered about that slogan is the most amazing array of mechanical wonders and marvels of invention ever assembled in the history of the world. But ironically enough, as someone has suggested, there rests at the very center of this whole stupendous display an optical illusion, for there beside the towering trylon stands the gigantic perisphere two hundred feet in diameter and seemingly suspended in mid air with only the phantom forms of bubbling fountains as its visible support. One stands in awe and admiration before this marvelous achievement of art and engineering. Yet one is compelled to remind oneself that in a way that was not at all intended, this optical illusion standing at the very center of that great exposition symbolizes the illusion implicit in this whole magnificent display which is the New York Fair. For if we are thoughtful at all, we are compelled to ask our-

selves as we look upon these colossal achievements of science and invention, "Are these the tools for the making of tomorrow's world?" Will tomorrow's world be a fit world in which to live if these marvels of human ingenuity and engineering are turned loose upon civilization in the hands of men who have no scruples at all as to the ends they are made to serve? Shall we not have to employ, along with these mechanical tools for the making of tomorrow's world, some of the implements of social and spiritual engineering — some such abiding and eternal realities as justice and righteousness, self-sacrifice and honor and brotherhood and peace, if all our boasted modern civilization is not to end in a shambles of bloodshed and mass destruction?

I sat some years ago in an assembly of students and educators in an eastern city and listened to the words of Dr. J. J. Tigert who was at that time, I believe, United States Commissioner of Education. He was speaking on the need of something deeper than mere intellectual cleverness in all our modern process of education. "There is no assurance at all," he said, "that our great modern system of public education is going to prove an unmixed blessing for posterity. It will depend altogether on whether we are able to add to its contribution, the motivation of the heart as well as the information of the head." These words of a great educator ring with a prophetic quality in the light of our world experience since that day. There is no use deceiving ourselves with vain hopes that the mere multiplication of knowledge will bring us a better world. Our need lies deeper than mere information. Our need is for a quality of conviction and motivation that sends young men and women out into the world with trained minds and warm hearts to make themselves the servants of some high cause that holds them forever in happy allegiance.

Not by mere cleverness of mind, but by dedication of all one's being, to high unselfish ends conceived in terms of cosmic obligation and obedience to the will and purpose of God, — only so, I am persuaded, shall we arrive at the brotherly and friendly world for which humanity has yearned and waited through the years.

What then is the responsibility of the Christian college in the making of tomorrow's world? I submit and contend that if the deepest need of tomorrow's world is a quality of character that is unselfish and sacrificial, that sees life in terms of a service to be rendered rather than in terms of a self to be served, then the Christian college, if it sees its mission clearly and grasps it with intelligence, has an increasingly strategic role to play in the years and the decades that lie ahead.

In saying this I do not minimize the contribution of the great state universities nor of the colleges of independent affiliation. We could not do in this modern day without the service they render. Moreover, I am quick to recognize that in much of their teaching and direction there is something more than the mere impartation of knowledge. Many a magnetic teacher in their halls is all the while imparting the deep contagion of his or her own personal convictions in the process of instruction. But if this is good, and it is good, then I am concerned to maintain that it is vastly better when a college, as a college, without apology or reservation takes its stand upon a Christian foundation and sets itself uncompromisingly to interpret all of life's responsibilities and privileges in terms of the exalted teaching and the redemptive living of the man of Galilee. If this be at all true, there are four things, among others that might be mentioned, which I wish to commend to you briefly as the obligation of the Christian college for tomorrow.

In the first place, it must be in the highest and most exacting sense of the word a college. If it is to provide any leadership competent to deal with the baffling problems of tomorrow, it cannot be a quasi-college or a glorified prep school excusing itself for low standards and shoddy work on the basis of pious purposes or a few courses in the Bible and Religion. It must be committed to as superior a piece of educational achievement in the field in which it undertakes to serve as the greatest university or the most highly endowed independent school. It can never consent merely to do in a poorer way and on a smaller scale the thing our universities and larger independent colleges are doing in a better way and on a larger scale. If the Christian college is to be in a position to render the unique service which it holds for civilization today, it must first of all qualify for that high mission by being a real college.

This will mean, among other things, that it will endeavor to do honestly its own proper work and will not pretend to offer work beyond its field. If it is a small liberal arts college, as most of the church-related colleges have always been, it will not ape the work of the university or the business or technical school, but will strive to do with thoroughness and effectiveness the work of a college of liberal education. It will endeavor within the limitations of mortal weakness to make its college catalog an honest book. It will not bid for students who should get their training in technical schools by advertising an engineering curriculum that consists of the standard courses in pure science plus a two hour study in mechanical drawing. It will not pretend to equip students for

a career in professional journalism by offering some studies in adapted composition by a professor of English who has never spent a month in the clutter and the noise of the reporter's room of a great daily newspaper. It will not, if I may speak my own convictions quite frankly, sell its liberal arts birthright for a few extra students and a mess of federal subsidization pottage in the adoption of student flying corps projects and other ventures as alien to the genius of a liberal arts college as osteopathy or animal husbandry would be.

Even in its own proper field, it will not list more offerings than its faculty can properly present. All of us who have been teachers are well acquainted with that temptation to academic optimism which leads department heads to announce year after year offerings of attractive courses which they would like some day to teach, but which they are never able to carry out. There is a subtle egotism implicit in all of this and the sooner it is named with its proper name, the sooner the Christian liberal arts college will hold its worthy place and stand honored and useful in the work and the world of tomorrow.

In the second place, the Christian college in the world of tomorrow must be more than a college. It must be a Christian college unqualified and unashamed in its commitment to the Christian interpretation of life and duty and destiny. Yielding to none in its high requirements of scholarship and intellectual discipline it must, nevertheless, remain forever dissatisfied if its graduates are merely intellectually brilliant. It must make no apologies for the moral motive in education. The American college was instituted in the fear of God and in dedication to the higher way of life. All down through the years the vast majority of its leaders and benefactors have been men and women actuated by a high sense of integrity and public duty. Its glory down to the present day has been the graduation of men and women of character and of moral worth. It will ignore at its own peril and to the great loss of society, the distinctive religious purpose that gave it birth.

I recognize, to be sure, that truth is truth and that the scientific method and not dogmatic teaching is the avenue to its discovery. But it is, also, true that there is a deeper truth than logic can define and that most of the priceless things for which men would even dare to die are those intangible things of the spirit that belong to the realm of the higher wisdom. These priceless imponderables are tested in the crucible of living and are authenticated in the fruits they bear for individual and social welfare by a process as thoroughly scientific as any experiment in

a college laboratory. It was for these high enterprises of moral achievement and of spiritual adventure that the founding fathers kindled the fires of Christian learning when our land was yet a wilderness. We shall do well in our own day to see that these fires do not burn low. Discerning parents and discerning youth alike would bid us guard this heritage as the very birthright of our school. They want the sons and daughters of Otterbein to come out of college with as much training and information as they can have, but above all, they want them to come forth clean, honorable, cultured men and women fearing God, and loyal to everything that is highest in both public and private affairs.

In the third place, the Christian College in the world of tomorrow must set itself deliberately to indoctrinate youth in the gains of the race. I realize immediately how these words lend themselves to the charge of obscurantism. Propaganda and indoctrination are not popular terms today. But I reiterate my contention that in the higher sense of the word it is one of the supreme obligations of the Christian college today to indoctrinate its youth in the priceless insights and achievements of our inheritance. It must register all the weight of its witness and enthusiasm on the side of those precious and costly social gains which to our best judgment seem to embody the permanent values of our civilization. I am quite aware that some will say it is a college's business to teach youth to think and that it is none of its concern what they think or to what they give their loyalty. I deny and repudiate this philosophy of education. I take it to be of the very essence of our obligation to commend to our students the convictions that have commanded our own allegiance respecting the great issues of personal and social living in our day. Unless we have lived to no purpose in our generation, we must have discovered that certain attitudes and experiences are better than certain others, — that one way of life leads to achievement and success and usefulness while another leads to wasted powers and the bitterness of failure. Unless all the testimony of history is false, we know that the crying social wrongs of our day must bring their bitter retribution, — that a land filled with the richness of God's bounty which continues too long to compel millions of its people to go ill-fed and ill-clothed cannot avoid its day of judgment, — that a civilization that tolerates chauvinistic race-hatreds within nations or the madness of war between nations is thereby sealing its doom. This witness of the years, these deep insights and dearly-bought convictions make up the treasured wisdom of our civilization and I submit that we are in duty bound to indoctrinate youth with these best things in the heritage of the past.

In saying this I am far from suggesting that we set ourselves to withhold facts or opinions from the inquiring minds of youth; that we employ selective data with a purpose to bias their conclusions or that we present false characterizations of opposing positions the better to rule them out of court. It is the business of a college to lead youth to face all truth fearlessly and to welcome it gladly; to take into account all available considerations and to draw on this basis the conclusions which the facts demand. For a college to do other than this would be to forfeit any title to a place in the fellowship of honorable institutions of learning.

But this is not to say that we have no concern for the conclusions to which our youth may come; for the convictions and ideals which they are forming; for the admirations and enthusiasms which are moulding the very fabric of their manhood and womanhood. If we are worthy to serve as leaders and instructors of youth, we cannot but desire for them the enthusiasms and ideals that have proved their validity and value for ourselves. To be sure, these cannot be delivered over to young minds by dictate or compulsion. With complete respect for their liberty of judgment, but with the contagious enthusiasm of great convictions, we shall share the highest vision and the burning admirations of our lives as any real teacher must share the glory of great art, or the beauty of noble literature or the challenge of adventurous biography. We have no business to leave all the high enthusiasm and all the thrill of emotional challenge to the charlatans and the dictators of our day. There is a place for constructive indoctrination in behalf of the tested values of peace and brotherhood, of liberty and democracy and the right of all peoples to develop their God-given powers. Amid the raucous propaganda of unscrupulous demagogues, with human rights and liberties betrayed and crucified among half the nations of mankind, there is no place in the Christian college of our day for a supine neutrality regarding the high and holy things of our Christian heritage and of our democratic way of life. We must actively indoctrinate the youth of our day with the gains of the race, — with those things we count, of all our lives, most dear.

Finally, if the Christian college is to play its proper role in the making of tomorrow's world, it must increasingly honor and exalt the influence of contagious Christian teachers within its halls. When all is said and done, there is no other way to infuse a creative Christian spirit in the life of a college if that spirit does not characterize the work

of every laboratory and lecture hall. A college cannot be made Christian merely by invoking compulsory chapel and a campus Y. M. C. A. or by increasing the required subjects in Bible and Religion. These things may help, though they have not always done so. In any case, the priceless ingredient in any college program that is vitally Christian is the reverent scholarship and personal magnetism of great teachers. Nothing can take the place of these things. A college must have buildings and it should have good buildings if it can, but it *must have good teachers*. A college must have a President, or so it has been commonly assumed, and a Treasurer and an Athletic Director and it should have able ones if they can be had, but it *must have able teachers*.

No matter where else we build for moral character, we build in vain unless we are doing it every day in the classrooms of our schools. As students are led by great teachers into the truth that makes men free, the unfolding beauties and mysteries of the handiwork of God come to speak to their hearts of a principle of goodness and integrity in the universe, and reverence and faith and humility are born. Think back, if you will, to your own college days and say what has been the imperishable thing about their contribution to your life. Not the content of your courses, though that was not unimportant; not the human skills and social graces of your college experience, though they too rank high; but the transforming touch of a few great personalities who in and out of the classroom inspired and challenged students to their best. This is the thing that has been imperishable down through the years.

Some of you here present sat recently in a meeting at Granville and heard Chief Justice Weygandt of the Ohio Supreme Court, another honored son of Wooster, declare, "I have no hesitation whatever in saying that I had rather be without the facts I learned in college than be without the abiding influence of the great men of Wooster who were the teachers of my day." The same thing is true of the sons and daughters of Otterbein as they reflect upon the gracious and magnetic touch of lives like Scott and Miller and Garst and McFadden and a score of others departed or still among us who have moulded their destinies for time and for eternity. The rarest treasure of any Christian college is the teacher who is a kindler of the fires of idealism in the hearts of her youth. Fortunate is the college that has even two or three fire-kindlers to bring in contact with each student generation. It is the solemn obligation of the Christian college in the training of leadership for tomorrow's world, to honor and exalt, to cherish and reward such teachers.

These, then, in my humble opinion, are some of the tasks of the Christian college of tomorrow. They are not easy tasks. Tomorrow will not be an easy day. Dr. William P. Faunce, formerly President of Brown University, declared some few years ago, "We are living today in a volcanic age and there is nothing particularly restful about volcanos. But," he concluded, "I had a thousand times rather live in a volcanic age than in a glacial one, for a volcanic age is creative." Amid the volcanic days to which we have been born, with a new and militant barbarism threatening all those things that men and nations count most dear, I commit myself without reserve to the thrilling task of sharing here at Otterbein in a Christian democracy of fellowship and learning, where students and faculty and administration together shall dedicate themselves to the high enterprise of life, and in unselfish service to our God, to our college and to the world of tomorrow.

BENEDICTION

by OTTERBEIN T. DEEVER, B.A., B.D., D.D.

General Secretary, Board of Christian Education,
Church of the United Brethren in Christ

O, Thou God of all wisdom and grace, we beseech thee to guide and bless Otterbein College and those now commissioned to lead her into an ever-expanding ministry of building Christian character and training for service on high levels. Safeguard the health and strength of our leader, President Howe, in his arduous and consuming tasks. Give us all a renewed loyalty to the best traditions and highest purposes of this noble institution for higher Christian learning. Consecrate us anew to sincere love for truth. With clear vision and dedicated hearts may we go forward. And now may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

AMEN

INAUGURATION AND HOMECOMING PROGRAM

FRIDAY, NOVEMBER 3, 1939

Crowning of the Homecoming Queen	7:30 P.M.
Freshman Bonfire and Snake Dance	8:30 P.M.

SATURDAY, NOVEMBER 4, 1939

Academic Procession	9:45 A.M.
Inaugural Ceremony	10:00 A.M.
Inaugural Luncheon	12:30-2:00 P.M.
Football Game—Otterbein vs. Marietta	2:15 P.M.
Reception by President and Mrs. Howe	4:00-6:00 P.M.
Alumni Banquet	6:30 P.M.
Homecoming Play — “Peg O’ My Heart”	8:30 P.M.
Open Literary Society Meeting	10:30 P.M.

SUNDAY, NOVEMBER 5, 1939

Church Service	10:00 A.M.
Open House — Hanby Memorial	1:00-6:00 P.M.

THE ACADEMIC PROCESSION

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REPRESENTATIVES OF LEARNED SOCIETIES AND
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