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Kenyon Collegian - October 23, 1939

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Chalmers Welcomes 1000 To Bexley

President Reviews School History

Dr. Gordon Keith Chalmers, President of Kenyon, welcomed over 1000 guests at the Bexley Centennial celebration this morning. His Rosse Hall speech is given in full below:

Kenyon College is an institution containing two schools, one Collegiate and the other Theological. Incorporated in 1824 by the General Assembly of Ohio as "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," it started classes in Worthington with a faculty of one and an enrollment of one. The student body consisted of a youth named Hunter who was reading for Orders with the president and professor of the new institution, Bishop Philander Chase.

Philander Chase's original purpose was to train men for the ministry, but the conception of a college grew, and in a little more than a year the president and professors of the seminary were re-incorporated. To quote the act of the Assembly, they "shall be considered as the faculty of a College, and as such, have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto Faculties of Colleges, for the encouragement and reward of learning, and the name and style by which the said degrees shall be conferred, and the certificates given shall be that of the President and Professors of Kenyon College, in the State of Ohio."

Kenyon College soon became the popular name of the new institution though not until 1891 was it the legal name; its purpose, reiterated by its founder, was the training of ministers and teachers. When the College moved to Gambier in 1828, there were fifty students, almost all of grammar or college grade. A very few pursued strictly theological studies. To quote Dr. Smythe's History of Kenyon College, its First Century, "Theological education received but little practical attention while Bishop Chase was in charge." In 1830 Bishop Chase stated officially that there is "no especial Theological Department." The first published catalogue, that of 1831-1832, is entitled, "Catalogue of the officers and Students of Kenyon College and Grammar School," and it lists only three "Theological Students." From 1824 to 1833 eight men are known to have read

(Continued on page 4.)

Book Dispensary Now Booke Shoppe

Modern Literature To Be Offered; Student Browsing Encouraged

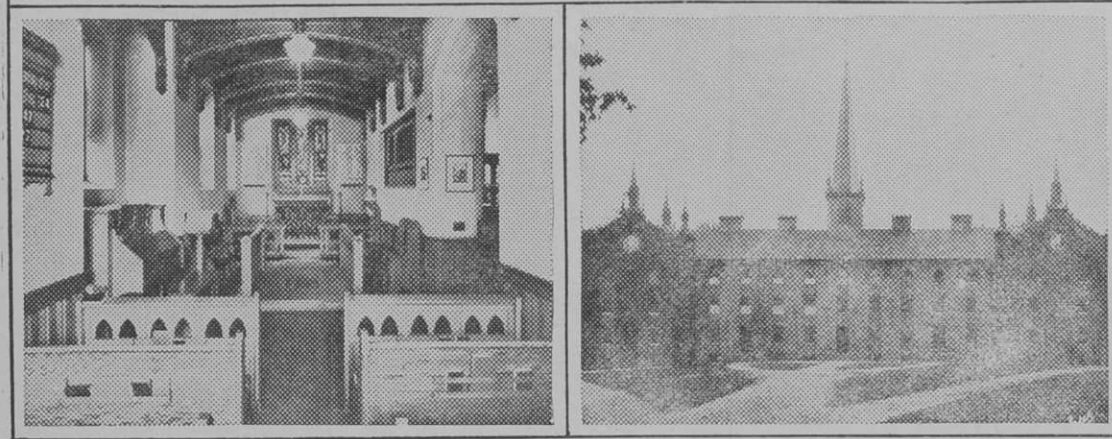
A room that hitherto served only as an unattractive headquarters for the distribution of textbooks, and from which students were barred by a locked gate, has been transformed into a pleasant, if small, Book Shop. The need for such an establishment has been felt for several years and the interest shown toward displays of books brought to Peirce Hall in the past four years is proof enough that Kenyon College is big enough to support a book shop.

Under the management of Mrs. Eleanor R. Eastman the shop will operate along the lines of other college book stores. The stock must necessarily be limited at first and the original stock will be made up of Modern Library, Garden City, and Star reprints and a few new books in popular titles. At present the stock contains books by such writers as Karl Marx, Thomas Mann, Havelock Ellis, and John Dos Passos.

There will be also book catalogues and book reviews available, and Mrs. Eastman feels that students should be encouraged to browse among these as well as the books.

Book accounts of previous years show that there has always been a fair amount of special orders placed for students. The aim of the Book Shop is not to sell a great many costly books, but rather to offer good, inexpensive books, and to supply the wants of students from stock as far as possible, and to place orders for special requests when necessary.

Mrs. Eastman's experience in the Jeffery Amherst Book Shop in Amherst, Mass., has acquainted her with student reading tastes and the interest shown thus far in the present stock of books has assured her of the success of her undertaking at Kenyon.



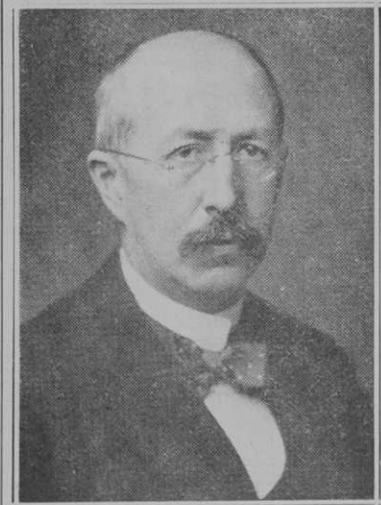
Dr. Gordon Keith Chalmers, President of Kenyon College and Bexley Hall, welcomed hundreds of visitors from every part of the United States to Bexley Hall Centennial yesterday and today. Picture at top is of Bexley Hall as it is today. Bottom right is Middle Kenyon, where religion students lived from 1824 to 1839. Bottom left is the Bexley Chapel.

Nilsson To Begin Bedell Lectures Today

Subject To Be "Historical Background in the Hellenistic Age"

Martin P. Nilsson, retired Rector of the University of Lund, Sweden, will deliver the Bedell Lectures at Kenyon College beginning at 2:30 P.M. in Rosse Hall. The lectures will deal with the "Historical Background in Hellenistic Age." A second lecture will be delivered in Colburn Hall at 9 A.M. on Tuesday. The remaining lectures will be delivered on the three succeeding days.

The Bedell Lectureship was provided for in a bequest of \$5000. established by Bishop and Mrs. Bedell. Two series of lectures are delivered yearly on the subject: On The Evidences of Natural and Revealed Religion, Or The Rela-



Rev. Martin P. Nilsson

tion of Science to Religion. Mr. Nilsson was educated at the Universities of Lund and Berlin. He has done work in comparative philology with Wackernagel at Basle. He just retired from the rectorship of Lund University where he served as Professor of Classical Archaeology for thirty years. He is the Honorary Secretary of The Lund Royal Society of Letters, a member of the Stockholm Academy of Science and Letters, and since 1925 he has been a member of the Royal Danish Academy.

He has written several books. Among the better known are: History of Greek Religion, Primitive Time Reckoning, Primitive Religion.

Mr. Nilsson has been appointed lecturer on The History of Religion for the year 1939-40 by the committee on the History of Religions of the American Council of Learned Societies.



Rev. Frederick C. Grant

Grant Discourses On Academic Freedom

Emphasizes Dangers Of Ignorant Religion

The Rev. Dr. Frederick C. Grant, former Dean of Bexley Hall and of Seabury Western Seminary and at present the Professor of New Testament at Union Seminary, New York City, was the preacher at the 10:30 Matins Service in the Chapel of The Holy Spirit on October 22.

The Collegian presents a condensation of his address as follows:

Knowledge is indispensable to the full Christian life; this is not some secret lore, as with the Gnostics of old — the author of the epistle is no mystic but a moralist. Ignorant religion is really dangerous, to itself as well as to society. The dangerous 'little knowledge' of the proverb can only be made harmless by more knowledge, not less. It is therefore natural that Christianity should foster learning, as its whole history shows. And true learning requires freedom. The conclusions of scholarship cannot be prescribed in advance. The richest fruits of learning, with the most beneficent results for religion, have come from scholarship was free and courageous. Illustrations of this from the 'high' middle ages (thirteenth century) and from the present generation: Aristotelianism and the religious-historical study of the New Testament. Coercion and regimentation stifle scholarship; but these are really contrary to the spirit of Anglicanism and of English-speaking Christianity as a whole. The spirit of Bexley Hall; its past and its future.

A. C. P. Bulletin

Early reports indicate that the U.S. college student population this year will be only approximately one per cent higher than last year.

The Ohio tax commission has ruled that a three per cent amusement tax must be paid on gross receipts of all college and social functions.

Zabriskie Delivers Convocation Address

Evangelicalism In Regard To Episcopal Church Subject Of Speech

Delivering the Convocations address to the college this morning was the Reverend Dr. Zabriskie, who outlined Evangelicalism with regard to the Episcopal Church. The Collegian prints a summary of the address, and also the citations for Honorary Degrees, which were read at the same service. The citations will be found on page 2.

Evangelicalism became a force in the Episcopal Church when God broke into the lives of men and women so startlingly that thenceforward they could not but live with reference to God only and strive to obey His will at whatsoever cost to themselves. The essence of its "experience" is an overwhelming realization of the inescapable presence of the God of unlimited power and immeasurable love.

In time men thus gripped by God developed a considerable body of particular doctrines and practices which can be summarized in three tremendous assertions which might be called the Evangelical platform: (1) That in the Bible there is a completely trustworthy revelation of the nature and will of God and of the dignity, danger and destiny of man; (2) That life apart from God is worse than futile but that life under God has such possibilities as exceed men's fondest dreams. (3) That in their efforts to obey God's will Christians, both individually and collectively, ought to be vigorously and ingeniously empirical.

Men for whom God had become the central fact of life, the only fact of ultimate importance, had to have certainty about God's nature and will. Consequently the Doctrine of the inspiration of the Bible became a matter of life and death for Evangelicals. Unfortunately they were misled into holding to the necessity of infallible verbal inspiration. While we no longer hold to this matter we need today as much as ever their stress on the Bible as a revelation of God and of Man.

That life apart from God was worse than futile was the substance of their doctrines of original sin and depravity. Man's innate self-centeredness and aggressiveness led to jealousy, strife, war, destruction and doomed his noblest aspirations and efforts to frustration. Being ignorant of and disobedient to God's commands, he was at cross-purposes with his sovereign, with no claims on Him at all.

But of His mercy God offered to all who would accept them by faith and the effort to obey, the gifts of pardon and the companionship presence of the Holy Spirit who brought cleansing, strength and consolation, who united be-

(Continued on page 4.)

Collegian Reviews Kenyon's Early History For Centennial Guests

Theological Committee

On Saturday morning, October 21st, the Committee on the Theological School of the Board of Trustees of the College met in the President's Office at ten o'clock.

Robbins Stresses Advantage of Unity

Evening Sermon Expresses Need For United Christen- dom To Solve Problems

The Rev. Dr. Howard Robbins, Professor of Pastoral Theology at General Seminary preached the sermon at the Evening Prayer Service on Sunday, October 22.

A summary of his speech follows below:

Taking his text from the book of Proverbs: "Wisdom hath builded her house, she hath hewn out seven pillars," Dr. Robbins stated that the pillars of wisdom are symbolic "of beauty, sufficiency and completeness." In a more general way they are symbolic of the need of our time for a wisdom more divine than our own to undergird and strengthen the whole house of civilization. Granting man's intellectual and manual accomplishments in all fields of experience, we see him today totally inadequate to solve the problems that



Rev. Howard C. Robbins

confront him. Without the substructure of divine wisdom, civilization itself cannot last.

The conflicts that rock the world are primarily ideological conflicts. They resolve into a mighty clash between the idea of the State as the supreme Being and end of man, and of God as the supreme Being and end of man. Opposed to the totalitarian concept, based on Hobbes' "Leviathan," is the Christian concept, with its belief in the inherent worth of the individual. The former "is bound ultimately to regard women as breeding animals and men as cannon fodder for the glory of the state, while the other must ultimately regard them as sons and daughters of God the Father Almighty, maker of heaven and earth." The very law, national and international, upon which the western democracies are founded, by which the freedom of men is safeguarded and buttressed depends upon the recovery of belief in God.

Chalmers Entertains Academic Committee

Faculty Representatives Include Cahall, Ransom And Coolidge

Dr. Chalmers entertained the members of the Academic Committee of the Board of Trustees on Friday, October 20, at dinner in the private dining room of Peirce Hall before the regular meeting of the committee in the President's Office. The Board of Trustees in June 1939 passed a resolution to form this committee as follows, "An academic committee, composed of three appointed members and the President of the College, ex-officio, charged with discussing any academic matters which its own membership may propose or which may be proposed by members of the faculty who sit with it, and that this committee be instructed to invite three members of the faculty elected by the faculty, to attend its meetings with voice but not vote."

The Trustee members of the committee are Mr. Wilbur L. Cummings, Mr. George E. Frazer, Mr. Robert A. Weaver, and the President of the College, ex-officio. The elected Faculty Representatives are Professors Cahall, Coolidge, and Ransom.

Depicts Chase's Difficulties In Founding College

In 1823 Bishop Philander Chase was distressed at the lack of Episcopal clergy in Ohio. At that time he was principal of an academy in Worthington, near Columbus, that he rather too optimistically called Worthington College, but he was dissatisfied with its educational facilities. He enlisted his son Philander, Jr., Harvard '18, to help him improve the school. They lodged and fed students at their farmhouse, among whom was nephew Salmon P. Chase, who came from New Hampshire to study, and who later became United States Senator from Ohio, and Chief Justice of the Supreme Court.

The school expanded, but Bishop Chase dreamed of a bigger and better one. His church worries were then particularly pressing, and Philander Jr. was critically ill. The son, in an attempt to cheer him up, told him of an English magazine he had seen that praised the missionary work Bishop Chase had been doing. (He served as bishop without pay, and was rector of parishes in Franklin and Delaware counties, which provided him with just about enough money for stationery! So his farm enabled him to live.)

It was then that Bishop Chase saw the Vision. He would go to England and persuade the nobles and clergymen to finance the education of Ohio's ministry.

Of course all the dignitaries of his church thought the plan ridiculous. Bishop White of Pennsylvania told him gently that nothing was so annoying as a beggar. Bishop Hobart of New York was especially loud in his commendation, because the good Bishop was planning a similar expedition to England. Bishop Hobart was the most influential churchman in the country, and he prodded Episcopalians to protest. He soon got everyone on his side but Henry Clay, which was unfortunate for Hobart, because Clay, not easily influenced, gave Bishop Chase an introduction to Lord Gambier, the leading layman of the English Evangelical party.

Chase laughed at Hobart, and wrote a vitriolic note to White, and went happily off to England. Hobart used his influence to fight Chase at every step, but Chase convinced Gambier and Lord Kenyon of his sincerity and practicality, and by 1824 money was rushing in so fast that Kenyon and Gambier headed a trusteeship to receive it.

And then Hobart began to think it over quietly, and soon he begged Chase for an interest in his plan, assuming that he would only too gladly admit such a sterling intellect and gentleman. Chase said no. In September he was back at Worthington, and founded his college at the diocesan convention

(Continued on page 4.)

Weist Presents Library To Freshman

Eastman Pulls Surprise Play On Escaping Freshman

Mr. Eastman pulled a surprise play on several of the smart frosh who sign the attendance sheet for freshman lecture and then proceeded on their merry way without further thought of the lecture. Last Wednesday afternoon Mr. Eastman took the roll a few minutes after 3:00. Those young gentlemen who had reported and departed are scheduled for double cuts. It never pays.

The lecture itself could have been very dry and boring. The subject was "The Library and Its Use." However, with Professor Weist delivering the talk of the afternoon, it was anything but dull. First he discussed the arrangement of the library, which according to him, is between Ascension Hall and the Chapel, and it has a word in large letters on the front of it—Library. The periodical room, reading room, three floors of Stacks, the Reeves room, all were discussed by Dr. Weist. He explained in detail the use and makeup of the card catalogue, and talked at some length on how to borrow a book, and how to return it or else. Also discussed was the content and use of the various indices in the library, such as the Readers' Guide and the New York Times Index. Dr. Weist said that the material he had presented was found in two pamphlets which are available at the library. They are "How to Use the Library" and "Guide to Kenyon College Library."

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More Time Needed....

The lecture system which was installed with the opening of college has been in force for four weeks now. This period is sufficient time for all of us to make up our minds, and, collectively, it would seem that we like it. The lectures have brought us new slants, with which we may not have agreed, but it has given us a jumping-off place for some independent thinking which we should have been doing right along.

Now, however, that the question of whether we want the lectures or not is resolved, another need in regard to the system has become apparent. More and more we have learned that the fifteen minutes allotted to each speaker is not enough, that he can barely get started until his time is up.

The arguments for this point of view are rather obvious. First, the speakers simply cannot say what they have to say in so short a time. When a man wishes to present his ideas, and they are ideas important enough to deserve presenting, he must spend some time in preparing the minds of his audience to receive them. The fifteen minutes we give the men who come to speak to us is just about long enough for the background work. He hardly has time to make even one point well.

Second, the time limit is enough to frighten a good speaker, who knows he will not be able to say much in so little time, and who consequently is ill at ease trying to cram his thoughts into such a straight-jacket. Furthermore, we should guess that more than one good speaker will turn down an opportunity to speak at Kenyon because of the difficulty of the conditions under which he must speak.

Third, we, the students, are the losers, not the speaker. The more chance we give a man to tell us what he has to say, the better what he says will be. If we like the lecture system, and it seems we do, we should make every attempt to receive from it the maximum benefit.

The college administration has showed itself extremely sensitive this year to the honest desires of the undergraduate body. If enough of us truly want an extended period for the speakers, we have no doubt that the administration will go far more than half way to try and provide that extension. It is up to us. Do we want more time for the speakers? Or will we convict ourselves of lack of intellectual curiosity by our own lack of interest?

In an effort to sample student opinion on this question, the Collegian will pass out ballots at the evening meal Tuesday night. Since we are the ones who listen to the speeches, let us hope that we all will fill in these ballots so the Collegian and the college will know whether to press for longer periods for the speakers, or whether the students are satisfied with the present arrangement.

.....around the town.....

Orchids from the editor of "A-round the town" to Kenyon's Thomas Monaghan for a spirited and talented leadership of "Vas ist Das" at the recent encounter in Benson Bowl—such enthusiasm should well be praised.

New Trier, who for many years has sent down stellar material to Kenyon, last weekend sent down its Dean of Boys, Frederick Kahler. Evidently, becoming quite fond of The Hill, 2 A. M. Sunday morning found Fred "singing down path" with some of the boys.

Mr. Norman Smith, of this town, announced today that he will withdraw any previous suits against certain parties for damages done Saturday night of last week. Mr. Smith's friends, it was explained, at the time appeared exceedingly wet!

Louis Frederick Treleven Eagle Scout member of Troop 1½ Akron, Ohio received no little embarrassment recently when his Lowe and Campbell official panties began to slip as he rushed to stop a Denison onslaught.

Neatly attired in a dark worsted business suit, Gordon K. Chalmers, Kenyon's President presided at the ceremonies between halves, last Saturday.

Mr. Richard Eckly and Mr. John Lumbert, of this town, were guests of South Leonard Hall last Saturday evening. Both gentlemen are affiliated with Delta Kappa Epsilon fraternity.

A devoted member of the church, Mr. Frederick Greely of our parish was seen recently at Smith's Diner, Mt. Vernon (adv.) reaching for sales tax receipts which were

pocketed from the floor for Sunday's offering.

Obituaries: died last week at the home of Mr. Rudolph Kutler, No. 2756 albino Norway Rat, age: 5 months. Ceremonies at The Crane Fixtures Memorial Park.

Gambier's fire and ladder company No. 23 was called out at 9:03 Friday evening when Leonard Hall was threatened with destruction by fire. Country folk of neighboring towns reported slight damage to crops.

Four members of Gambier's smart set, the Messers John Cavender, Theodore Wende, Lawrence Bell, and Norman Smith sojourned at their summer place, Flophouse-on-Kokosing, this past weekend.

Aptitude Of Students To Be Studied By C.A.A.

Washington, D. C.—(ACP)—To further the giant air training program it is now sponsoring for college and university students, the Civil Aeronautics Authority has set aside a \$100,000 fund for research work on the aptitude and reaction of student pilots.

Already 355 colleges have enrolled 8,480 fliers in the new courses, and it is fact approaching the 10,000 to 11,000 students eventually to be trained with the \$4,000,000 fund handled by the C. A. A.

Six Honorary Degrees Awarded --- Citations Printed Below

Martin Pers Nilsson

Martin Pers Nilsson, man of learning, author, teacher, university rector.

Martin Pers Nilsson, educated at the University of Lund, Sweden, the Universities of Berlin and Basle, you returned to your alma mater and for thirty years occupied the Chair of Classical Archaeology and Ancient History. Your university honored you with the rectorship. Your books on the mythology and religion of Greece and the ideas which have given Greek civilization its importance for us have not only instructed the thought of modern scholars the world over but have enlarged the knowledge and understanding of all men. Your books on the history of Greek religion, the religion of the Minoan-Mycenaean civilization, on primitive time-reckoning and on primitive religion, have been decorated by universities, scholarly and literary societies in Germany, in the Scandinavian countries, in Britain, and in the United States. You are an Honorary Secretary of the Lund Royal Society of Letters, a member of the Stockholm Academy of Science and Letters, and member of the London Society of the Promotion of Hellenic Studies and of the Royal Danish Academy. Eight years ago you lectured in Berkeley, California, on the Sather Foundation. This year you have been chosen by the Committee on the History of Religions of the American Council of Learned Societies as the Lecturer on the History of Religions. Kenyon College welcomes you to the Centennial of Bexley Hall as the Lecturer for this year on the Bedell Foundation.

You honor us in permitting us to honor you. A distinguished representative of the great Scandinavian tradition in scholarship, you come to us at a time when all occidental scholarship is in jeopardy because of war. Your name is highly esteemed on both sides of the fringing lines in Europe. The fact that this is true and that there are a few others to whom the same high praise can be given provides a hope to all those who cherish scholarship and reason, a hope that Western civilization may still be saved. Your long life of learning and teaching have thus supplied us with one of our surest hopes of peace.

You will now be presented for the degree of Doctor of Letters.

John Willard Ford

John Willard Ford, attorney, influential citizen, lay leader of the Church in Ohio.

John Willard Ford, born in Youngstown, you received your undergraduate education at Yale and took two advanced degrees at Harvard. For years you have served your home city as guide and leader in numerous important affairs affecting its social life. As vestryman of St. John's Church, Treasurer of the parish, and in the Diocese of Ohio, member of the Diocesan Council and an officer of the Church Club of Ohio, you have served the Church both at home and throughout this region.

Your service to the Church has not ended with Youngstown and the Diocese of Ohio, but as a delegate to the National Convention, you have lent your distinguished abilities, your wisdom, and your long experience, to decisions affecting the life of the whole Church

in the United States.

You will now be presented for the degree of Doctor of Laws.

Frederick Clifton Grant

Frederick Clifton Grant, priest, author, editor, administrator, teacher.

Frederick Clifton Grant, receiving your early education at Lawrence College and Nashotah House, you were awarded the theological degree at the General Theological Seminary and two advanced theological degrees in course from the Western Theological Seminary in Chicago. As curate and rector of churches in Michigan and Illinois, you contributed to the life of the Church and obtained valuable experience of use in your subsequent years as teacher of candidates for Holy Orders. Your books on the first century were early recognized by biblical and historical scholars. Your distinguished contributions to scholarship and your experience as a parish priest led Kenyon College in 1924 to invite you to be Dean of its Divinity School, Bexley Hall. Leaving us after two short years, you served subsequently as professor of Systematic Theology at the Berkeley Divinity School, as President of the Seabury-Western Theological Seminary, as Visiting Professor at the University of Chicago, and since 1938 as professor of the New Testament at the Union Theological Seminary in New York. Since 1924 you have been editor-in-chief of the Anglican Theological Review; your books on the gospels, on New Testament research, and the early days of Christianity, as well as your contributions to theological journals, dictionaries and encyclopedias, have been recognized by the great scholarly societies in your field. As a member and past president of the Society of Biblical Literature and Exegesis, a president of the Chicago Society of Biblical Research and of the British Institute of Philosophical Studies, a president of the Western Branch of the American Theological Society, a member of the American Oriental Society and a fellow of the Medieval Academy of America, you have taken part not only in the production of books and studies but also in the strategy of research.

Frederick Clifton Grant, on this happy occasion we welcome you back to Gambier; you will now be presented for the degree of Doctor of Sacred Letters.

Howard Chandler Robbins

Howard Chandler Robbins, parish priest, Cathedral Dean, theological professor, and statesman of the Church.

Howard Chandler Robbins, completing your studies at Yale, at the Princeton Theological Seminary and the Episcopal Theological School in Cambridge, you have served the Church in almost all the great departments of its work. As curate and rector of parish churches in New Jersey and New York City, and as Dean of the Cathedral of St. John the Divine, you have guided the worship and taken part in the full ministry of the Church. As deputy to General Conventions since 1928, and delegate to the World Conference on Faith and Order in 1937, you have played a leading part in important decisions not only of the Church in the United States but of the churches of all Christendom

thus, goes the progress of learning to the end for which it was destined.

Gambier Isolated Railroad Cuts Down

Train Carrying 70% Of Gambier Mail Discontinued Mail By Truck Considered

Although it has not been officially announced as yet, the Pennsylvania Railroad has received permission from the Public Utilities Commission of Ohio to discontinue trains 604 and 605 between Akron and Columbus. Train No. 605 arrived at Gambier at 10:12 A. M. from Columbus and No. 604 arrived from Akron at 4:56 P. M. Neither train ran on Sunday.

The railroad has been trying to discontinue these runs for about 3 years, but until recently they had not been able to obtain the utilities Commission's consent to do so. The reason the commission shifted its opinion is believed to lie in the fact that the two members of the commission who were in favor of continuing the runs have retired and the new commissioners were not in favor of keeping the runs. The hearing was not open to the public and there is a possibility that the town of Gambier may protest the action and demand a new hearing.

Although the trains are not important as passenger carriers, they carried considerable mail and baggage. No. 605 carried about 70 per cent of all the mail entering and leaving Gambier. There is some talk of carrying the mail in via truck, but there have been no developments on the idea as yet.

The date set for the discontinuation is December first.

in their efforts to influence and relieve a troubled world.

Since 1929 you have been Professor of Pastoral Theology at the General Theological Seminary. Your students now serving the Church in many dioceses of this country and abroad bear witness to the warmth and inspiration of your teaching. Your books of biography, of devotions, of sermons, and of general essays have presented in informed and urbane style Christian ideas and Christian ways to men eager for a guiding voice in an un-Christian world.

Howard Chandler Robbins, admired as a leader, followed as a guide to our thoughts, and beloved as a teacher, you will now be presented for the degree of Doctor of Sacred Theology.

Elizabeth Matthews

Elizabeth Matthews, Churchwoman, officer of the Diocese and of the General Convention, leader in the educational and missionary work of the Episcopal Church.

Elizabeth Matthews, as much to you as to any other one person should go the credit of developing Church to its present state of importance and effectiveness. Having for many years demonstrated the wisdom of providing the Women's Auxiliary with an official and integral place in the National Council, you were elected the first President of the National Woman's Auxiliary in 1928. At three successive triennial meetings beginning in 1928, you were the presiding officer of the National Women's Auxiliary, a distinction accorded to no other member of the Church in the United States. Having been very active in the organization of the National House of Churchwomen, you served as its president. For many years you have been active in the various departments of the Diocese of Southern Ohio. When in 1934 the Episcopal Church for the first time elected women as members of the National Council you were one of four women so elected and in 1937 you were selected for a second term of three years.

It was you who established and directed for many years the first weekday school of religion in the Diocese of Southern Ohio. Brent House, the Episcopal inter-racial student center in Chicago, has been founded and maintained largely through your efforts. For years you have stimulated Christian fellowship among races too often neglected even by those who call themselves Christians, paying particular attention by warm and gracious friendship to the mount-ain folk of the South and to negroes and Orientals in our communities. The list of your official positions gives only a formal record of your service to Christian life in our country. For a generation you have been one of the best known and loved women of the whole Church. There are few dioceses or missionary districts to which at one time or another you have not been called to address meetings, to advise, and to plan in the interests of educational and missionary advance. Your sympathy, your imaginative grasp of the needs of other people, and your common sense and long experience with practical affairs, have made your contributions to organizations far transcend their

organization. Churchmen everywhere owe you thanks for founding the Anglican Review; scholars in your field are constantly assisted by your work as Editor of the *Biblical and Oriental Series* and of *Egyptian Religion*. Your books on Babylon and Assyrian literature, the sources of Hebrew and Jewish history, the ideas and history of Semitic peoples, particularly the Israelites and the Egyptians, and your many articles on Semitic law and religion and on Egyptology, have helped to convey to men of learning the record of those rigorous and devout days which supplies the basis of our understanding of the moral law and the foundation of our worship.

Samuel Alfred Browne Mercer, revered in Kenyon College as teacher, dean and friend, you will now be presented for the degree of Doctor of Sacred Letters.

foundation and maintenance, until one thinks of your influence rather in human terms than in terms of the organizations, be they parishes, schools, councils or auxiliaries which you have founded and assisted.

As a member of the Concordat Committee of the Diocese of Southern Ohio, you have guided the thought of layman and clergy alike in the discussion of cooperation with the Presbyterian Church, and in ways too numerous to mention your discernment and forceful presentation of progressive ideas have guided new and forward-looking enterprises of Christian people.

You will now be presented for the degree of Doctor of Laws.

Samuel Browne Mercer

Samuel Alfred Browne Mercer, clergyman, teacher, linguistic scholar.

Samuel Alfred Browne Mercer, unlike the grammarians of the middle ages whose books bewitched and confounded the unknown, your grammars of Ethiopic, Assyrian and Egyptian have guided the steps of the faltering student. You began your Semitic studies before many of us here were born. Decorated with doctor's degrees by several institutions, you had been awarded no less than three bachelor's degrees before standing for your first doctorate at the University of Munich.

You began your long and distinguished career as a teacher of Hebrew and Old Testament literature at the Western Theological Seminary in Chicago in 1910. In 1922 Kenyon invited you to be the Dean of Bexley Hall, and to our great sorrow you were almost immediately stolen from us by Toronto, where Trinity College persuaded you to become the Dean of Divinity in its faculty. As Professor of Semitic languages and Egyptology at Trinity College since 1923 you have carried on the learned studies and the effective instruction which has endeared you to students and scholars all over the English-speaking world.

The Orient-Gesellschaft of Germany has honored you with membership, as have the American Oriental Society, the International Society of the Apocrypha, and the Royal Asiatic Society. You have been a Fellow of the Royal Geographic Society and rector of the Society of Oriental Research and editor of its Journal.

Churchmen everywhere owe you thanks for founding the Anglican Review; scholars in your field are constantly assisted by your work as Editor of the *Biblical and Oriental Series* and of *Egyptian Religion*. Your books on Babylon and Assyrian literature, the sources of Hebrew and Jewish history, the ideas and history of Semitic peoples, particularly the Israelites and the Egyptians, and your many articles on Semitic law and religion and on Egyptology, have helped to convey to men of learning the record of those rigorous and devout days which supplies the basis of our understanding of the moral law and the foundation of our worship.

Samuel Alfred Browne Mercer, revered in Kenyon College as teacher, dean and friend, you will now be presented for the degree of Doctor of Sacred Letters.

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Heidelberg Wins As Lords Weaken

Student Princes Exhibit
Cute Drum Majorette
To Console Losers

Kenyon's Lords battled a favored Heidelberg eleven on even terms for 54 minutes last Saturday night on the Mount Vernon High Stadium greensward only to lose largely because of faulty officiating. 10,000 spectators cheered the Hafelimen and even hoped for victory until the end only to be thwarted by the constant warbling of Referee Fox's ever present whistle.

The first period was all Kenyon as the Lords, led by McDowell, kept marching up the field only to have every sizeable gain nullified by a penalty.

During the remainder of the first half, Jack Berno gave a marvelous exhibition of punting with his back to his goal. His long spirals kept Heidelberg from getting inside Kenyon's 25.

With two minutes of the first half remaining, the break that eventually decided the game came into prominence. Gabe Paolozzi was tackled and his forward progress stopped on the 4 yard line only to have Referee Fox stand calmly by while Zagar, Heidelberg's giant lineman, literally lifted him up and carried him into the end zone for a safety.

But for this break Kenyon might have been punting to save a tie game instead of passing desperately when Heidelberg gained possession of the ball on the Kenyon 35 and immediately sent Sharrock on an off-tackle jaunt of 35 yards and a score. Turney kicked the extra point and Kenyon had absorbed its fifth defeat of the season.

The slashing tackles of Capt. Ray Ioanes and King Lees, Jack Berno's brilliant booting, and the hard running of Sammy Curtis and Dave MacDowell led the Kenyon forces while Sharrock, giant halfback, was the entire offensive show for Heidelberg.

The Heidelberg band, led by drum majorette, Betty Shertzer, and the Mount Vernon High band, representing Kenyon, both gave fine halftime performances.

Imel To Hold Post In Aquatic Forum

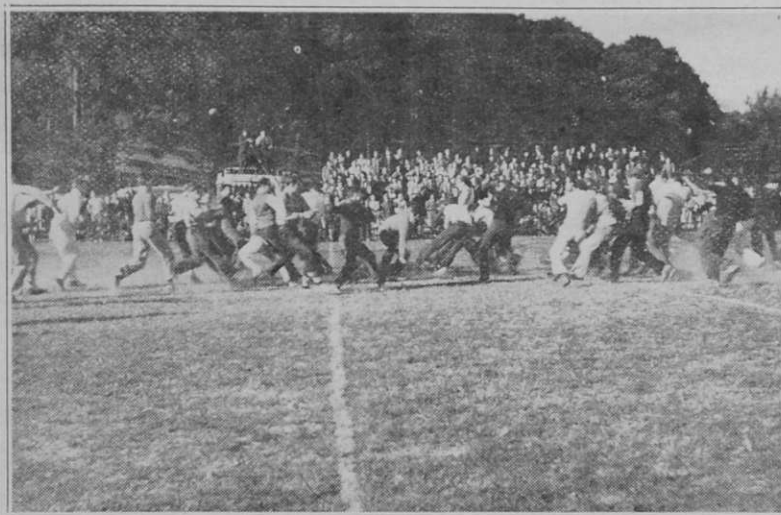
Ft. Lauderdale Forum
Dedicated To The
Ideal Of Peace

Fort Lauderdale's annual Aquatic Forum, attended last year by 25 Kenyon swimmers and faculty members, will be held December 16 to January 6. Swimming Coach Chuck Imel has been appointed Director of Publicity for the Forum, and will again speak on its program.

Over 100 schools will send representatives to discuss aquatic education, improvement, and safety, and to compete in the West-East relay meet. The West-East meet sends the United States swimmers against those from foreign countries, and will include events between nations of the Pan-American Union. The Forum this year is dedicated to the improvement of international relations by athletic activities.

Last year Bill Griffin and Bob Tanner swam in the international meets. They, along with Fred Henschel and Ned Brouse, are scheduled to compete this year.

A Scene From The Cane Rush



In spite of flying tomatoes thrown by the sophomores, the 1939 Cane Rush was won by the Freshman Class. Although there seems to be a slight lack of Queensbury Rules no one was injured. The Frosh won possession of the traditional cane by a score of 11 hands to 7. From now on class of '43 will have no more line-ups or other general freshman duties, and the sophs are no longer boss.

Students or faculty members who are interested in going on the trip should see Imel at once. Rates for students and faculty are the same as those for swimmers. Use of pool, tennis courts, golf course, and bathhouses are free, with the hotel room rate a dollar a day for all visitors. Imel has complete information in the publicity office on the first floor of north Ascension.

Student Hobbies Reflect War Era

New York City—(ACP)—That the present European conflict is also affecting the hobbies and spare-time activities of college freshmen has been proven by a Hunter College survey.

Replying to a special questionnaire, new students indicated that their hobbies were analyzing newspaper propaganda, collecting war cartoons and leaflets, and oratory, building airplanes, flying, and historical research.

Statistics Favor Kenyon Over Army

Kenyon's gridmen have yet to win a game but some die hard came up with this one last week: If Army beat Transylvania, and Denison beat Transylvania, but Denison's margin was larger than Army's. And if Denison beat Kenyon by a smaller margin than they beat Transylvania does that mean that Kenyon could beat Army? All answers to this query must be submitted to the editor on the back of the October issue of Harpers and will be immediately thrown into the waste basket.

Drake Addresses Pre-Med Meeting

Newly elected members of the Pre-Med Society met with old members on Sunday evening for the first formal meeting of the year.

At the meeting, colored motion pictures were shown of various invertebrates of Northern Atlantic waters. The pictures were taken at the Mt. Desera Island Biological Laboratory in Maine. Following the pictures, Dr. John Drake, honorary member and backbone of the Society, discussed with members the possible motion pictures which would be suitable for the Society during the year. It was brought out at the time that pictures which would be somewhat correlated with the Biology courses

at Kenyon would be useful and instructive.

Dick Lehrer, president of the organization supported Dr. Drake in suggesting that the programs should be of a nature to bring out the more interesting and spectacular aspect of medicine, which students will not see until after Medical School. Dr. Strohecker and Dr. Cummings, honorary members, joined the Society to make the meeting an interesting one.

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Chalmers Welcomes 1,000 to Bexley

(Continued from page 1.)

theology under the direction of Bishop Chase and Mr. Sparrow and subsequently to have been organized.

1839 marks the coming of the man whom we celebrate today and whose vision and energies established systematized theological education in Kenyon College. This man was in every sense a hero of the Church. But thirty-four years ago, not many years before a student in Princeton and the Princeton Theological Seminary, he brought to Ohio and to the College a bold conception of its needs and potentialities. Charles Pettit McIlvaine as president of the College immediately established as he said, "a full course in all the usual departments of preparation for candidates for orders in our church." He developed, indeed, the whole institution, and built more buildings than any Kenyon president until President Peirce. Old Kenyon and Rosse Chapel were completed; six houses for the faculty, the McIlvaine House, and Milnor Hall were started and completed while McIlvaine was president. Like all Kenyon presidents before and since, he asked everybody he knew or met to give the College money. His crowning achievement was the gracious Hall which houses the seminary he founded. For this, like his predecessor, he went to England to raise funds, and at three o'clock on the afternoon of October 23, 1839, he laid the cornerstone of Bexley Hall. At four o'clock this afternoon we shall gather on the grounds of Bexley Hall within a few minutes of a century after the President and Faculty, the students, and Churchmen of Ohio devoutly dedicated that beautiful building to the training of ministers.

The centennial of formal theological studies in Kenyon College might have been celebrated in 1933, one hundred years after the College instituted them. Indeed, by a coincidence, 1935 was the year in which the theological courses in Kenyon College, just a century old, were put on a graduate basis for since 1933 the normal requirement for entrance into Bexley Hall is an approved bachelor's degree. Today we celebrate the building, the man who built it, and most of all the splendid history of ministerial training now in its one hundred seventh year. With but two lapses of a few years from Bishop McIlvaine's day to this Bexley Hall has provided systematic training for the priesthood; in those one hundred six years the fruits of Bishop McIlvaine's plans and labors have been many and rich. From Bexley Hall, the Divinity School of Kenyon College have been graduated about five hundred ordained priests of the Protestant Episcopal Church in the United States. Fifteen of these men have been consecrated bishops. Today, there are over three hundred Bexley graduates who are members of the clergy at work in the Church here and overseas; seven of them are members of the House of Bishops. The leadership exerted by these men is recorded in Church history; not only in parish work and the activities of the Church, but in its intellectual life as well, teachers, theological professors, scholars and writers have taken from their instructors and their fellow-students in Bexley Hall the discipline and inspiration which have made their words significant.

We welcome to the happy celebration of that promising event in 1839 when our beautiful Hall was begun by one of the grandchildren of the hero of that day: Mr. Chas. Lee McIlvaine of Bryn Mawr, Penn. We most heartily welcome as well the representatives of the Church of civic bodies, and of our sister seminaries, colleges, and universities who have marched in the procession. To the bishops, scholars and teachers in that group and particularly the distinguished leaders of theological and historical thought who have favored us with sermons, addresses and lectures on the Centennial program we owe especial thanks. It is kind of you to come to help us celebrate the centennial of Bexley Hall.

President's Announcement

Gambier, Ohio
October 22, 1939

By unanimous vote of the Board of Trustees of Kenyon College, Bexley Hall, the Divinity School of the College, will be enlarged along the lines of its present program as a three-year theological school training college graduates for the ministry. Provision has been made for some expansion of its faculty and its library facilities in September 1940, and the College has undertaken to raise funds for further growth, both in the number of its faculty and the other educational facilities of the Seminary.

Bexley Hall, the Divinity School, like the undergraduate College, forms a part of the whole institution known as Kenyon College. Kenyon College is 115 years old. For 106 it has offered systematic courses of theological study. One hundred years ago tomorrow the cornerstone was laid of the building which houses the Theological School, Bexley Hall, and the announcement of the development of

the Seminary will be made by President Chalmers in the ceremonies celebrating the centennial.

For the past few years numerous proposals have been about the future of Bexley Hall. Committees have studied these plans; the President and the Board of Trustees have received reports on them and yesterday brought to an end the extensive study, debate, and discussion of them by the decision to develop and expand the seminary along its present lines. A new professorship will be added in 1939-40 and there will be further provision for library acquisitions and library service. When funds are available, still another professorship will be added.

Although the seminary has, and has had in the past, in its faculty and its student body members of many denominations, its visitors are the Bishops of the Protestant Episcopal Church in Ohio, and its closest ties are with the Episcopal Church. The new plan for the development of the seminary has the endorsement of the two Bishops in Ohio, the Right Reverend Beverley Dandridge Tucker, the Bishop of Ohio, and the Right Reverend Henry Wise Hobson, the Bishop of Southern Ohio.

In its long history, Bexley Hall has graduated over five hundred men who have taken Holy Orders in the Episcopal Church; fifteen of these have been consecrated Bishops. At present there are over three hundred graduates of the Divinity School in the Episcopal ministry; there are seven members, at present, of the House of Bishops. In addition, one graduate of the College, but not of the Seminary, is a member of the House of Bishops. Besides these leaders in the ministry, Bexley graduates include scholars, writers, and teachers who have contributed to the intellectual life of the church in the United States and abroad.

Zabriskie Delivers Convocation Address

(Continued from page 1.)

the work of the women of the lievers into a fellowship that beggared comparison, who raised them to eternal life. Consequently, life under God has such possibilities as exceeded men's fondest dreams. Such was the substance of the doctrines of Atonement, of Justification by faith alone, of the Sanctification and unification of believers by the Holy Spirit, of Eternal Life.

It is important to note that the doctrine of Justification by faith only was the cause of the Evangelical's serious controversies, especially against the Tractarians. This struggle did not turn on a high view of the Church and Sacraments, for Evangelicals were high church men. They feared the Tractarians emphasis as a subtle revival of the heresy of justification of works, and as subordinating the Bible to the Fathers and Councils, as the writings of Meade and McIlvaine abundantly prove. As a matter of fact, within the limits of the doctrine of Justification by faith only, the Bible as the test to which all purported developments in doctrine must be submitted, and of the Church as constituted by the body of the faithful rather than of the ministry, the latter being agents and representatives of the whole, Evangelicalism was compatible with Catholicism. And also one must note that their conviction that God had acted to save men made the note of thankfulness and joy so prominent in the Evangelicals.

The story of the heroic exertions of the Evangelicals to obey God, resulting from their awe of His power and their gratitude for His love is well known. With such motives they could not do less than their utmost. What is not so well recognized is their empirical attitude. All means are judged by their functional value. If conventional means did not work, the Evangelicals had no hesitancy in adopting new ones, no matter how much criticism they encountered. Services at all times and places, Prayer Book Services and extemporized forms of worship, familiar ways of serving the needs of their fellows and newly invented ones; whatever was effective they judged to be right. This empiricism was due in part to the great influence of the laity, for Evangelism was anti-clericalist in principal and in practice enlisted the active work of the laity to an unsurpassed degree. This urgency in service was the cause of their disregard of research scholarship and art.

It is customary to identify Evangelicalism with the Reformation and with one party in Anglicanism. This is as much an error as to identify Catholicism with Ultramontanism. Evangelicalism has appeared in every age and in people of very varying churchmanships and theologies. It is of permanent significance as the central cord that unites people who express their faith in different formulations and practices.

Throughout the address the various points were illustrated by references to the writings and activities of three great American Evangelicals, Meade of Virginia, McIlvaine of Ohio and Muhlenberg of New York.

Collegian Prints Bexley History

(Continued from page 1.)

November 23, 1824.

He had fifty students, running from grammar school to theological seminary grades, but before he could give his students theological training he had to have a college. So in 1826 he established Kenyon College under that name, and named the settlement Gambier. The seminary melted more and more into the college, and by 1831 Bishop Chase's interests were almost wholly concerned with the college. What started out as a plan to train ministers developed into a plan to train teachers and ministers.

He now had things running the way he wanted them, but his avalanche tactics made him too many enemies. In 1831 he was forced to resign his office, and retired to a Michigan farm. In 1835 he was elected Bishop of Illinois, where, in Peoria, he founded Jubilee College, now dead. Chase died in 1852.

By 1839 Bishop McIlvaine had raised money from England for Bexley Hall, which was designed by Henry Roberts. American Architecture calls it "the finest example of Tudor architecture in America."

Bexley at one time had one professor and one student, and it was sometimes difficult to distinguish them. Now students come to it from every part of the United States, Canada, the United Kingdom, China, Korea, and Japan. More than a third of Ohio's clergy have been Bexley men.

But the greatest work of Bexley, says Dean Byr, is: "sending into the Christian ministry well-equipped men, some of whom have filled prominent places, east, west, north, and south, in America and abroad, while others, in the main rank and file, have done a work quite as good and quite as necessary."

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