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Prof. N. E. Cornutt



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MAY, 1902

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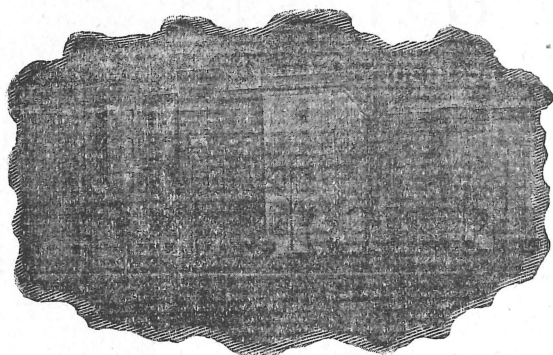
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Editorial

THE intelligent use of the reason in religious matters is one of the most fruitful methods by which God is revealed to the human soul. Not infrequently it is the one least used. From beginning to end the sacred Scripture takes it for granted that men are reasonable creatures and stands almost alone as a book of religious directions in exhorting to a full, free, and constant use of the reason. It challenges men to examine the different commands by the light of reason. It addresses the reason primarily. Everywhere throughout its entire length are provocatives to the fullest and largest use of our understanding in judging of things fit or unfit, right or wrong, true or false. On the other hand, dullness, and stupidity and indifference, and

that simplicity which indicates ignorance and a want of culture are rebuked and made criminal. Men are reproached and blamed for them. And one of the first fruits which may be expected from the touching of the soul by the Divine Spirit is that it will ascend to a higher plane of intelligence. In no instance is there a command which should lead men to lean on others for their knowledge. Most certainly, there is nothing like a servile acceptance of imposed conclusions recommended. Nor is it anywhere authoritatively hinted at, or clearly stated that God has reposed his truths in the keeping of any body of men from whom their fellowmen are to receive them implicitly and unthinkingly. Not even from Himself are we to take unchallenged and unexamined, the truths which are fundamental to our character and our lives; and still less are we commanded to take them at the hands of the church or of any priestly body whatever. So in religion as in any other field there is a need of a full, free, application of the reason: where men have deliberately closed their eyes to the light of reason they have degenerated in their religious life and consequently fallen into error. They have lost sight of that command "to prove all things, and to hold fast that which is good" and receded to the level of bigots and fanatics. There should be reason in religion as well as in other things.

IT has long been the custom of the majority of our students to hurry home every year just as soon as possible after the closing of school or even before. Some are called by imperative reasons, financial or otherwise, but with more it is only a matter of habit or a

desire to see the loved ones at home as soon as possible. These things are natural to be sure, but they entail a distinct loss of training in college life. The commencement season gives use to a depth and tone of college feeling not found at any other time. The influences which make for culture are then most potent, the presence of many of his Alma Mater's children whom the world accounts successful in its ranks gives the student a new appreciation of her real worth and efficiency and makes his heart swell with loyal pride. It becomes the crowning season of the year's work and gives a glimpse of the true relation of the college to the world outside. These things being so let us make the attendance this year larger than ever before. Make arrangements now to prolong your stay the necessary week or ten days and at the expiration thereof you will go home with new ideas, more burning loyalty to old Otterbein, and thankfulness in your heart to ye editor who persuaded you to stay.

THE friends of Otterbein will hail with delight the news that the large debt which has hung over us is now about to be raised. A concentrated effort is being made and so far has been crowned with success. The plan was to raise forty thousand dollars before the first of June, and between that time and the first of January, 1903, to raise the remaining twenty thousand dollars. On Sunday, May 18th, the Westerville local church raised one thousand five hundred and seventy-eight dollars. What had been raised prior to that time together with this leaves a balance of four thousand dollars yet to be raised on the forty thousand dollars. Three thousand and five hundred dollars of the remaining twenty thousand dollars have been pledged already. It is especially desirable to raise this debt because men with money do not wish to endow a college with a big debt hanging over it. The payment of this debt will not only be an efficient means of increasing the endowment,

but will encourage all the friends of the institution to do their utmost to further the efficiency of the college in every way.

The Puritan Pilgrims

GRACE LLOYD, '04

PAR out on the Massachusetts coast, near the Bay of Duxbury, down by the sea, rests a rock that tells the story of a landing at Plymouth. For nearly three centuries now this rock has been the printed daily record of the landing of our Pilgrim fathers. What is the romantic story of this landing? What does history tell of the early lives of our primitive Pilgrim parents?

They lived in the time of Shakespeare, when Queen Elizabeth was on the throne. It was England's hey-day; she was a grand monarch on the shore; the great mogul of the sea; her armies were in every land, her ships in every port. The brilliancy of conquests and colonies abroad was only surpassed by her pomp and power at home. Her splendid prosperity was not altogether material, it was more so mental. While the London merchants were developing the new trade marts of the East Indies, the educators were establishing colleges and churches. They were not only busy with their hands, they were busy with their brains. Shakespeare, the greatest literary genius of this world, was seemingly placing the limit for human thought, and just as the English ships sailed every spot on the seas, his pen struck every sentiment of the human heart. While this blaze of material and mental splendor was bright in the homes of the Pilgrims, yet they were not content. They lived when church and state were one; when the court was the church and the church the court; when the law was the creed of the church and the creed of the church was the law. They loved the brilliancy of the English court, but did not like the bigotry of the English church. They were loyal subjects to the state and crown, but dissenters to the creed and church. Not dissen-

ters without reason, not dissenters because they were born and bred to dissent, but dissented like all honest men will dissent when they believe the thing to be wrong. They believed there were beliefs better than the beliefs of the church; that there were purer practices than the practices of the church, and being true to their beliefs as to themselves, what could they do but dissent?

There never was a time in the history of the world when men with minds of their own would not think for themselves, and, in spite of banishment, in spite of imprisonment, in spite of torture, in spite of death itself, would have their way because they believed that they were right. Every Puritan believed he had a right to worship according to the dictates of his own conscience and not according to the dictates of somebody's else. Such right and freedom the church would not concede, for the church's conscience was their conscience, everybody's conscience, they had no other to appease, and all dissenters were heretics and subject to immediate punishment. But a Puritan's conscience told him better and it would pain him forever if he did not obey it and he always did. He dared to do the right and was willing to die in the doing. Three hundred of them were imprisoned, exiled or executed in one year; but persecution and punishment never daunted nor discouraged them; they prepared to die as Puritan heretics rather than live as penitent hypocrites. They were neither narrow nor bigoted; they were men of massive minds and honest hearts, and conscientious convictions and wrought iron wills. They were as independent in politics as in religion; they expressed their opinions freely in either, consequently were persecuted by both church and crown.

"Happy is he who is born and taught
Not to serve another's will
Whose armour is his simple thought
And simple truth his skill."

But that spirit of liberty that Heaven instills in the human soul will seldom brook oppression; it would not with the Puritan. If they

could not have liberty in peace at home they would have it in the solitudes of an American wilderness. But what could they do? They couldn't leave home, they couldn't get away from their country, for when they started to go the authorities put them in prison, when they did stay there they were imprisoned, banished or executed. When they were released they couldn't get vessels; the queen said they should stay at home. But England's idea of imprisonment and once a subject always a subject would work with some people but would not apply to the Puritans, they were made of sterner stuff.

They had made up their minds to come to America if they had to swim across; they could not be content with conditions at home. Finally after a year in and out of prison they succeeded in persuading a London merchant to let them have a vessel upon condition that they pay him all that they make for the first seven years in America. The company set sail in September, 1620, among whom were such men as John Robinson, William Brewster, John Carver, William Bradford and Miles Standish as leaders. After a sixty-three days' voyage the "Mayflower" landed at Plymouth. With a change of home came a change of name. The English Puritans had become American Pilgrims. Before they went on shore they made a mutual agreement with each other for their government. They embodied the sacred principles for which they came here to live, drew up the compact and each man signed it, consummating religious liberty's first victory.

They go on shore; it is in the midst of winter in a wilderness never before trodden by man, save the stealthy foot of the Indian. No homes, no friends, no shelter. Think of those long wintry nights of snow and sleet and wailing wind in a boundless forest. No one has imagination enough to picture the pains and sufferings and agonies of that first winter. Think of the luxuries and comforts of the old home then of the want and hunger of the new. Think of the splendid strength of the church

and crown at home and then of the excellent wisdom of the church and government in the forest! A wilderness is not a prison; voluntary suffering is not involuntary servitude. The joy and peace of sweet content is more than luxury and ease with a stifled soul. Although half of them died the first winter the rest did not think of making a prodigal return, but staid right here and brought the rest of the family over. They soon felled forests and each undertook to provide for himself and family. It was not long until the merciless Indian began to sneak about their cabins; but with the Indian they had little trouble. At one time Canonicus, chief of the Narragansetts, sent a bundle of arrows wrapped in a rattlesnake skin. but the Pilgrims who weren't afraid to starve to death, to freeze to death, weren't afraid of Indians, and with their usual courage, returned to the Indians the rattlesnake skin stuffed with powder and ball—that ended the matter.

At another time Miles Standish, with a few men routed a band of Indians, but other than these two incidents their relations with the Indians were rather friendly, with whom they carried on quite an extended commercial intercourse. With their thrift and industry they soon became prosperous. They tilled the New England fields, they fished in its waters, they felled its forests, and introduced ship-building. All the pursuits and industries of a nation were commenced. The furs, lumber, grain and fish which the forests, fields and waters produced brought them wealth.

They grew and grew in numbers, and in 1640 twenty years after the landing at Plymouth, there were twenty thousand of the same independent opinions in politics and religion composed of the Massachusetts Plymouth Company and New Haven Colonies, styled the United Colonies of New England. Several attempts were made to bring them back to the English church and the immediate control of the English crown, but all attempts were futile, and when Cromwell became Lord Protector of England their rights to the utmost freedom were never questioned.

Each year marked a wondrous advance. They established states and governments, builded schools and colleges. Within eighteen years from the time of the landing at Plymouth Harvard University was founded, and later they founded Yale. Within twenty years they printed the first book, an English Bible. The history of their doings tells only of the substantial achievements, splendid advancements, only of the product of their principles, the triumph of their thrift. It is too well known to tell it here. We see it at every look, it is written everywhere, we see it every time we turn the leaf to read. But the prettiest page in our country's history is old Plymouth rock, because it tells the sweetest story; men leaving their homes for opinion's sake and suffering the untold cruelties and agonies of a mid-winter wilderness to practice them, and yet those same opinions becoming the foundation of the mighty republic, that now in its infancy leads the procession of the nations. Those same opinions have been adopted into the constitution of the United States and of every state of the Union. Massachusetts proudly points with pride to the landing at Plymouth, she proudly boasts of such a brilliant birthday, born of such noble parentage. The proudest page in her history is the one that recalls the lives and deeds of the Puritan Pilgrims. And no better tribute has been paid to their simple virtues than the following one from the annals of that state: "The character of our people is due mostly to those honest sturdy Pilgrims who landed on the narrow edge of an unknown continent, now immortalized in history, a Plymouth Rock. Their legacy of calmness, fortitude and conscience has, in the lapse of centuries, naturally aided in developing the state and nation so well in their onward march along the highway of advancing civilization."

Next to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth, is destined to influence the future of the world. While old Plymouth Rock, rough and unhewn, lies there on the coast, a voiceless monument in commemoration

of the arrival of those noble sires, just a few short miles away, the old Bunker Hill grand and stately monument rears its proud summit into the nether skies in memorial of the fight, death and departure of their brave sons. Those sons who had fought and died to preserve the principles that their fathers had brought first at New Lexington and Concord, first and last at Saratoga and Yorktown, who never would lay down the gun and sword until they were free and independent, and had whipped to death the people who called their fathers heretics and drove them away from their home. Then what did they do? They framed a government and the first thing that they said and did was the first thing that was said and done at Plymouth more than a hundred years before, that all men ought to be free and independent and owe allegiance to no one; that each should have a right to express his opinion and worship according to the dictates of his conscience. These were opinions dearer than life to them, as solid as Plymouth Rock itself. They would rather die with these principles than live without them. Nor in all the years that have come since then has any one dared question the correctness of their decision.

But Plymouth Rock and Bunker Hill are not their only monuments. This entire republic is their handiwork and a living memento, and every one who breathes the spirit of liberty owes a debt of gratitude to the Puritan Pilgrims.

Although they are gone, now that they have journeyed beyond the skies, yet the works they have wrought and the lessons they have taught, will through all the countless years yet to come still remain as eternal as the heavens. Time may throw a mantle of repose upon the past, memory forget, words may lay silent and speech be dumb, but the principles by which they lived and for which they died will never fail nor fade. They were not born to die. But just as long as old Plymouth Rock lies there on the coast, washed by the waves of the sea, so long shall this nation pay tribute in

love and tears to those stern and stalwart Pilgrims. Those forefathers of ours were the wisest heretics that ever lived in all this world. There never were truer, purer, better men than the Puritan Pilgrims.

Scientific Terms.

N. E. CORNETET, '96

THE physical sciences are being given special attention in the courses offered in our higher institutions of learning. This is in keeping with the materialistic tendencies of the times. But the best natural scientist sees more than matter. He discerns a Spirit, God, as Creator of the cosmos. So, the student who will follow out these processes must be able to think in the terms of scientific language. I have had classes in physiology, psychology, astronomy, geology and natural philosophy whose members did not get the best out of these studies, *because*, they knew not lexicology.

The Greek is an important key to unlock these terms. Notice the names of the divisions of science. Physiology is a mere transliteration from the Greek (*Φυσιολογία*). The same can be said of astronomy, psychology, biology, zoology, etc. Let the student take an etymological dictionary and start with the word cosmos (*Κόσμος*). He will soon see how many terms include this root idea. Such as cosmogony, cosmology, cosmopolitan, etc. There are hundreds of instances of this kind.

The following words present a few common terms, all from the Greek: Acoustics, arithmetic, music, physics, genesis, polygon, decade, lithograph, phonetic, telephone, telescope, microscope and technology. This list could be extended almost without limit.

A reader may say, "I have access to an etymological lexicon." This does not meet the need. There is a personality in a language. While another language transmits some of the spirit, it cannot carry all of it any more than I can convey to you the personality of my friend,


I can present and interpret his words. but how little of his elemental power and life is communicated.

To appreciate the vitality and meaning of these symbols, the student must meet them in their native condition. Men are coming to see this. Since there is a demand for the practical, let it be known that "the study of Greek is not, as it has been heretofore, a mere linguistic discipline, or a purely scholarly attainment, but it means a *practical study* of the sources and origins of our modern civilization. It affords to the modern mind a better comprehension of the nature and character of our own elements of culture." Leading scientists as well as literateurs know this kind of nomenclature without taking it second handed.

I close with this quotation: "Greek has given us directly, or through Latin paraphrases, almost the entire *vocabulary* of philosophy, of *science*, and of literary criticism. These are the words of precision and elegance and thought, many of them weighted with historic meaning. We have been taught so thoroughly that a Saxon diction is necessary, that we forget the value of classical words. And the wonderful language is *still* the greatest, almost the only, source from which our English diction is being yearly enriched." The student of natural science needs a course in Greek.

Modern Life in the South

HARRY WILLIAMS, '05

HE Southern States are thirteen in number and have an area of 816,000 square miles, or about one-fourth of the Union. The average population in the South is twenty-five to the square mile, and of the colored population of the United States, eighty-five per cent. belong to this section.

A large majority of the land owners who reside on their plantations are either cotton growers or tobacco raisers, but this is ceasing to be the case for the recent low prices of cotton and tobacco have driven the Southern

planter to cease placing his entire reliance on the production of these crops alone, to grow wheat and corn more extensively, and to produce at home many of the lesser food supplies which he formerly imported. The more intelligent class have seen the immense profit in raising vegetables for market in the large cities, so many are cultivating these truck farms. In this changing of crops, corn has had the largest increase. Between the years 1893-5 the corn increased itself by more than thirty per cent. and this chiefly in those states which before produced the most cotton and tobacco. Also in acreage of hay and other forage crops is the South becoming greater, and is now exporting those things which it formerly imported.

There are three variations in its labor system, renting, going halves or quarters as the case may be, or hiring. Each presents its special difficulties to the land owner, who must vary his contracts according to the capacity of his negro laborers, must suffer financially for every mistake made in estimating their character and experience, and must continually keep his intelligence and watchfulness drawn up against their idleness, cunning and piffing, or come out behind at the end of the year. The negroes would rather cultivate a large tract of land partly than make a small piece yield its full capacity.

The negroes will leave the crops just at the time they need the most attention, if there happens to be a meeting at any church within a radius of twenty miles. After working the mules hard all week, they will use them to haul great crowds of gaily dressed colored people to church on Sundays. On this day they don all the bright colored garments which they possess, but during the remainder of the week rags are plenty good enough. Sunday is the day of feasting for the negro, but the other days is more a time of famine, for then they pay scarcely any attention to eating, but get along on as little as possible. The negro works well for about five or six months of the year, but the remaining portion is spent in sitting around the wood fires or in summer in lounging

around in the shade.

To a Southerner the cotton crop is the first of all things, for the flowers must bloom well, and as they do not all bloom at the same time there must be several pickings. Now, the seed cotton is generally ginned by the steam process, but still a few of the old gin houses are to be seen on some of the plantations. The planter of the South enjoys the raising of cotton, for the old exchange system still stands, and thus the cotton represents cash in his transactions. When cotton brings eight cents he is very much encouraged and is almost sure to overplant the next year.

The millions spent in the education of the negro shows very creditably in the normal schools and where they have a good white example, but in the rural districts they have changed very little. The planters have many demands made upon them, for the negroes are continually in need of something. Then too, the housekeepers have their troubles for the old race of cooks, housemaids and butlers have died off, and a much inferior one has taken its place. Pork, chickens, hominy, sweet potatoes and corn bread are the chief articles of diet.

The Southern "aristocrats" have acquired a certain degree of contentment and cheerfulness in their reduced circumstances, for the need of economy does not oppress them as in the North, which is partly due to their inborn temperament. No loss of caste is feared for all are in about the same condition. They have a remarkable degree of self-esteem and develop great energy. Many ladies are managing the plantations, while their husbands and sons are holding positions in the cities. In this part of our country the women are literally worshiped. It matters little to the Southerner if his cuffs are frayed or his coat rusty if his wife and daughters may attend church with suits as stylish as his crops will pay for. The women are being better educated than the men. The young ladies go away to attend academies or colleges, but nearly always with the intention of returning and marrying some young South-

erner, for they recognize the sterling worth of these men.

Election day is a holiday and all come out to vote, to eat watermelon and to have a general good time. It is estimated that out of five hundred who vote, one votes intelligently. But a new social era is beginning in the South, and is noticeable in all the states. The educated class have become industrial and commercial. The wealthy planters are forsaking their large plantations and homes and are moving into towns, so that now town and village life is almost as much a characteristic of the Southern States as of New England. The new South is not to be as attractive as the old, but it knows that it has been revolutionized and is doing its best to come to the front.

Y. M. C. A. Notes

THE ANNUAL REPORT OF THE Y. M. C. A.
PRESIDENT OF OTTERBEIN UNIVERSITY

The year just ended followed one of the most successful years of Association work in O. U. With the Association re-organized, a revised constitution adopted and printed, procuring an excellent system of records, systematic Bible study pursued and organized as never before, and in an excellent condition financially, we were in excellent condition for the work of the past year. The following is a brief synopsis of work done, as well as a condensed form of the President's report:

The principal feature in Association work was Bible study with student leadership, by far the most successful in the history of the Association. The total enrollment was fifty-seven with an average attendance of thirty-six. Four classes in The Life of Christ, enrollment thirty-six; one in Acts and Epistles, enrollment eleven, and one in Old Testament Characters, enrollment five.

A place where the Association is not measuring up to its opportunities is in the Missionary department. Owing to some unsettled state of affairs the committee has had a

very difficult problem before them. True there is a general interest but with a few exceptions there is a lack of vital interest in the needs of an unevangelized world. Some very helpful meetings have been held and three men signed the Declaration card during the year. The Mission Study class has not had the attendance that is due it, though about twenty-five have been enrolled during the year, of which number twelve were men. Eighty dollars has been pledged to the Joseph Caulker Memorial Fund to the support of a missionary in Africa.

The membership of the Association is very good, though not up to what it was last year, it being 96 as to 107 of last year. However the committee did good work along this line. The Association has been helped by the visits of State Secretary Arthur Rugh, A. B. Williams, of the International committee, G. W. Leavitt, of the S. V. M. F. and J. E. Baldrige, General Secretary of Ohio Wesleyan University. Two men attended the Summer conference at Lake Geneva, five went to the Student Volunteer convention at Toronto, and two to the President's conference at Athens. Athens.

The fall campaign proved to be a helpful feature in assisting men to find suitable rooms, by establishing a bureau of information in the Association parlors. This can be made still more effective by a united effort on the part of the Cabinet. A religious census was also taken and every one was made to feel that the Association was his personal friend.

The Finance committee is to be congratulated for its earnest, faithful and enthusiastic work in providing funds for the largest banquet in the history of the Association. The total receipts for the past year, not including missionary money, were \$218.23; total disbursements, \$173.75; leaving a balance of \$44.48, besides some dues and subscriptions to be collected. This is one of the important departments of the Association and needs the

hearty co-operation of all members.

W. E. REIBEL.

Y. W. C. A. Notes

The meetings for the coming month will be in charge of the Senior girls.

Miss Emma Guitner will succeed her sister Lela as general secretary at Jamestown, New York.

A committee has been appointed to procure delegates for the Geneva conference to be held in August. Two have already been secured.

The annual alumnal meeting of the association will be held Monday morning of commencement week. It is hoped that we may have with us Miss Agnes Hill, of India.

On Tuesday evening, May 13, Miss Lela Guitner, who has been appointed to take charge of the Young Woman's Christian Association work at Madras, India, gave the girls a very interesting talk.

Baseball

THE Seniors defeated the Freshmen in a very interesting game of baseball on Tuesday, May 13, by a score of 15 to 13. The Seniors were compelled to make several concessions in order to get the Freshmen to play them. They had to begin the game without the assistance of Hughes their regular pitcher who was delayed in Columbus by missing his car, Shirey however did very well until he arrived. After Hughes went in the box the "Freshies" made but one run in four innings. He then let down in the eighth and ninth innings, as the game was already won by a safe margin, and allowed them to score a few runs so that they might not become discouraged and refuse to even try to play in the future. The Seniors showed their superiority in every department of the game.

One could not help noticing the difference of intellectuality displayed. The Seniors solved with mathematical precision, the parabolas and hyperbolas which were served up to them by T. Hughes, the Freshman pitcher, who did the best work for them.

The Independents from Columbus were defeated by the college team by a score of 12 to 9, on the 23d of last month.

On the 3d inst. we were not only defeated but disgraced by losing to Wilberforce on our home grounds by a score of 8 to 9. The visitors were out-batted almost two to one and were much slower on the bases than our boys, but they excelled in fielding making but one error and that an excusable one. Some very erratic fielding was done by some of the locals.

Alumnals

J. D. Miller, '00, student of medicine, Philadelphia, will spend his summer in Westerville.

George J. Comfort, '99, will soon sail to Africa, where he and his wife will engage in missionary work.

George M. Mathews, '70, was recently elected to the bishopric of our church, to fill the vacancy created by the death of Bishop Hott.

Prof. A. B. Shauck, '74 of Dayton, O., recently visited his alma mater and delivered a speech before the students at the conclusion of chapel exercises.

Geo. D. Needy, '94, is president of the Walter Scott Gold Mining and Milling company, at Spokane, Wash., in which city he makes his home.

Mr. J. L. Shively, '01 made a flying trip to Westerville a few days ago. Mr. Shively will further his work in theology at some eastern institution next year.

Messrs. Hendrickson and Roby, '01, of the U. B. Seminary, both paid a short visit to their friends in Westerville at the close of their work in the Seminary.

Prof. Chas. Snavelly, '94, will close the work of his department in a few days and will leave for Baltimore, Md., to take his final examination leading to the degree of Ph. D.

Faith Linard Baker, 01, of Logan, Ohio, paid her friends a short visit a short time ago. We learn that Mr. and Mrs. Baker are succeeding very nicely in their new field.

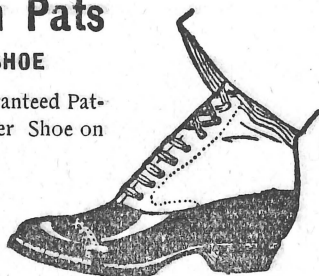
It is earnestly requested that the alumni of Otterbein University keep the Alumna Editor informed as to their whereabouts. The Alumna department of this paper cannot successfully act as a medium through which you may

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Miss Emma Guitner, '01, has just returned from Milwaukee, Wis., where she has held the position of secretary of the Y. W. C. A. She will return immediately after commencement.

Rev. T. H. Kohr, '72, is now located at

Bryan, Ohio. As an evidence of Rev. Kohr's success we learn that the congregation has been greatly increased and that plans have been drawn for a new \$10,000 church building.

Locals

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her daughter, Miss Daisy Watkins, last week.

Work has begun on the city improvements.

Prof. Cornetet occupied the college pulpit on Sunday morning, May 4.

Miss Anna Coons, of Dayton, visited her brother Karl on Sunday, May 4.

Bishops Kephart and Mills recently paid short visits to friends in Westerville.

"Buddy" Hughes, the hero at the fire, who chopped down the house in order to save it.

Miss Bessie Detweiler, '02, is enjoying a short visit with her parents at Uniontown, Pa.

Our pastor, W. G. Stiverson, and U. B. Brubaker attended the Bible conference at Dayton.

The monthly meeting of the music students was held in the association parlors on the evening of the 7th. A program of fourteen num-

bers was rendered, after which an informal reception was held and light refreshments were served to the seventy-five members present.

Miss Jessie May was called to her home on May 16 and will not be in school any more this term.

Miss Grace Miller, '04, is attending the annual board meeting of the Woman's Missionary association at Lecompton, Kansas.

The Senior girls of the different departments entertained the Senior boys at the beautiful home of Mrs. Rowley on Wednesday evening,

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A. M.	1 30	A. M.	1 30
5.30	2.30	5.30	2.30
6.30	3.30	6.30	3.30
7.30	4.30	7.30	4.30
8.30	5.30	8.30	5.30
9.30	6.30	9.30	6.30
10.30	7.30	10.30	7.30
11.30	8.30	11.30	8.30
P. M.	9.30	P. M.	9.30
12.30	11.00	12.30	10.30

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May 14, in honor of their victory over the Freshman. All members of the class were present except Miss Watkins, who was sick, and Mr. Sanders, who became lost on the way and it is reported that he landed one house west of the Rowley home.

The fish in the nearby streams are suffering very much at the hands of such experienced anglers as Sanders, Whetstone, Shirey, Coons, Slidel and others.

The Davis Conservatory of Music entertained their friends with a public recital on Saturday evening, May 10. An excellent program, including vocal and instrumental solos, was rendered very creditably.

Messrs. Clyde S. Yothers and Clyde C. Cowen and Miss Mabel McCormick recently tried fasting for one week. There are several conflicting reports as to why this experiment was attempted. Some say that they did it for the benefit of their stomachs and their pocket-books. Others affirm that they were striving

to see how long they could exist on "love" alone. Cowan held out for the full week, but two days were sufficient to satisfy the other two.

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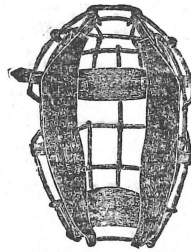
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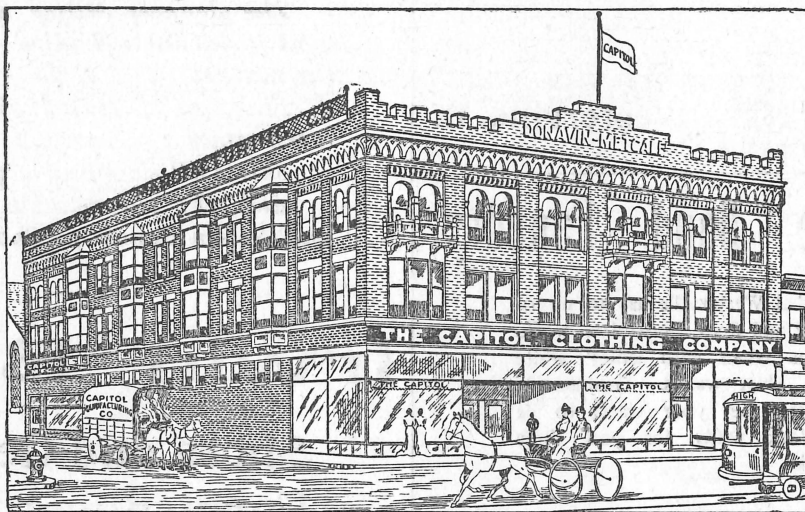
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