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OTTERBEIN ÆGIS


OTTERBEIN UNIVERSITY

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Annual Commencement, June 16, 1898.

For Information address the President,

T. J. SANDERS,
WESTERVILLE, O.

I. N. CUSTER

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J. S. GRUVER, '98.....Editor in Chief
E. G. LLOYD, '98.....Assistant
O. C. EWRY, '99.....Exchange Editor
W. G. TOBEY, '99.....Alumnal Editor
G. B. KIRK, '01.....Local Editor
S. E. SHULL, '98.....Business Manager
W. M. GANTZ, '01.....Assistant
L. M. BARNES, '01.....Subscription Agent

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Dedicated to the
Class of '98

This number of the ÆGIS is most sincerely dedicated to the members of the class of '98 who have been an inspiration to ye editor in his efforts to make the organ of the university what it has been the past year. Timely suggestions, contributions and personal words of encouragement, have aided very materially in bringing Otterbein prominently before the public.

For four years this loyal class has stood in the front rank and never at any time acknowledging any superior. Harmony has ever prevailed and on commencement day the hearts of all beat as one.

In athletics '98 has an enviable record and

no less enviable are her intellectual attainments. The influence of the class has been elevating and in the highest degree helpful to the student body. Otterbein may rely on the members of '98 faithfully representing her interest and filling their true mission in life.

Our Efforts

On assuming the responsible position on the ÆGIS staff each editor entered upon his work with malice toward none, but good will to all and such has characterized the labors of those in any way connected with this publication.

The various organizations have been impartially represented and their interests advocated with equal stress. Personal feeling has not at any time invaded our columns and everything has been done to promote harmony and good will.

It has been our aim to bring Otterbein University before our readers in such a way that anyone might easily see the advantages offered in this institution. Special effort has been put forth, and not only time but space without limit has been given to the exposition of the department work in Otterbein. For this however, we do not claim an encomium as such is the mission of the OTTERBEIN ÆGIS. Although the paper has not measured up to what we had hoped, but we have done our best and ask our critics to be lenient in their criticism.

Taking everything into consideration the year has been pleasant and profitable. The staff has worked together harmoniously and now we can scarcely realize that our work together is near completed and only wish that it might continue longer. And now as our

associations are about to cease in this capacity, ye editor wishes to express his sincere thanks to the members of the staff for their loyal support, promptness in "copy" and untiring efforts to make his work as light as possible.

We are very grateful to any and all who have contributed in any way to the support of the ÆGIS and on behalf our successors, solicit your aid in the future.

The faculty, alumni, students and subscribers have been courteous and liberal and for this we are very thankful and our aims have been to prove our appreciation of their kindness.

The business management of the ÆGIS the past year has been far above the average and the financial condition in which the ÆGIS is left to our successors reflects credit on our hustling manager. We also wish to thank the Buckeye Printing Co. for the neatness of work and promptness in getting out each number of the paper.

Church Colleges We hear much to-day concerning the state and church schools and of the superiority of the state institutions and the insignificance of the church in education. But it should be kept in mind that there was a time in the history of the world, as well as in the history of our own country, when the church bore the burden of educating the youth, and it is to the church that credit is due for steering the human race through the dark ages into a purer and more delightful atmosphere of a more enlightened age. The church is the great enlightening power on all subjects of thought, and there is no institution which should be held so sacred as the instrument that makes man a man, and elevates the race.

The state schools have been either growing in favor or have been forced upon the people by laws enacted by representatives who wish to usurp the privileges and advantages of church schools, until the church schools are

being actually forced to the wall and their moral influences crushed. Some representatives have gone so far as to formulate bills to abolish or prohibit schools not having a certain amount of endowment. The church colleges are not able to cope with the state, for the church must not only support her own school but must help to build up the state schools which receive heavy appropriations each year. The laws are such in many places that the church schools do not receive equal credit for equal and very often superior work. Such laws are intended for nothing more or less than to crush out the life of the church schools. The state schools are supported by coercive measures, while most of the church schools depend very largely upon voluntary contributions. It is against such unequal odds the church schools are struggling to-day. The state school cannot fulfill the mission of the church school; there is a moral atmosphere it can never supplant. If the church does not patronize her institutions how can they exist? The church school has its place and a work to do which cannot be done by any other class of institutions. Our strongest and noblest men come from the church schools.

The great majority of state universities are mere machine shops where the mechanical part of man is developed and not his finer sensibilities. There is nothing elevating in being able to do work which requires mechanical motion. "University" is a misnomer when applied to dairying and the like. The idea of a man, who understands how to make butter or feed hogs, being called a university graduate!

The state schools do not give that broad liberal culture and lay the firm foundation which characterizes the church schools and regular universities. Will the church membership go blindly on aiding in monopolies which will sooner or later prove the destruction of their cherished hopes? Friends of the church it is high time for you to support the church schools which are the bone and sinew of our country.

There is something peculiar about the church school which is not present in other institutions. The people will not awake to the refining influence of church schools until it is too late and all hope of retrieving golden gain of present opportunity is passed.

Who is to blame for this great change which is now taking place? In answer to this question we would say the church membership is at fault. It is not narrow for people to patronize their church schools but it is narrow and selfish for them to patronize other schools, especially when they can get what they want in their own schools, *all things being equal*. It is the duty of the church to support her colleges and the college has a right to look for this co-operation.

At present there are more United Brethren students in other schools of Ohio than in Otterbein. This shows plainly that the church of the United Brethren is not doing her duty. Some complain of distance, but it is not an uncommon thing to hear of many of our young people going much farther to attend other schools just because it sounds big to say "I was a student in Chicago University" even if he never ranked above a "sub-junior prep." United Brethren, are you afraid to show your colors, are you ashamed of your Otterbein, Lebanon and Western? These schools do not need your money so much as they need student support.

There is no reason why Otterbein should not enroll yearly at least five hundred students, and she could do it in less than three years if so many of our people were not courting popularity elsewhere. The way to make the church popular is to make the college known and the way to make the college known is to give it support.

Just recently we heard a lady say, "Yes I think Otterbein should have more students" and not a minute later said, "My daughters are in Chicago University." These daughters could have come to Otterbein by traveling about seventy-five miles, but preferred to go

about four hundred miles. Others claim it is too far to come to Westerville and hence go to some other school. Distance is no excuse for a student not coming who lives in any of the co-operating conferences. Friends of Otterbein if you have any loyalty about you, you will see to it that the young people of our church support the cardinal and tan. The object of founding this, the first school in the church was to benefit our young people, and now hundreds of them go elsewhere just because those who know of Otterbein and her thorough work never open their mouths. Ministers do you know where Otterbein is located? Do you ever tell your young people of our college? If you are a United Brethren, be one and show where you stand.

**Dayton the Future
Location of Otterbein**

This article is only a prediction on the part of the writer, but the signs of the times and trend of affairs most emphatically point to Dayton, Ohio, as the future location of Otterbein University. To-day is a time of centralization of people and their interests, and the concentration of wealth. Everything points to the cities as the proper places for thriving industries, and most desirable location for prosperous, growing schools, which, such as Otterbein, do not have any special drawing card.

In order to realize the best result in any undertaking, it is by oneness of purpose and the centralization of all forces that it is accomplished. When any interest is divided the best results are not obtainable however ardent the efforts may be. For years the question of removing Otterbein to Dayton has confronted the best and wisest thinkers of our church, but as yet nothing has been done. At present the United Brethren church in the conferences co-operating in the interests of Otterbein and the church in general in support of Union Biblical Seminary are working at great disadvantages, and instead of their efforts being convergent we might say they are divergent. These two institutions are located seventy-five

miles apart, but laboring for one common end. Each institution is working at a disadvantage and those who contribute do not know which to support and hence very often aid neither, when if located at the same place they would not have anything of the kind to confront them. To move the Seminary to Westerville would add to neither, but to place Otterbein at Dayton would insure the success of both.

Every denomination has her center of educational influence. The Presbyterians have Princeton and the Congregational church has Yale. Then why should not the United Brethren church have Otterbein, the strongest school of the church, as her center of learning and located where it would be self supporting.

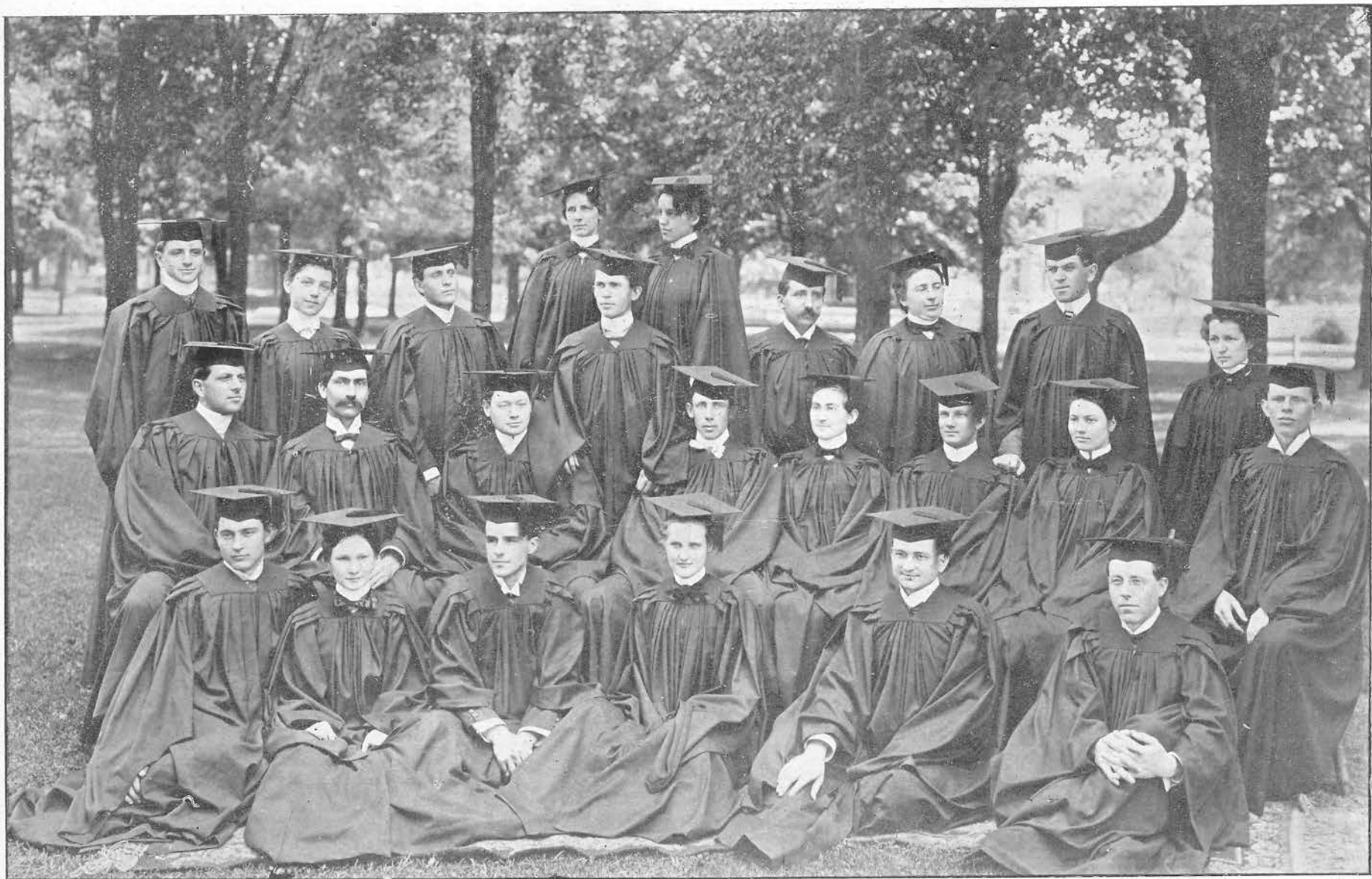
Students and money are the two factors necessary to make a successful school and we are confident these necessities would be supplied if the University were located in the city of Dayton. Dayton has a population of about ninety thousand and a high school of over a thousand pupils. If Otterbein were in this rapidly growing city, she would enroll as many students from the city as her present foreign enrollment. Her local student support would equal her foreign student patronage. Besides we have in Dayton twelve churches with a membership of over three thousand and would not be hemmed in on every side by other colleges as we are at present.

While the village has a few advantages, it has a great many more disadvantages. The disadvantages of the city are counteracted by the multiplied advantages incident to the centers of population. Then again, the University and surroundings should be in perfect harmony and accord, but such does not exist in Westerville. The few people living here who are willing to stand by the college and give it their support are not sufficient in number and financially able to give the needed help, however liberal they may be, and the sooner Otterbein is removed from such environments it will be better for her. Where the

University is at present it is becoming more and more involved. The writer does not mean to cast any reflection on our good President Sanders, for Otterbein has never had a more loyal supporter, ardent worker and profound scholar at her head and may he be retained as long as he is willing to remain. President Sanders is not at fault, for a Mark Hopkins or a Harper could not do better than he under such conditions. The difficulty does not lie in the faculty, for our faculty is second to none and the curriculum is as thorough and comprehensive as any in the state, but it lies in the location. Will the men who are at the head of affairs of the college and church hesitate to take the much needed step and place Otterbein where it should be and where it would be self supporting? The property at Westerville could be disposed of at a reasonable price at any time. True it would be trying to break away from a place with fifty-one years of varied history, mingled with so much joy, but it would be better to sacrifice all self interests even though it would seem a part of our life, in order to insure a successful future, for no college can live on past history and pleasant recollections.

The majority of the students are of the opinion that Dayton is the proper location for Otterbein University and would gladly and gallantly bear the banner of cardinal and tan to that city. Dayton would give Otterbein a royal welcome to locate there, and would contribute largely toward that end. May the time be not far distant when Otterbein shall enter upon her career in new and commodious buildings in the city of Dayton!

Friends of Otterbein, this is not a hastily prepared article, but was written after much meditation and thought; and we ask you to give it due consideration and then after laying aside all individual interests, do not be afraid to express your views on what you honestly believe is the best for the University. Success to Otterbein!



Thomas	Barnes	Teter	V. Baker	Jones	Good	Baker	Miller	Barnes	A. Baker
Cochrell	Harris	Kumler	Lloyd	Ruth	Gruver	M. Shull	Comfort	S. Shull	
Zehring	Garst	Bradrick	Flick	Burtner					

SENIOR CLASS '98



Meyer
Johnson

Barnes
Garst
Zuck

McFadden
Haywood
Guitner

Miller
Pres. Sanders
Scott

Sevier
Wagoner

FACULTY OF OTTERBEIN UNIVERSITY '97-'98

❁ GRADUATING CLASS ❁

THE GRADUATES—THESES AND DEGREES.

A. B.

Anna Gertrude Baker, "The Catacombs of Rome;" Verna Baker, "Ethical Element in the Literature of Old English;" W. S. Baker, "The Evangelization of the World Through Anglo-Saxon Supremacy;" Maude Milton Barnes, "The Homeric Age;" O. W. Burtner, "The Light of Nature on the Problem of Human Destiny;" C. C. Cochrell, "The Ice-Age in North America;" M. I. Comfort, "The Condition and Progress of the Laborer;" J. S. Gruver, "The Tendency of the English People Toward Democracy;" J. H. Harris, "The Problem of the World's Evangelization in this Generation;" E. G. Lloyd, "Money;" S. E. Shull, "Buddhism;" John Thomas, jr., "Luther and the Reformation;" W. A. Zehring, "The Practicability of the Study of Advanced Mathematics."

Ph B.

W. L. Barnes, "The Mound Builders;" L. B. Bradrick, "The Church and Young Men;" Bertha Flick, "Comparison of English and German Cognates;" Mira Louise Garst, "The Puritans in History and Literature;" Lenore Vestle Good, "The Source of the Mediæval Epic of Germany;" H. R. Jones, "Virgil and the Middle Ages;" B. L. Kumler, "The Treatment of Crime;" Iowa Frances Miller, "The Jew in English Literature;" Maude Leona Ruth, "Society in Imperial Rome;" W. C. Teter, "Origin and Development of the English Surname."

LITERATURE. L. B.

Marguerite Hutchison-Shull, "Lessing as a Critic."

MUSIC.

Requirements, public rendition of three numbers, as follows:

Nettie Arnold: Bendel, In Senta's Spinnstube; Liszt, Rhapsodie Hongroise, No. 15; Chopin, Funeral March.

Lula Baker: Schumann, Nachstueck in F,

Op. 23, No. 4; Liszt, Rhapsodie Hongroise, No. 8; Rubenstein, Kamennoi Ostrow.

Sarah F. Cooley: Chopin, Prelude in D flat, Op. 28, No. 15; Liszt, Campanella; Schubert Taussig, Military March.

Martha Lucile Newcomb: Grieg, Spring Song; Moszkowski, Concert Valse; Liszt, Rhapsodie Hongroise, No. 10.

ART.

Elizabeth Pearl Hain, "Art of the Renaissance;" Zaidee Miller, "The Madonna in Art."

THE SENIORS—WHENCE AND WHITHER,

ANNA GERTRUDE BAKER was born Feb. 3, 1877, in Keedysville, Md., and graduated from the grammar schools of that place. Removed to Westerville in '92 and entered Otterbein. She has made a specialty of Latin and German and expects to teach or study medicine.

VERNA RAYE BAKER was born in Keedysville, Md., Aug. 12, 1875, and graduated from the village school. She entered O. U. in 1892 and will take a business course next year.

W. S. BAKER, born Oct. 23, 1870, near Chewsville, Md., attended school at Hagers-town, Md., and at the Normal and Classical Academy, at Buckhannon, W. Va., where he received diplomas in the classical, literary, commercial and penmanship courses. Entered O. U. in '96. Will enter Union Biblical Seminary this fall.

MAUDE MILTON BARNES was born in Cambridge, O., March 9, 1877. Her father being secretary of state the family removed to Columbus. Here Miss Barnes received her first education. Removing to Westerville, she attended the public schools. Besides her college course Miss Barnes has spent some time with music and painting.

OTTO WHITMORE BURTNER was born at Mt. Clinton, Va., Nov. 1, 1873, and graduated from the Shenandoah Institute at Dayton, Va.,

in 1894. He has been engaged in the active work of the ministry and will complete his studies in Union Biblical and Yale Seminaries.

CHARLES CARROLL COCHRELL, born Aug. 5, 1872, in Burbank, O., spent some time in the schools of Burbank and on the farm and came to Otterbein in '93. Mr. Cochrell is undecided as to his future vocation.

M. I. COMFORT, born at Elcho, Ontario, Aug. 28, 1866, took his matriculation for the University of Toronto at Smithville, Ont., but entered the Seminary at Dayton, O. He will continue his course in the Seminary after which he will preach.

J. S. GRUVER was born Oct. 31, 1870, in Franklin county, Pa., located with his parents in Virginia, 1873. Here he attended the public schools and afterwards completed the scientific and normal courses in the Shenandoah Normal College, at Reliance, Va. Besides his regular course Mr. Gruver has specialized in Philosophy of Education, Teaching and School Management. During the past year the ÆGIS has attested Mr. Gruver's ability. He will follow teaching as his life work.

JOSEPH HASTINGS HARRIS received his first learning on his father's farm near Plantsville, O., where he was born July 14, 1870. He taught school, attended Bartlett Academy and worked at the bricklayer's trade for some time, when he entered Ohio Normal University at Ada, O. He came to Otterbein in '96. Mr. Harris has identified himself with the Student Volunteer movement, and holds himself in readiness for the foreign field.

ERASTUS GUY LLOYD was born Nov. 12, 1876, in Portsmouth, O., but received the major part of his early education at Logan. He came to O. U. in '93. Next year he will study law at the Ohio State University.

S. E. SHULL was born June 26, 1873, near Topeka, Kansas, was reared on a farm near Peru, Ind., and was graduated from the Peru public schools. He taught several years. Entered Otterbein in '92 where he has been since except one year spent at N. Manchester College as assistant teacher in Greek.

He will go to the foreign mission field.

JOHN THOMAS, JR., was born Feb. 1, 1877, in Johnstown, Pa., and attended the public schools at that place. Mr. Thomas entered O. U. in '93, and has been quite prominent in athletic matters. After graduating he will enter business in his native town.

WILLIE ARTHUR ZEHRING was born near Germantown, O., Dec. 6, 1876, attended the country schools and was graduated from the Germantown high school in 1894. He has specialized in mathematics and will teach his favorite study.

WALTER LOWRIE BARNES was born at Cambridge, O., Aug. 21, 1874, but lived with his father in Columbus four years. Came to Westerville in 1881, entered the public schools and afterwards the University. Mr. Barnes will start upon a business career after graduating.

LOUIS BURDSALL BRADRICK was born at Burdsall, O., Oct. 14, 1873. Being a son of a Methodist minister his early education was received at several places. He entered O. U. before graduating from the high school. Mr. Bradrick expects to enter the Y. M. C. A. secretaryship.

BERTHA FLICK was born in Crawford county, O., Dec. 12, 1875, attended school at Fremont O., and at the Fostoria Academy and entered O. U. in 1893. Miss Flick will teach.

MIRA LOUISE GARST was born Nov. 27, 1875, in Westerville, and attended the public schools of her native town. She entered the University in 1890 and has been at her studies since.

LENORE VESTLE GOOD was born at Trenton, O., July 24, 1876, and was graduated from the public schools of the home village after which she attended high school at Hamilton. In March '93, the family removed to Westerville and Miss Good at once started upon her college course. Her specialty is German which she expects to teach.

HANBY R. JONES, born in Ann Arbor, Mich., Jan. 10, 1878, is the son of Dr. Jones, of Westerville. Lived in Michigan, Illinois and Ohio in which states he has received his education. After graduating he will study law.

BARRETT L. KUMLER was born in Dayton O., April 22, 1876, and received his early education in that city. In 1891 he entered O. U. and has been in school since. He will enter business.

FRANCES MILLER hails from Fairfield county, O., where she was born March 17, 1859. Miss Miller attended the country school after which she taught for some time. Entered Otterbein, but spent one year at York College under Pres. William Reese, O. U. '85. Miss Miller has spent some time with the fine arts. She expects to teach her specialty, English language and literature.

MAUDE LEONA RUTH is from Scottdale, Pa., where she was born Nov. 3, 1873. Received her preparatory education in the home town. Entered Otterbein in fall of '92. Miss Ruth merits the special honor of four years' rooming at Saum Hall. She will return to her native town to teach.

WILLIAM CROOKS TETER, was born May 4, 1873, in McNairy county, Tenn., is the son of a minister and has, therefore, received his early schooling in various towns. He attended Holton Seminary at Holton, N. Y., and the high school at Sheridan, Ind. He came to O. U. in '92. His specialty is history. He desires to teach.

MARGUERITE HUTCHINSON-SHULL was born Dec. 25, 1873, near Schoolcraft, Mich. Received her early education in the rural schools and was graduated from the high school of Marcellus, Mich., in 1891. She has spent some time in North Manchester College, in Indiana, and entered O. U. in 1895. She will enter the mission field.

NETTIE ARNOLD was born in Milwaukee, Wis., July 27, 1876, but moved to Hillsdale, Mich., where she ranked as Junior in the high school. Studied music in Hillsdale College. Came to Otterbein four years ago. She will continue music.

LULA BAKER, B. A., was graduated in music from Lebanon Valley College, of Annville, Pa., in '92, and from Otterbein University in 1896. She has made a specialty of music do-

ing much work in accompanying and in ensemble playing. Miss Baker has had experience as teacher in music and will succeed in her chosen work.

SARAH F. COOLEY was born Sept. 5, 1871, in Gallipolis, O., and spent her early years in school at that place. In 1887 she removed to Columbus and entered the State University ranking as Freshman. She will teach her favorite study.

MARTHA LUCILE NEWCOMB lives in Westerville, where she was born Feb. 28, 1877. She has received her early education in the home schools and at Ohio Wesleyan University. After spending some time in college work she studied voice, piano and harmony at the Conservatory.

ELIZABETH PEARL HAIN was born in Circleville, O., June 16, 1876, and received her early education in the Circleville schools and later graduated from the North High school, Columbus. While at Columbus Miss Hain devoted much time to art work. She has had experience as teacher in art and expects to pursue her art work.

ZAIDEE MILLER was born May 31, 1877, near Mouth of Seneca, W. Va., attended the public schools and Union College, at Buckhannon, W. Va. In 1896 she entered Otterbein University studying music and art. In addition to her regular art course Miss Miller has given attention to the new German study, pyrography.

THE JUNIOR BANQUET.

BY THE EDITOR.

THE banquet given May 24, in honor of the Senior class by the Juniors was unique in every particular. The decorations were tastefully arranged and in harmony with the occasion. The social feature of the evening was commendable and the Juniors deserve much credit for the courteous manner in which they received their guests. The music was of a high order. The menu

was elegant and the manner of serving was *par excellent*. After enjoying the delicacies of the evening the company of about sixty was highly entertained by well prepared toasts. Miss Gertrude Scott, president of the Junior class used for her subject, *Salve*. Her words of welcome to '98 were well chosen and elicited hearty applause. Mr. B. L. Kumler, president of '98 responded in his usual pleasing manner. The other toasts of the evening were as follows: The Pipe of Peace, R. D. Funkhouser, '99; Otterbein, Anna Baker, '98; Black or Blue? E. G. Lloyd, '98; A Look Through the Outer Door, Maude Barnes, '98; Deeds Done in the Dark, P. R. Good, '99; *Vale*, Florence Rock, '99. At a late hour the company left the Association parlors, having spent an enjoyable evening. The following is one of the toasts given at the banquet:

"THROUGH THE OPEN DOOR."

MAUDE MILTON BARNES, '98.

Out from these sheltered college halls,
 Away from the college we love,
 Into the future so shadowy still
 With curious longings we rove.

Out through the open door we stray,
 Wandering timidly on,
 Anxious to know what before us lies,
 Thinking of days that are gone.

How often we think if we could only know,
 If we could only peer and see,
 What of weal or woe the future holds,
 How happy we should be.

But the curtain is drawn by an unseen Hand,
 Our longings are all in vain,
 We may only surmise what before us lies—
 And we wander back again.

Happy have been our school-days here,
 Here at old Otterbein,
 Happy though freighted with many a care
 The world would never divine.

Joyous and free does the student seem
 To those who know nothing at all
 Of the lessons many not learned from books—
 The hardest lessons of all.

Lessons of industry, patience and care,
 Experience, the master severe,
 Lessons so difficult, hard to prepare,
 With not a translation near.

When the day is over, the work well done,
 Is the end of the effort there?
 Not so they tell us—the one's grown wise
 With the weight of burdens they bear.

They tell us a task that is slighted now
 Means a loss in the life just before us.
 Whatever we do, if we do it well,
 The reward they firmly assure us.

So the Fates have issued the stern decree,
 With seeming contradiction,
 Though years have passed since we left their ranks,
 We are preps till graduation.

As they prepare for the college work,
 Laying deep and firm the foundation,
 So our lives in the future of our lives here at school
 Will be but a continuation.

COMMENCEMENT ADDRESS.

THE FORM AND THE SUBSTANCE OF CULTURE.

BY WASHINGTON GLADDEN, D. D., LL. D.

IN an ancient writing familiar to most of us, judgment is passed on those having the form of godliness, but wanting the power thereof.

The form without the power! It is not a rare phenomenon. In the *méchanical* realm we sometimes see a machine disconnected from the power which should give it motion. Wheels and cranks and pinions and bearings and gearings are all in evidence; the machinery is properly fashioned and all the adjustments are there except that which attaches it to the motive power. So long as this is lacking the mechanism is silent and helpless; if for any reason, that motive power cannot be supplied, the machine is worthless; all its structural perfection becomes a pitiful waste.

In our childhood we were sometimes offered for our diversion the form without the power in the shape of dumb watches, wooden guns, and other toys of the same character—simulacra of things which represent and employ energy. To many of us, I dare say, these toys were wont to give more discontent than pleasure; the unreality of the thing never ceases to irritate the boy's mind; the real watch and gun,

when he gets them, afford him a satisfaction which has been greatly intensified by his mental revolt against the effigies which have been imposed upon him. In the mechanical realm, however, the form is rarely disconnected from the power; the futility of that is sufficiently obvious. Most sane men are well aware that a steam engine without a boiler, or a water-wheel by the side of a dried-up stream, would be foolish investments.

But when we rise into the kingdom of life and mind, the form without the power constantly confronts us. We begin with dolls and toy animals,—things that have the form of life without the power thereof; and we go on through our lives surrounded by objects which represent living things, though there is no life in them. The realm of art is largely devoted to such representations. The Memphian Reliefs, the Sphinx in the Desert, the Elgin Marbles, the Lions of St. Mark, the marvels of of the Vatican and the Louvre, the beasts of Barye, the statues of St. Gaudens, the whole wonder-world of modern sculpture and not less of painting—landscapes as well as figures—exhibit to us the age-long effort of the human mind to represent form without life. We must not say that all this is abnormal and censurable; there must be a place in our world for forms of life that are destitute of its power. The purpose of these representations is to assist us in discerning and delighting in the forms of beauty which nature is evermore producing. Our attempt to imitate the work of life may spring from a profound reverence for the power whose work we are copying. The statue or the picture gives us the form without the life, but our imagination supplies the life behind the form and rejoices in it. Art has its function and its ministry, and ought to be the handmaid of morality.

* * * * *

In philanthropy, how vast is the excess of form over power; how portentous are the spaces claimed but unoccupied; how formidable the machinery that moves feebly it moves at all! Let us pass lightly over the fact that

philanthropy, with quite a number of effusive people, is a more or less innocent fad, and that a good many societies, philanthropic in name, are largely resorted to for purposes of social display. In "In Sweet Bells out of Tune," Mrs. Harrison has given us a pungent report of much that goes by the name of charity. It is not best to be too cynical in our judgment even of these pretenses; yet there is surely much disparity between the form and the content.

But forgetting all this, if we study the mechanism of our philanthropies, public and private, and compare what is devised with what is done—the exhibition with the realization—the result is painful. Take up the documentary exhibits of any of our Charity Organization Societies, any of our Benevolent Associations, read the constitution, the plans of work, the lists of officers and committees, the annual reports, and then make yourself familiar with what has actually been accomplished during the past year—how many people have been at work; how much time they have given to the service of the society; how much vital interest they are manifesting. You will often, nearly always, find a faithful few who are working heroically and accomplishing all that could be expected of them; but the prospectus and the performance are miles apart. Much of the machinery does not move at all; much of it goes through with certain motions, to keep up the appearance of activity; only a small part of it is efficient and productive. This, I say, will be the result of a careful examination of many of our philanthropic enterprises. Apparatus we have in abundance; and we even manage to collect and distribute a large amount of money; but there is a serious lack of vital power in much of our philanthropy. This distribution of money and material aid is not always philanthropy; it is not seldom a source of grievous social injury; it does not bless him that gives, and it curses him that takes. The often quoted remark of the London clergyman, who had spent years of laborious effort among the poor at the East End, that every shilling

he had given away had done eight-pence worth of harm to four-pence worth of good, represents the true effect of a great deal of our slovenly giving. All this is merely the form of philanthropy without its power. Nothing ought to bear this great name which does not promote human welfare. Temporary alleviation of bodily discomfort, which only tends to produce moral deterioration, is not philanthropy.

And there can be no doubt that the larger share of what passes for charity among us has precisely this effect. What a vast change would pass upon the face of our society if the forms of our philanthropic service could be filled with the power of a true philanthropy; if all this enormous machinery could be effectively employed, not merely in reducing discomfort, but in helping men and women to regain and keep their manhood and womanhood.

Of freedom, too, we have in this democratic state far more of the machinery than of the motive power. What is democracy? It is the rule of the people, and, presumably, of people who are fitted to rule. It implies the intelligent participation of all the citizens in the government. It requires of every voter an independent judgment upon public questions. These judgments will not be uniform, but the theory is that when every man is free to think and determine, truth and justice will prevail. Every man must be trained to think and judge; in the multitude of such counselors there is safety. This is the theory of democracy. We have it here, on paper; our constitutions enfranchise all male adults, or stipulate for their enfranchisement, and our election laws provide for ascertaining the will of the people as to who shall make and administer the laws, and, incidentally, as to the kind of laws and the methods of administration; but will anyone maintain that the will of the people is intelligently and fairly expressed in our elections? Is that a true democracy in which a large percentage of the voters sell their suffrages for money? Is that a true democracy in which ninety-nine per cent. of the voters find themselves at most elections shut up to a choice

among two or three sets of candidates, few of whom they know and fewer of whom they trust? Is that a true democracy in which, as lately in the state of Pennsylvania, confederated bosses enter into written contracts with one another by which the officers of the state—congressional, legislative, judicial, municipal—are parceled out among themselves, the party of the first part covenanting with the party of the second part to deliver into his hand such and so many of these places, and to receive as his own portion a specified share. Is it really the rule of the people when contracts of this kind are fulfilled at the polls,—when the people are content to be employed in this way, as mere counters in the game of the political bosses? “You retain the forms of freedom,” Herbert Spencer is reported to have said to an American audience, “but, so far as I can gather, there has been a considerable loss of the substance. It is true that those who rule you do not do it by means of retainers armed with swords; but they do it through regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will and make the community submit to their exactions as effectually as their prototypes of old. Manifestly those who framed your constitution never dreamed that twenty thousand citizens would go to the polls led by a ‘boss.’” It would be well for us to consider with some care just to what extent ours is a government of the people—a genuine democracy—and how far it is a plutocracy or an oligarchy under the form of a democracy.

All these illustrations help to bring before us the truth with which to-day we are more particularly concerned—the truth of the disparity in the popular intelligence between the form of learning and the power thereof. Of the shows and semblances of culture we have much; of the substance we have something less, much less I fear. The superficiality of much of our modern education needs not to be demonstrated; it takes abundant opportunities of adver-

tising itself. Bear with me if I seem, for the next few minutes, to be talking in a pessimistic vein; it will appear, by and by, I trust, that such is not the final result of the discussion.

It is not to be expected that any system of education would give us perfect results; the highest ideals that human beings could entertain, the best methods they could devise, would still leave much to be desired. But it seems to me that we might hope to come a little nearer to perfection.

We teach our children to read, we say. This is the educational minimum; below this we do not propose to suffer anyone to fall. Our ambition is to put this power within the reach of all, and it is our boast that we so nearly realize our ambition. Here now is a very simple and convenient test of our educational methods. Are we really teaching our children to read? Are the pupils in our grammar schools able to read? Some of them are, undoubtedly; perhaps most of them; I will not venture on percentages. But it is quite plain that a great many who pass with credit the final examinations in these schools have not really learned to read. They will take a given reading lesson and pronounce the words for you with a fair degree of accuracy; but give them a page of some serious book, not at all profound in its meaning—let it be history, biography, description, no matter what—and bid them read it, and then close the book and tell you what it is all about, and they cannot do it. Of the thoughts expressed in the words they have been reading they have only the most dim and confused conception—perhaps no conception at all. Any high school teacher will tell you that a considerable portion of the pupils who come up from the elementary grades are in some such condition as this. They have mastered the art of reading as to its form, but the power of it has escaped them. That reading is simply apprehending and appropriating the thought of the writer they have not understood. Mark Twain's "English as she is Taught" gives us amusing illustrations of the extent to which knowledge acquired at school

becomes a mere matter of phrase or sound to which no ideas are attached. That words are the symbols of thought is a conception imperfectly realized by many who deal with them. If, now, in the simple art of reading, results of this kind are possible, we may well expect to see in the more recondite subjects a still wider divorce between form and substance. Many a boy learns all the processes of arithmetic without being able to measure a load of wood or to tell how many bricks would be required to pave an area of given dimensions. He has learned to go through all the motions of numerical computation, but how to apply them to practical problems he does not know. Many a pupil commits to memory all the rules in grammar without ever learning to speak or write correctly.

It is true that great improvements in educational work are taking place along this line; the laboratory methods and the manual training courses are introducing the habit of experiment and verification; but the acquisitions of millions of our pupils may still be tested with melancholy results. "In a town in the interior of New York, a few years ago," says Mr. Clemens, "a gentleman set forth a mathematical problem and proposed to give a prize to every public school pupil who should furnish the correct solution of it. Twenty-two of the brightest boys in the public schools entered the contest. The problem was not a very difficult one for pupils of their mathematical rank and standing. Yet they all failed,—by a hair—through one trifling mistake or another. Some searching questions were asked, when it turned out that these lads were as glib as parrots with the rules, but could not reason out a single rule, or explain the principle underlying it."

I am not inclined to charge this defect wholly upon the public schools; on the whole I believe that there is as little superficiality and as much thoroughness in this department of life as anywhere. If, in our popular education more is made of the form than of the substance—if there is a great deal of surface work, and

much teaching that is pretentious rather than solid,—it is because there is an urgent popular demand for this sort of thing; because the spirit of the age—perhaps I should say of the nation—engenders this tendency. That this vice of superficiality is a national characteristic we must, I fear, confess. Why this should be I cannot tell; but the disposition to care for the outside, to be content with the merest smattering of knowledge, is deplorably present. We have institutions that promise to impart a sufficient knowledge of the Latin and Greek language in six or nine months; we have chartered colleges that give the degree of Bachelor of Arts to persons who have never attended a recitation nor passed an examination. It is a case of supply and demand, in which demand creates supply and supply in its turn stimulates demand. It is the power, the substance of learning that these schools or their pupils covet; it is the form, the semblance only. Multitudes of our young people are in great haste to begin the work of life; long periods of preparation are irksome; they are more than ready to listen to those who assure them that a smattering of knowledge and of science is all they need.

I am not unmindful of the fact that our wisest educators are constantly striving against this tendency, and that in all our best institutions the demand for substantial results is steadily rising. President Eliot represents all that is most healthful in our educational life when he says: "A considerable change in the methods of education has been determined during the past twenty-five years by the general recognition of the principle that effective power in action is the true end of education rather than the storing up of information or the cultivation of faculties which are mainly receptive, discriminating or critical. We are no longer content in either school or college with imparting a variety of useful and ornamental information, or with cultivating aesthetic taste or critical faculty in literature or in art. * * * The main object of education, now-a-days, is to give the pupil the power of himself doing an

endless variety of things which, uneducated, he could not do. An education which does not produce in the pupil the power of applying theory or putting acquisitions into practice, and of personally using for productive ends his disciplined faculties, is an education which has missed its chief end. One humble illustration of the influence of this principle is the wide adoption of reading foreign languages at sight as a suitable test of fitness for admission to colleges. Another similar illustration is the use of question papers in geometry containing a large proportion of problems which do not appear in explicit form in the ordinary manuals, but which can be answered or solved by making a simple application of the geometrical principles developed in these manuals. These are tests of acquired power. We think it reasonable to test a student of chemistry by giving him an unknown substance to analyze. Can he find out what it is and prove his discovery correct? In other words, can he apply his information and knowledge of methods to a problem which is to him wholly unknown? Has he acquired not only information but power? * * * Education should be power-getting all the time from the beginning to the end of its course. Its fundamental purpose is to produce a mental and moral fiber which can carry weight, bear strain and endure the hardest kind of labor."

This generation has had thrust upon its hands questions even more difficult and intricate, I think, than those with which the men of 1787 were compelled to deal. The whole economic structure of society is shaking under the agitations of our social life; an industrial revolution certainly no less momentous than the political revolution of the eighteenth century is now threatened; and we do not seem to be at all aware of the fact that we need skilled and experienced leaders for this exigency. Indeed it would appear that the men who are competent to deal with these questions are the very men for whom the people have no use. The scholars, the "college professors," (generally in derisive quotation marks), the

"literary fellers,"—the men who know something of the history and experience of the world, are the men whose judgment is spurned and whose counsels are ignored. This is the tone of the average political leader, of the average newspaper. As a people we are apt to resent the interference in political affairs of men trained intelligence and disciplined judgment. Are not we, forsooth, all educated people? Have we not had the advantages of the public schools? Are we not capable of deciding, off hand, these great questions of economics and social organization? So every demagogue on the stump or in the sanctum assures the dear people, and why should they not believe it?

For these reasons therefore,—because the questions now upon our hands need a broader wisdom than any which we have hitherto required, and because we are now, as a people, so little conscious of this need, the deliverances of the past hardly warrant the confident expectation of present deliverance. We need for this hour a quality of popular intelligence altogether higher, clearer, sounder than has ever been called into exercise in this nation or in any other; the form of it we have; the conceit of it we have abundantly; the substance of it, the power of it, I greatly fear that we have not. A few months hence, we are going to decide, by a popular vote, some of the most difficult questions in finance and economics. How many of the twelve millions of voters are going to vote intelligently on these questions?

The sober words of a great and wise friend of this nation, Mr. James Bryce, deserves our candid consideration: "The Americans," says Mr. Bryce, "are an educated people, compared with the whole mass of the population in any European country except Switzerland, parts of Germany, parts of Norway, Iceland and Scotland; that is to say the average of knowledge is higher, the habit of reading and thinking more generally diffused than in any other country. That the education of the masses is nevertheless a superficial education goes without saying. It is sufficient to enable them to

think they know something about the great problems of politics; insufficient to show them how little they know. The public elementary school gives everybody the key to knowledge, in making reading and writing familiar, but it has not time to teach him to use the key, whose use is in fact, by the pressure of daily work, almost confined to the newspaper and the magazine. So we may say that if the political education of the average American voter be compared with that of the average voter in Europe, it stands high; *but if it be compared with the functions which the theory of the American government lays on him, which its spirit implies, which the methods of its party organization assume, its inadequacy is manifest.*"

For, as Mr. Bryce goes on to show, the responsibility laid on the American voter is far heavier than that imposed on voters in the free countries of Europe. In England, for example, all that the citizen is called to do for the national government is to elect members of Parliament; not only are the issues of policy settled by the Parliament, but all national executive officers are chosen by the same body. But "the American citizen is virtually one of the governors of the republic. Issues are decided and rulers selected by the direct popular vote." The amount of trained intelligence, of disciplined judgment required of an American voter is far greater than is needed by the voters in most European countries. For such tasks and responsibilities as we have laid on him, is not the equipment which he receives altogether insufficient?

The disparity between the popular intelligence and the tasks laid upon it in this country is not, then, due so much to the fact that popular education among us is inferior to the best of other countries, as the fact that the work given it to do is immeasurably heavier here than there. It is this—let me say it over many times—which makes the situation before us so grave and critical. Yet it ought not to be supposed that the condition which we are considering—disparity between the form and the substance of culture—is peculiar

to this country. It is the characteristic of the age in which we are living. It is the result of the rapid extension, within the past century, of the opportunities and prerogatives of education. I suppose that it is inevitable, in such a case, that the form should be enlarged much more rapidly than the substance is supplied. The new rich easily and quickly provide themselves with the externals of gentility, but it takes a generation or two to furnish the reality, during which period we have a sort of thing which is much less lovely than the homespun simplicity which has been left behind. And something like this is seen in the intellectual development of the present century. It is an Englishman of philosophic mind who has given us a striking comparison between the causes which produced the Dark Ages, and those which are operating in the intellectual world at the present time. He shows us how the best social ideals of Greece, flung into the weltering barbarisms of Europe, had to wait a thousand years before they could fully organize its life. Similarly, "the dawn of the French Revolution and the outburst of ideas contemporary with it," have enormously enlarged the mere external forms of culture without supplying their substance. "Have we not," he asks, "as a consequence of the great Renaissance of a hundred years ago, attained an advance which no one has rightly estimated, at the cost of a retrogression which no one has rightly understood? What we have attained is the universal right to argue, to have an opinion, to be heard through the speech on the platform, the book, the pamphlet and the newspaper—the recognition that civilized man enjoys as his birth-right the form of articulate human intelligence. What, by this very advance, we have lost for the time, is the adequacy of the substance of culture to its form. Never before, in the history of the human race, have the facilities of thought and expression been so distributed as to render possible so wild and immeasurable an ocean of error. For positive error—

and this is the simplest statement of my meaning,—has now taken the place of ignorance.

* * * If early Christianity took on its shoulders the spiritual welfare of the masses in a very narrow sense, the nineteenth century has taken on its shoulders their intellectual and moral welfare in the very broadest and deepest sense. Do we suppose that enormous benefits to the race can be obtained without paying a price? A glance at those countries where education in the general or formal sense is most universal and best appreciated, will assure us of the contrary. There is *nothing* which large sections of the educated populace (in all ranks of society) will not believe. There is no absurdity so gross as not to find its able journalistic supporters. There is no opinion which is not maintained, by persons equipped with full powers of articulate expression, with a granite obstinacy and indifference to reason and experience. There is nothing so bad in art and literature that it will not be welcomed with exultation by an enthusiastic crowd, quite capable of maintaining their conceptions in language to all appearances not unworthy of the republic of letters. Of this republic, I repeat, all men are now in theory qualified citizens, and it wants but little for them to take up the external privileges of citizenship."

If these are true words, then the condition we are confronting is one that we share with all the progressive nations. But the universality of the disorder does not reduce its danger. As we have already discovered reasons why this danger is greater here than anywhere else.

Not otherwise is it with the culture which our colleges and universities provide. If it separate itself from the community, if it become exclusive and unsympathetic, if it serve to erect a barrier between those who have it and those who have it not, so that social classes are formed by it and we find the cultured and the uncultured set over against each other in indifferent or antipathetic rela-

tions, then we have the same kind of poisonous and destructive influence at work that we see in the unmingled leaven. There are few things more deadly in a democracy than learning for its own sake, or learning which feels pride and kills sympathy and weakens the sense of public responsibility. And the culture which would serve and save must not be setting itself on high, and contrasting itself with the environing ignorance; it must be content to humble itself and share its light with the lowly, and pour the treasures of its grace and truth into the hearts of the poor. The work to be done by the educated classes for their country is not chiefly the work of organizing societies and holding conventions, and forming clubs and writing papers; it is rather the work of putting themselves into personal, vital, helpful relations with their nearest neighbors, whose circumstances have been less favorable than their own and to whom by the contact of mind with mind, of life with life, they may be of the highest service.

I have spoken of the fact that the counsel and the leadership of educated men is apt to be spurned by those who most need it. There is more than one reason for this. The fault is chargeable, in part, upon the uneducated; for the conceit and arrogance of ignorance, or of that little learning which often replaces it, is apt to be colossal. But there is blame, also, with the educated people who have lost the power of leadership, whose culture has weakened the organic filaments that should bind them to their kind. No man is truly educated unless his sympathies have been broadened and deepened, and his sense of social responsibility has become quick and keen. The one thing needful is that the men and women who have had the advantages of the higher education should be able to put themselves into friendly and sympathetic relations with all the people round them. Love is the only medium through which sweetness and light can be communicated,

In winning the leadership which belongs to culture, one temptation must be shunned. In avoiding the Scylla of exclusiveness, keep clear of the Charybdis of sycophancy. The flattery of rulers is almost always a hideous crime. Rulers, especially if they be absolute, do not stand in need of flattery. It is their weakness, rather than their strength, of which they need most to be reminded; it is the tremendous responsibilities resting on them which ought always to be emphasized. Rather bring home to the sovereign his shortcomings; point out to him the fatal blunders into which his conceit and pride of power have led him; show him that humility and docility are royal virtues. There have been courtiers and court preachers who have dared to do this, and above most men we honor them, while we despise the base creatures who always flatters the tyrant, and make him think that his crimes are virtues and his blunders inspirations.

Now all this holds good whether we are dealing with a sovereign monarch or with the sovereign people. The flattery of a ruler, whether he be despot or demos, is an immeasurable wrong. We Americans have had much to say about lying courtiers, and flunkies and toad-eaters; but I fear that there is no country in the world where the race of sycophants is more numerous or more cowardly than in this country. On the stump, on the platform, in the pulpit, in the sanctum, we are all the while flattering our rulers; cultivating conceit in them more than a wise humility; assuring them that they know it all when indeed they greatly lack wisdom; humoring their errors instead of exposing them; confirming their evil ways instead of reproving them. All this kind of work the demagogue will continue to do; it is his trade; but the educated men and women of the land must have no part in it. It is for them to see life steadily, and see it whole, and tell no lies about it. It is for them to bear witness to the truth, whether it is popular or unpopular; to give no counte-

nance to the fallacies and delusions of the crowd; to expose, with a quiet temper, but an unflinching logic, the sophistries of the demagogues. The work that could be done in any community, in enlightening, correcting, disinfecting, invigorating public opinion, by the educated men and women of that community, if they would courageously and judiciously put themselves into vital relations with their neighbors, is a work whose value passes computation. This is the way, it appears to me to be the only way of salvation. The popular intelligence must, in some way, be cleared and informed; I know not how it can be accomplished unless the educated men and women of the country who have no selfish ends to compass and know that they have none, shall give themselves to the task with courage and consecration.

I may ask whether I am not overlooking the spiritual forces; whether the purification of the hearts of men and the enkindling of unselfish motives are not the primary concern. No; I am not overlooking nor undervaluing these forces; it is true that a new spirit and a new purpose are essential; and it is especially true that all men need to learn that the service of the state is no less sacred, no less religious than the service of the church. But, after all, the pure motive will avail but little, in the great business of political administration, unless the directing intelligence is sound and strong. An unselfish spirit, a Christian purpose, is an excellent thing in the captain of a ship, in the locomotive engineer, but it is not enough. He must understand the mechanism entrusted to him, and know how to control it. How much less is mere benevolence of disposition an adequate equipment for the great responsibilities of governing a nation like this—responsibilities that rest on the voters of this country and nowhere else. There is no salvation for a democracy except in the trained intelligence and the disciplined judgment of the voters. And I know not how the voters of this land are to acquire this kind of intelli-

gence unless the men and women who possess it shall devote their lives to imparting it to those round about them who have it not.

Would God that some such message as this might reach all the young men and women who are going forth in this month of June from the doors of our colleges and universities, and with them all the rest who have gone forth in other years, and have found or are seeking a place to stand somewhere on this broad continent! Would God that some sense of the responsibilities of culture in a Republic like ours might rest on all their souls! To them has been committed the power of saving this nation from anarchy and chaos. God help them to discern their high calling! The discipline they have won, the knowledge they have gained, the outlook over the ages to which they have attained, these high possessions and prerogatives are not theirs to hoard and use for their own delectation. It is not to companionship with congenial minds, it is not to dilettante delights in things pleasant and graceful that they are called, but to that larger ministry which shall put their best gains at the service of those most needy. They are wanted in the churches, not merely as critical auditors once a Sunday, but as teachers in the mission schools, as visitors among the poor, as helpers in every labor of love. It is not for what they can get for themselves out of this relation that they are called into it; it is for what they can give, in an association that puts them into direct contact with all sorts and conditions of men. There are no opportunities like these, for those who have a mind to serve. They are wanted in the charity organizations; they are wanted in the Village Improvement Societies; and the Home Culture Clubs; and the Citizens' Leagues; and the Civil Federations; and the Good Government Clubs; they are wanted in the school boards, in the city councils; they are wanted wherever there is a chance of co-operation with others for the bringing in of the Kingdom of

God. To this high summons they will not, I am persuaded, be recreant now, in this hour of their country's sorest need, For they must have heard, most men of discernment must be hearing, every day the same august admonition that the poet heard at Concord Bridge :

"From the deeps
Where discrowned empires o'er their ruins brood,
And many a thwarted hope wrings its weak hands and weeps,
I hear the voice as of a mighty wind
From all heaven's caverns rushing unconfined;
I, Freedom, dwell with knowledge,—I abide
With men whom dust of faction cannot blind
To the slow tracings of the Eternal mind;
With men by culture trained and fortified,
Who bitter duty to sweet lusts prefer,
Fearless to counsel and obey.
Conscience my sceptre is and law my sword,
Not to be drawn in passion or in play,
But terrible to punish and deter;
Implacable as God's word,—
Like it, a shepherd's crook to them that blindly err.
Your firm-pulsed sires, my martyrs and my saints,
Offshoots of that one stock whose patient sense
Hath known to mingle flux with permanence,
Rated my chaste denials and restraints
Above the moment's dear-paid paradise;
Beware, lest, shifting with Time's gradual creep,
The light that guided shine into your eyes.
The envious Powers of ill nor wink nor sleep;
Be therefore timely wise,
Nor laugh when this one steals and that one lies,

As if your luck could cheat those sleepless spies,
Till the deaf Fury comes your house to sweep."

Fellow citizens of the republic of letters, there is surely no need that you, who are familiar with the lessons of history, should be advised how much you ought to love this land of ours, nor what measure of devotion she deserves from those to whom her gifts have been so bountiful.

"She that lifts up the manhood of the poor,
She of the open soul and open door
With room about her hearth for all mankind."

The sky could hold for us no star of hope that looked down on her desolation; we could not live to behold her promise clouded and her sun going down at noon. No, nor will we! It is ours to protect her from the foes that threaten her peace; to give our strength, our love, our life, to serve her needs; to trim the torch of truth and hold it high aloft to light her path to peace and freedom.

"Souls of her martyrs, draw near,
Touch our dull lips with your fire,
That we may praise without fear
Her, our delight, our desire,
Our faith's inextinguishable star,
Our hope, our remembrance, our trust,
Our present, our past, our to be,
Who will mingle her life with our dust,
And make us deserve to be free."

❖ COMMENCEMENT EVENTS ❖

THE first commencement of the new half century was one of the most enjoyable ever held in the history of Otterbein. The past year was a successful one, but we did not anticipate such a large attendance at commencement as we had. The same spirit of loyalty was present and each one seemed to have a royal good time. We give as near as we can the events of this important week.

OPEN SESSIONS OF THE LITERARY SOCIETIES

On Thursday evening, June 9, the Philalæthean and Cleiorheteian literary societies held their open session and graduating exercises. After the rendering of highly entertaining pro-

grams, each society gave an elegant banquet.

The commencement open sessions and graduating exercises of the Philomathean and Philophronean societies were given on the evening of June 10. The halls were filled. On Tuesday evening these societies gave their annual banquet after the conservatory exercises in the chapel.

PRES. AND MRS. SANDERS' RECEPTION

The reception given on the evening of June 11, by President and Mrs. Sanders in honor of the senior class was a most enjoyable occasion and one which the seniors will always cherish with fondest memory. Many other invited

guests were present and joined in the pleasantries of the evening.

BACCALAUREATE DAY

The services Sunday morning, June 12, were as usual interesting and impressive. The rostrum was occupied by President Sanders, the village ministers, and Revs. W. F. Gruver and L. O. Burtner. The president took for his text "I Believe in God". The address was inspiring. The closing thoughts addressed directly to the senior class were strong and beautiful.

The annual address before the Christian Associations was made by Miss Hughs, State Secretary of the Y. W. C. A. After the address, Rev. L. O. Burtner gave a most interesting talk on the African troubles.

ART DEPARTMENT EXHIBIT

This department was the favorite resort for commencement visitors. The studio was elegantly decorated with the season's flowers. Tuesday afternoon was given entirely to art, and visitors were received in a manner no less artful than the exhibit would suggest. More than twice as many students were enrolled than at any previous time.

SOCIETY ANNIVERSARIES

This occasion took almost the same form as usual. Philaethea was represented by Miss Gertrude Scott, '99; Cleiorhetea, by Miss Faith Linard, '00; Philophronea, by William H. Fouse, '93; and Philomatheia, by George R. Hippard, '88.

DAVIS CONSERVATORY

The public recital on June 8 was well attended. At the Senior recital on June 14, the theses of the graduating class were greatly applauded. Harmonious decorations of flowers and superb costumes added to the enjoyment of the music. The closing event of the week will be the annual concert on June 16. This will be given by the members of the musical faculty, assisted by Miss Helen Shauck, from New York, and Miss Andrews, of Boston.

THE ANNUAL FIELD DAY

While our field day was not what we desired it was a fairly successful one. The work done showed careful training, and should we have taken our team to the state meet at Dayton, which we did not on account of rain, we certainly would have made it more interesting for O. S. U. As it was, two of our men, Kunkle and Lloyd, who happened in Dayton on that day took third rank for our college. The following are the records made June 14 in our annual field day:

100yds. dash, L. E. Coleman, 10 4-5 sec.
 Putting 16lb shot, R. L. Kunkle, 35ft. 7in.
 Pole vault, W. C. Teter, distance 9ft. 4in.
 440 yd. dash, L. E. Coleman, time 53 1/2 sec.
 Running high jump, E. G. Lloyd, 5ft. 5 1/2 in.
 Mile run, G. J. Comfort, 6min. 10 3-5 sec.
 Throwing 16lb hammer, C. C. Cockrell, 84ft. 4in.
 Mile bicycle, P. R. Needles, 3min. 17sec.
 Running broad jump, E. G. Lloyd, 20ft. 10in.
 220 yd. dash, L. E. Coleman, 23 4-5 sec.
 880 yd. run, W. F. Coover, 2min. 33 1/3 sec.
 Running hop step and jump, E. G. Lloyd, 40ft. 11in.

BASE BALL

Our base ball team amounted to but little this season. There was an indifference on the part of the students and hence it was impossible for the management to have a winning team. The management or captain was not at fault.

CLASS DAY.

Wednesday morning dawned clear and cool, just an ideal day for an out-door gathering. At 9:20 o'clock the Senior class made its appearance clad in cap and gown. The exercises were novel and unique. The program was rendered on the beautiful campus which was filled with students and visitors. One of the main features of the occasion was the placing on the campus and dedication of a huge boulder of over six tons in weight,

having engraved upon its surface "Class '98." The program was "spicy" and surpassed anything ever given by any former class.

TRUSTEES' MEETING

At the meeting of the Board of Trustees, some changes were made in the faculty. T. G. McFadden, '94, was elected assistant professor in Natural sciences, and other changes which have not been officially announced, were made.

COMMENCEMENT DAY

The most important event of the week came on the morning of June 16, when thirty young people received diplomas and thirty young lives were sent out to battle with the real duties of life. The address upon this occasion delivered by Dr. Gladden, was profound in every respect. It speaks well for itself. The weather was in our favor all the time. It rained about every day but always stopped in time for the people to throng the places of interest.

DEDICATION SONG.

WORDS BY W. C. TETER, '98.

This as a token of our love
We bring to Otterbein,
Placing it upon the campus
Amid its grandeur fine.
May all the classes yet to come
Help make thee more sublime,
As they are leaving old Otterbein.

CHORUS.

Hurrah! Hurrah! We love old Otterbein,
Hurrah! Hurrah! We praise her for all time,
Our watchword will be loyalty,
Wherever we may go
We will stand by our *Alma Mater*.

Here within God's gracious sod
We plant this joyous time,
A stone most firm immovable
As are the banks of Rhine.
A boulder strong as is our love
For dear old Otterbein;
Long live our *Alma Mater*.

Come ye friends and students all
Who live for miles around,
As well as those who come to us
From many a stranger town.
Come show with us your faith to-day
In good old Otterbein,
And our first *Alma Mater*.

Years will come and go apace,
And generations die,

But long will live our Otterbein
For ages and for aye.
And great men shall go from her walls
To be a nation's pride.
Then hurrah for our *Alma Mater*.

CLASS POEM.

E. G. LLOYD, '98.

Golden friend, beloved college,
Listen to this brief betoken
Of our high appreciation
Of thy kind and noble virtues.

In the golden morn of verdant youth,
When fortune smiled with luring looks,
We came here welcomed by the truth
That there is something found in books.

The faculty with kindly hand
And generous, sympathetic heart,
Cared for the homesick orphan band,
Right from that early infant start.

When the thin canopy ere long
From our youthful sphere did rise,
With eyes most patiently strong
We scanned the intellectual skies.

Higher and higher we climbed.
We mingled our hearts and our heads.
We went from the first to the end,
Now back from the end to the first.

Now our college course is run, To-morrow marks its end.
It matters not how much we know.
We've had our lessons and our fun,
And now we're urged to go.

But there's no telling where we'll go,
For there's no telling what we know;
But there'll be an end to what we do,
As there was an end to all we knew.

But in the long time yet to come
When we have long been dead and gone,
And the world beholds its evening sun,
These trees and rocks, stone walls and all the breathless
things around

Will reverberate the old familiar sound,
"Riff, raff, ruff! riff, raff, ruff!"
'98! '98! pretty hot stuff!"

Then Otterbein, a sad farewell.
Like those who went each bygone year,
From out these halls and call of bell,
We at thy threshold drop a parting tear.

Tireless time from off thy scroll
Our names must not erase.
Our fond memories in love for thee,
Brooding oblivion cannot deface.

Then dear old college friends, good bye.
Our friendships here were warm and sweet.
They are too true and cannot die.
Such friendships know no death to meet.

May the classes of the future
Rise above those of the past,
And the last one be the best one
As the best one is the last.

FAREWELL SONG.

WORDS BY I. FRANCIS MILLER, '98.


Otterbein farewell to thee,
 We must leave to-morrow,
 Can no longer with thee be
 Parting causes sorrow.
 Ah we love thee faithfully,
 More than words can tell to thee,
 Yet from thee must wander,
 Yet from thee must wander.

Schooldays now are past and gone,
 We are here no longer,
 Sweet each joy that we have known,
 Sad the leaving friends dear.
 Here fond memory loves to dwell,
 With sad hearts we say farewell,
 We to all bid farewell,
 To all bid farewell.

Otterbein farewell, farewell,
 Time can never destroy
 The memories in our hearts that dwell,
 How bear away our joy.
 Who the depth of woe can tell
 When fore'er we say farewell,
 Friends and students farewell.
 Friends and students farewell.

PEDAGOGICS IN OTTERBEIN.

BY THE EDITOR.

O very many the word, "pedagogic" sounds harsh and is meaningless; when in fact it is a most powerful term and applies to a profession, if it may be designated as such, second to none in loftiness of purpose and the enlightenment of the race.

If the class of individuals to which this subject refers should cease to be, the wheels of progress would stop at once and the world would be in a state of unrest. If this powerful factor, the teacher, were removed, ignorance and superstition would return as of old.

There was a reason why the ancient sage placed the crown upon the head of the teacher, and that reason was because he did the noblest work and was more worthy of the honor. We often hear the weak, narrow minded of other professions say, "Oh that fellow is only a teacher," forgetting that he who serves most serves best, and he who labors with the true aim of elevating man is fulfilling man's true mission. No other class of men has so much

to do with shaping the destiny of nations. The teacher is the "power behind the throne," and to him is entrusted the most sacred of all work,—the unfolding of the human mind. The course of study which is necessary to make a successful teacher, comprehends the essence of all other courses and is filled with all the beauties of science and philosophy.

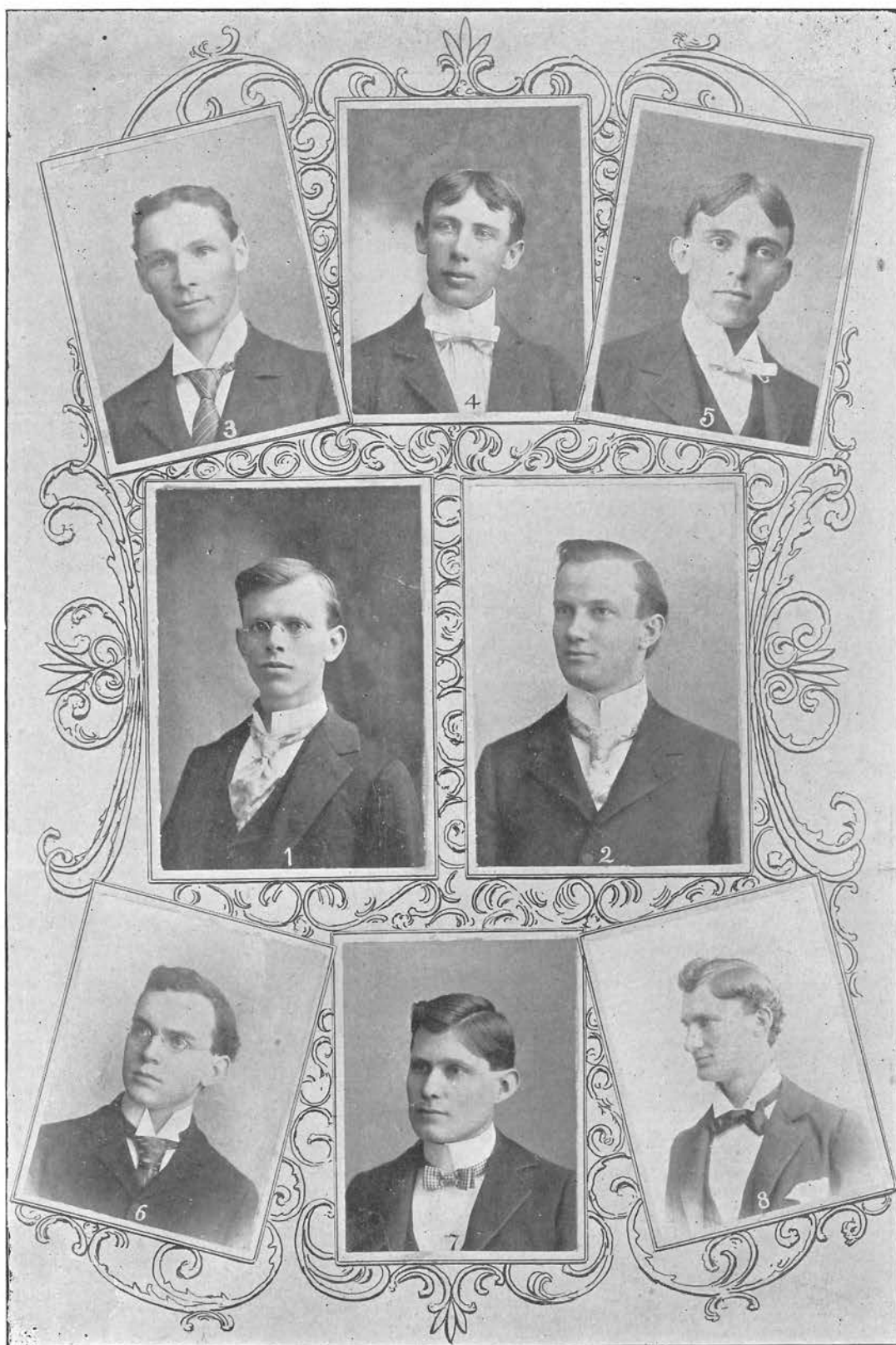
The "new education" is not so young as is often supposed; but we hear more to-day concerning its merits than ever before. It is now fully agreed upon by the leading educators that in order to teach properly the teacher must not only learn by doing but must know how to do. There are but few "natural born" teachers and hence it is necessary that a great majority of teachers be instructed by competent professors who understand the nature and development of the mind. To be sure theory alone will not insure success, but theory put in practice and mingled with *tact* will be productive of the highest good.

The call is going out all over our land for better teachers,—teachers who understand the mental steps by which the mind is to become conscious of its power,—teachers who are able to map out the "round of mental activity" as found in each study, and lead the pupil up through the various experiences in a prescribed course in order that the best possible good may be realized by the pupil.

In order to meet this growing demand many colleges have added a course in Pedagogy to the curriculum and have increased the facility of this course by placing in the library many valuable educational works on this subject. Thus giving the students the advantages of professional training and select reading.

In this special line of work, Otterbein is not wanting; for she has a course in Pedagogics equal to any in the state and conducted by an instructor second to none. This course of study is so arranged that all classes of students may be accommodated.

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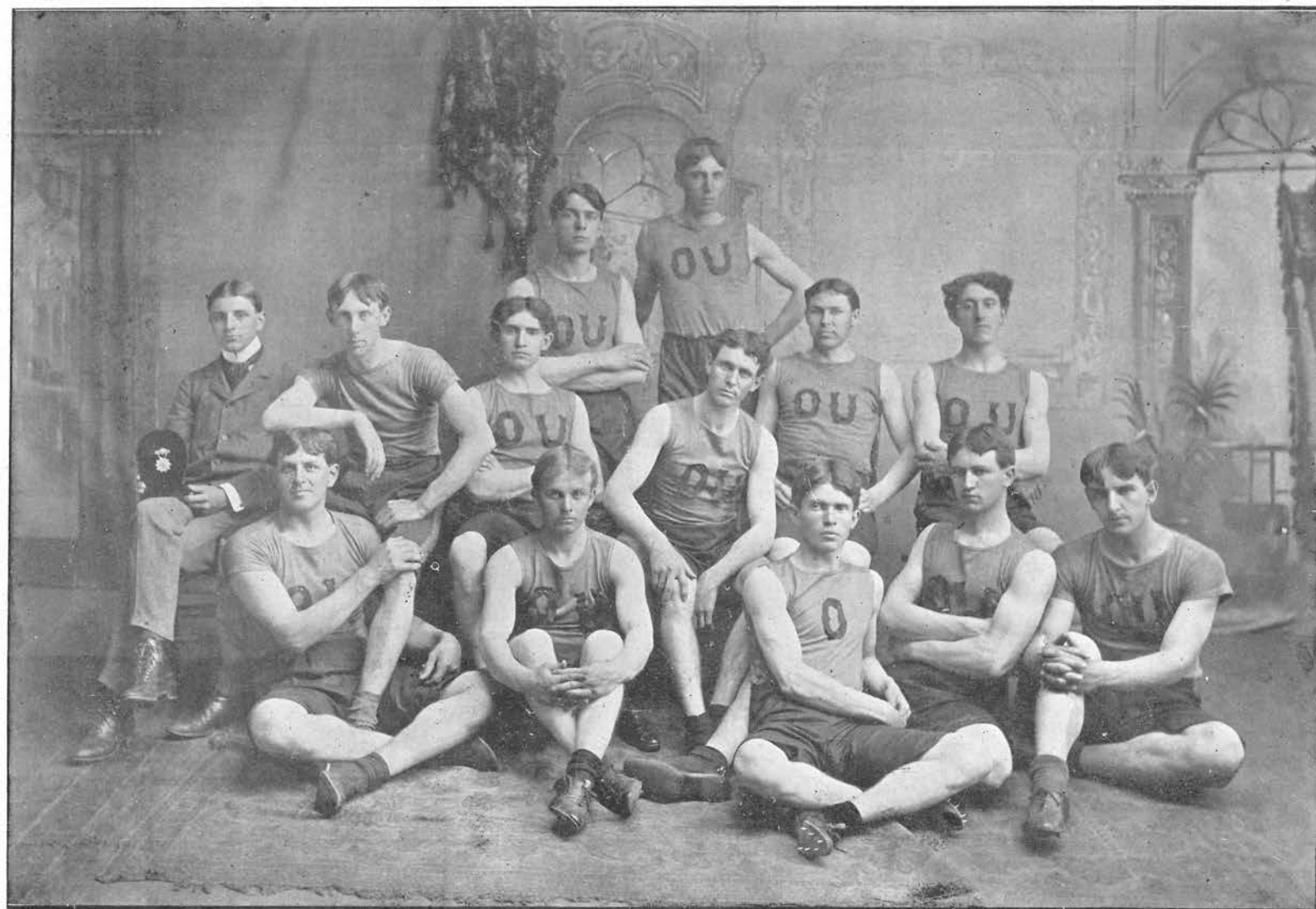
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The first year is given to the history of education and elementary psychology. Thus giving an excellent preparation for the more advanced studies. The first year is made so attractive that the inquiring mind is eager to advance still further in this new and delightful field.

The second year takes up the science and art of education, and treats it from a philosophic point of view. The first term of this year is devoted to the study of the Philosophy of Education. The text used is Rosenkrantz. This work is deeply philosophic,—requiring close and careful study. The winter term is given to the Philosophy of Teaching. It shows the practical part philosophy has to do with all movements in teaching. This is a valuable work and opens new avenues of thought to the student. The spring term is occupied in studying the Philosophy of School Management which cannot fail to be helpful to any who may have pursued this term's work. The author of the last named books is that practical teacher and lecturer Arnold Tompkins.

The Psychological Foundation of Education will be the line of thought presented during the third year and only seniors are permitted

to take up this work. This is a grand work and should be elected by each member of the senior class.

Besides the work named in the preceding paragraphs, miscellaneous reading is assigned to different members of the class who report to the class at stated times, and by this means the class gets the benefit of valuable information which would require much time to gain if each member had to read for himself.

The work in this department is of a high order and cannot be excelled. Each student should take at least one year in this work and if he wishes to make the best use of his time after leaving college he cannot afford to lose this golden opportunity.

This course has been carefully prepared to meet the requirements of the law recommended by the State Board of Education of Ohio, endorsed by the concerted action of the Ohio State Teachers' Association and the Ohio College Association, and enacted by the law-makers of the state of Ohio, in which enactment teachers wishing High School Life Certificates must have had a prescribed course in Pedagogy. This requirement is not an imposition, but a just

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having had many years of actual and successful experience in the work. He is a philosopher in the truest sense and capable of presenting the most profound thoughts in a clear and concise manner. He understands the "whys" and makes everything so plain and simple. He is a scholar in all that the word implies and brings to his classes the best of his life which cannot fail to electrify and inspire those who sit under his instruction.

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Newburg.....	9 13	8 25	3 50	
Hudson.....	9 45	9 05	4 15	
Cuyahoga Falls	9 58	9 19	4 32	
Akron.....	10 10	9 33	4 45	
Orrville.....	11 00	10 28	5 40	
Millersburg.....	11 03	10 33	5 45	
Gambier.....	11 41	11 16	6 30	6 00
Mt. Vernon.....	12 40	12 25	P M	7 07
Centerburg.....	12 50	12 40		7 20
Sunbury.....	12 55	12 45		7 25
Galena.....	1 17	1 12		7 52
Westerville.....	1 32	1 34		8 10
Columbus.....Ar	1 48	1 52		8 15
	2 10	2 15		8 28
	P M	A M		A M
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	P M	A M		

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Westerville.....	11 55	1 06		5 02
Galena.....	12 08	1 21		5 15
Sunbury.....	12 13	1 26		5 20
Centerburg.....	12 31	1 51		5 39
Mt. Vernon.....	12 55	2 20		6 05
Gambier.....	1 00	12 25		6 10
Millersburg.....	1 11	2 40		6 25
Orrville.....	2 21	3 55	8 50	7 35
Akron.....	3 05	4 45	9 35	P M
Cuyahoga Falls	3 10	4 55	9 40	
Hudson.....		5 55		
Newburg.....	4 05	16 05	10 37	
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Cleveland.....Ar	4 30	6 30	11 02	
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