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Otterbein Egis

Contents

• •

Vocational Training	9
Editorial	18
Athletics	19
Association Notes	20
Restoring the Stolen Vessels	22
Local Items	26
Alumnal	29
Cochran Items	30
Lectures	30



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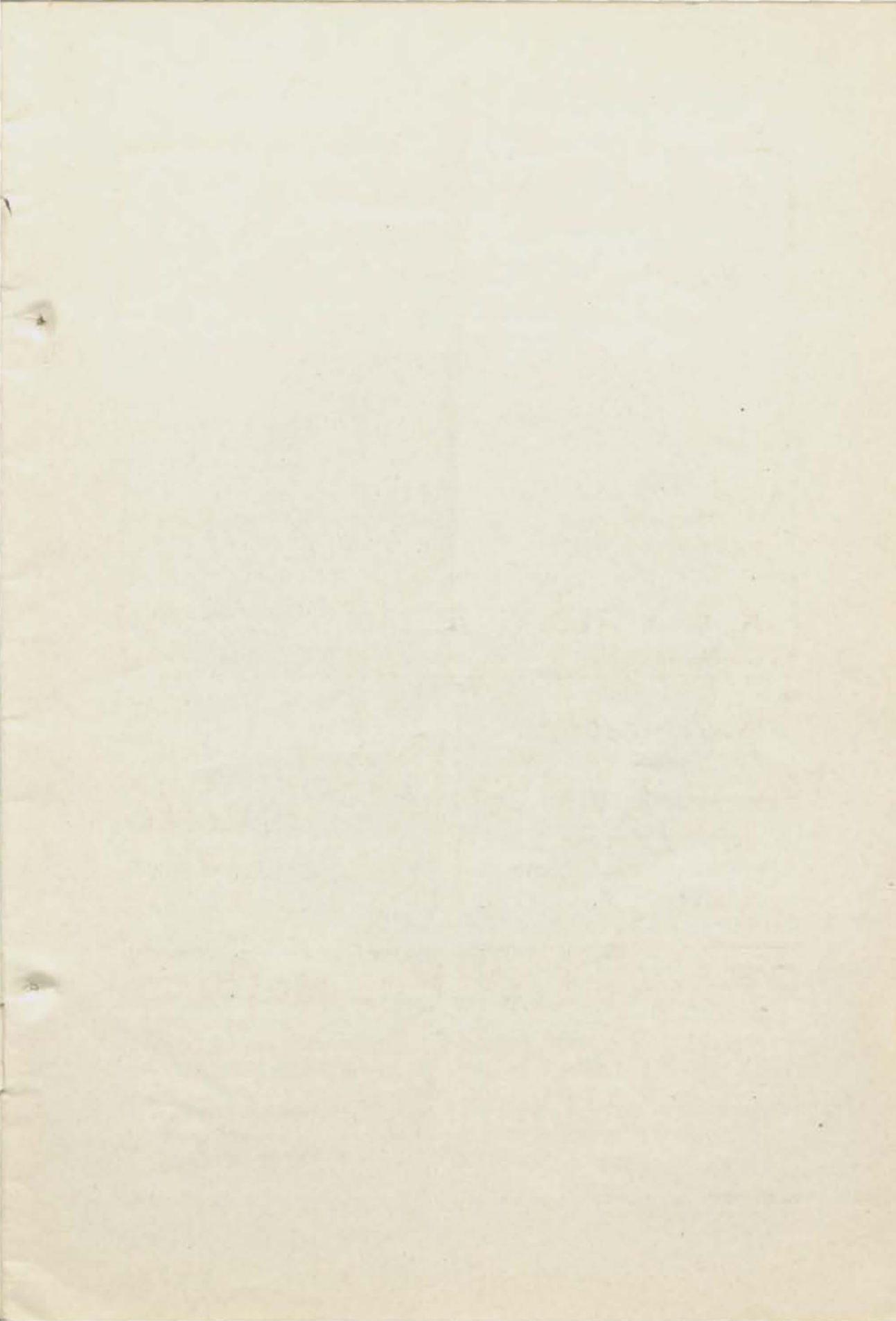
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The Otterbein Argis

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Vocational Training in Colleges and Secondary Schools.

By W. G. Clippinger.



WHETHER the school is to set the pace for the thinking and conduct of society or whether it is to become the servant of society by turning out a ready made product to satisfy its whims or supply its needs may well be asked at the very outset of such a discussion as this. Whichever of the two, or even if both views prevail, one thing which persistently protrudes itself upon us is the noticeable fact that the changing social, religious, and economic conditions lead to changing conceptions of education as to its meaning, its field and its functions. So the fact prevails that education means a vastly different thing today than it did a century or even a generation ago.

Much will depend, therefore, upon our definition of education as to whether we shall accept all the theories now advanced and respond to the demands of society for a certain kind of finished product from our schools.

Any one who is familiar with modern educational terminology will not fail to recognize the recent introduction into its vocabulary of such words and phrases as "social service," "efficiency," "use," and "usefulness," "practical" etc., and the comparative decline of such ideas as growth, development and culture.

There are various causes assignable for this, chief of which, possibly is the wide differentiation of public functions demanding the attention and leadership of trained men. Formerly the college man was to become the preacher, the teacher, or the lawyer. Beyond these it was hardly deemed necessary that a man be educated for his task. Moreover the duties of these men was such as to require a peculiar kind of preparation. The few fields of activity demanding trained men and the extreme breadth of their function required a well nigh uniform and undifferentiated college curriculum. Hence, the classics, mathematics and philosophy formed the back-bone of a college course. Later, more professional training was demanded and now the trades are knocking at the college door and demanding training for their candidates. Still later professional and technical schools arose to provide these specialized forms of training. Recently the tendency has been to crowd back into the college this professional training. Now it has found its way into the secondary schools and bids fair to make good headway into the elementary schools. Everywhere the cry is for efficiency. There must be no wasted effort or time. Short cuts to one's life work are demanded. The pragmatic test is put to everything,

Men ask, Is it worth while? Does it meet the demands? The bread and butter aim seems uppermost in the public mind.

I. The Problem Stated:

These questions at once thrust us into the great problems of college and high school administration and curriculum building. The questions of electives and groupings of required studies, of the place of the classics and the allowance of credits for certain so-called practical studies and of entrance requirements, all come up for solution and adjustment. At once the relation of the high school to the college is suggested. The critic charges the college for dominating the high school course and the college charges the high school with inefficiency in her work.

1 The Vocational Aspect.

From the outside comes the charge of the mechanic, the merchant and the manufacturer that the college graduate is not prepared for the real activities of life. They make an insistent demand for a different kind of training. The vocational aspect is emphasized and at once both the college and the high school make an effort to meet the demand. Industrial training is introduced in one aspect or another. This is in order to meet the demands of various classes of persons. The manufacturer insists on it for its commercial aspect, the labor unions for their own peculiar advantage and the educator for its more general training features. To meet such conditions schools like the splendidly equipped Technical High School of Cleveland are in operation.

Agricultural training has come in for a large share of our work in both the college and public schools. There are few high schools where elementary courses are not given in agriculture. Even agricultural high schools

are maintained in some towns. The State Universities in some instances are doing extension work in these lines.

Similarly, to supply the needs of the mercantile world courses in commercial education are introduced in many high schools and as in Cleveland and Boston, high schools of commerce have been established.

Following the German custom continuation schools have been inaugurated giving the boy or girl an opportunity to continue their education after leaving school.

An effort is also being made to establish vocation bureaus whose business will be to fit the boy to his task and the task to the boy so far as concerns a life's work.

This same tendency is shown in our colleges where freedom of election is allowed and students are encouraged to specialize in some line of work bearing upon their professional career. Efforts to shorten and concentrate are everywhere evident. Law and medical courses are prominent, but the various forms of scientific pursuits such as engineering in its different forms and agriculture are engaging much of the students attention.

2 The Culture Aspect.

At once there comes a voice from the past crying "Remove not the ancient land-marks which our fathers have set." Another voice comes from certain educators proclaiming these systems cheap and artificial.

On the one hand there are those who, fearing to break with tradition and custom, hesitate to turn from such courses and systems as have produced the great men of the past and in many instances the great men of the present. Their claim is that there is a false interpretation of efficiency and culture, if indeed we think at all of culture.

They insist that the college should aim to bring the student as far as possible into touch with life at every angle through all branches of learning available. They insist also that any free elective system which permits the student to choose such courses or follow lines of least resistance is a perversion of the doctrine of work and effort and panders to a false view of the idea of interest. It substitutes soft pedagogy for formal discipline.

However sound this doctrine may be, few schools could resist, even if they cared to do so, the modern demands for something of specialization and grouping. Many, especially the denominational schools still maintain a nominal adherence to the ancient standard.

II. The Case Examined.

In the midst of such a babel of voices, the present crying for a multiplying and a practicalizing of school activities, the past clamoring for a recognition of her traditions and a worthy few pleading for culture, the problem is a perplexing one. If "Whatever is, is right," then the problem is solved for already vocational education exists in a very large degree. But may this not be a fad, a swinging of the pendulum to its extreme limit? Already there is a sign of reaction.

The facts being stated, let us examine the real situation and make an educational analysis of the case. Both parties must be heard. The vocational advocate has a claim and a rightful one. To ignore it would not only be futile, but suicidal to the best interests of education. With the multiplicity of human interests, and their corresponding cyclopedic range of studies it is absolutely impossible for a student in a few brief years to touch upon even a small fraction of all courses offered. By the very nature

of the case he must choose. If he must choose, then why not do it with reference to his life's calling or vocation and so correlate his studies as to aid him most in this and obtain the highest efficiency from the start.

But right here we must pause and make two inquiries:

First, what is efficiency? We say much about "social efficiency," "education for efficiency," but what is efficiency? Does efficiency consist simply in doing things or does it consist in thinking things? There must be a place, after all, for educational theorists and idealists, men who dream dreams and see visions. While this may be partly possible to those who follow the scientific and so called practical courses in the laboratory and clinic, yet there is much room for mysticism in our educational thought. There must be a philosophic mysticism. For ten men who can carefully execute a good idea there must be one, at least, who can invent the idea. As some one has said, "We must not only know how to do a thing, but we must know why we do it." The power to think and to think consecutively, the ability to feel and to feel in noble accents toward God, toward nature and toward men; the power to believe, and the will to believe, not only what is within one narrow groove of truth, but the whole universe of truth are privileges which can hardly come to the narrow specialist. Greek and philosophy, mathematics and science, art and literature, history and sociology and economics—all these and more are necessary for a broad and sympathetic appreciation and interpretation of the universe of God.

Religious Education is sharing this practical tendency and giving itself up to things other than its primary function—the development of the religious

impulses. Of course we recognize that the differentiation of the religious consciousness does not consist in the development of a religious instinct as such, but comes about from the relating of one's religious impulses with the real problems of society as they are found in the universal brotherhood of men. Nevertheless with some of us it is regretted and even deplored that this most hopeful, and stimulating turn of religious history should become so extreme in its tendency as to crush out the very life of religion, its mystical and reflective principle. Even so practical and humanitarian scholar as Professor Francis Peabody is led to say on this point:

"The absorbing interest of the present age in social duty, its desire for social service and its dream of social revolution,—have been, it is admitted a summons to the Christian Church as to the modern world, to new forms of duty; but have they not, it is asked, diverted the Church from its original and permanent purpose of redeeming and sanctifying the individual soul? Is not the church tempted to diminish its devotion to worship, and to apply its energies to work? Are we not substituting clubs, gymnasiums and social settlements for prayers, conversions and revivals? Is not the church in our day less frequented than the parish house, and the preacher drawn to a gospel of social reform rather than to a gospel of salvation? And where, if anywhere, shall we escape from this peril of secularized and truncated Christianity if not in any assembly expressly devoted to religious education? Shall not the clamorous demands of social duty be, for the moment hushed while the soul of man listens for the instruction of God?

Much there is, no doubt, in the temper of the present time which justifies

in devout people this sense of apprehension. The awakening of the social conscience has been so abrupt and startling, and the reaction from an individualized and self-centered religion so marked and compelling, that the church as a religious shrine may be easily supplanted by the Church as a social laboratory; and the practice of the presence of God may be forgotten in the practice of the service of man. The tremendous force of the social renaissance sweeps Christian teachers into restatements of Christian doctrine, which identify a social programme with the essentials of Christian faith.

Such an effect of the social conscience may well appear to indicate the disintegration and superfluity of the religious life. Where, it may be asked, is the place for personal piety among these pressing demands of social service? Are the economists, sociologists, philanthropists, or revolutionists to represent all that is left of Christian faith? Is the Christian Church to teach an industrial evolution instead of a spiritual evolution? Are we to be so busy in doing good that we have no time to be good? Is the old issue between faith and works to be revived, and must another Paul preach against the vanity of unspiritualized conduct and the power of the risen life? The situation is certainly not without gravity, when many circumstances of the time conspire to transform the Christian Church into a charity-bureau, or a lecture-platform, or a recreation ground, or a medical clinic."

The same lament and warning may be uttered with reference to the so-called practical tendency in general education.

What after all is the test of efficien-

cy? What the so-called pragmatic test? Is a thing "true because it is useful or is it useful because it is true" as Professor James inquires? There is an outer and an inner life; a physical and a spiritual. There is body and there is mind; there are economic and social values and there are, moreover, ethical and spiritual values.

Ex-President Eliot has said wisely that education for efficiency must not be materialistic, prosaic or utilitarian; It must be idealistic, humane, and passionate, or it will not win its goal.

While admitting what the advocates of vocational training say we must insist that they do not say and see enough. We must always remember that the most extreme type of specialist is still a member of society and for this reason should have something of liberal culture. The real problem briefly stated is, should we educate for life or for a living; should we aim at making good citizens or good tradesmen? Certainly both, but fundamentally the former in both cases. It becomes highly important therefore, that there be a large common stock of human interests for the sake of sympathetic unity. This cannot be when a student specializes so highly that little of what he has gotten in school inspires a similar emotion or prompts to a common action with that of his fellows. There is no bond of sympathy or social fellowship within the bounds of the curriculum.

The college man must be bigger and better than the trade he plies or the profession he follows. He must be a pace setter, a concept former and a pattern maker. If so, and the facts show that he is, then, what is practical, and what is efficient save that which enables a man by his thought and his ideals to lift not only himself but his entire social group and the race itself

to a higher level of thought and conduct.

That man is most valuable to society, who, while he may be a skilled engineer, farmer or artisan, has a soul thoroughly attuned to the higher things of life and which things make him a better citizen not only of human society, but of the society of spirits.

The second question is in form of a test as to reality and truth of the premise that specialization in any one subject produces efficiency in that line of vocational activity. Is it true that a student who elects the major portion of his work in lines of his chosen profession will succeed better in his profession, or at least in his professional school than the student who pursues liberal arts courses for general culture? However worthy the claims and contentions of the advocates of vocational training, it still seems evident that the friends of the elective system when it runs to high forms of specialization, and the vocational school have not had sufficient time to either prove or disprove their theory. Even a generation would not be sufficiently long to test its merits. After thirty years trial at Harvard there has come something of a revulsion from the elective system under the new administration of President Lowell. In his address before the N. E. A. Convention at Boston he set before us in a rather surprising fashion figures which aimed to show that specialization in college does not help a student greatly in the professional school but that hard work in any line in college does help in the professional school.

One may well question whether even President Lowell with his wealth of educational material in the recorder's office at Harvard, than which there is no greater resource, can be sufficiently scientific in his conclusions to

establish anything like a law or educational doctrine. However that may be, one thing is certain his findings are sufficiently suggestive to occasion a modification of some of our theories regarding the place and value of free and unguarded electives. It serves likewise to confirm the predispositions which some of us have, whether growing out of pre-judice or out of a sound educational doctrine that vocational studies whether pursued in the secondary school or college do not have a magic effect even upon the professional career to say nothing about the larger relations of life.

In the current number of the Harvard Graduates' Magazine President Lowell sets forth the gist of the entire problem when he shows from careful computations that while men who have specialized in college have a decided advantage in the first few months in the professional schools, yet in the entire course they do not show up any better than those who have not had such special training. This is especially true in the medical school where it is shown that the men who had taken ten courses or more in natural science did better in the first year in the Medical School, but the initial advantage in the Medical School disappeared after the first year of study. This becomes the more interesting when it is observed that those who took six branches or more in Natural Science in college did no better than those who had taken six or more in other subjects. It becomes the more striking of those who had taken ten or more courses in Natural Science only eight out of 22 or 36 per cent obtained a cum laude in the school, whereas, the men who took less than three courses in science actually fared better than those who took six, 27 out of 43 or 62 per cent getting a cum laude degree.

This condition may be due of course to the tendency of the weaker men to follow natural science courses which to them may have seemed snap courses.

In short it seems that the chances for a man to get a cum laude degree at Harvard rise directly in proportion to the rank he obtained in College and that without reference to what studies he pursued while in college.

The same conditions obtained in the Law School excepting that the standards are higher and honors more difficult to obtain. The conclusions to which Doctor Lowell comes are these: It makes comparatively little difference to what subject a man devotes himself in college, but it makes an immense difference how good a scholar he is. The test is qualitative rather than quantitative.

With this presentation, therefore, we shall probably be no farther than either party whose case we have presented, and yet having heard the claims of each, not merely because they have presented their claims, but because it seems consistent with the best modern theories of education it would seem that a harmonization of free election with a good amount of required work would be the best way of solving the problem and meeting modern needs, with of course, a strong leaning toward general culture courses, certainly in the secondary schools and largely in the college. If we do not believe in free electives and if we do not believe in hard and fast required courses, then a system of grouping should meet the needs of those who demand something of vocational training. There are certain values of grouping which may be briefly stated as follows:

FIRST—the chief value is not to prepare for a profession but to point to and lead toward it in the establish-

ment of an interest in a vocation.

The professional and technical schools which are so much better equipped for specialized training can do the work for vocations. There should, nevertheless, be established in every college and in a high school where the facilities afford it an attitude toward some vocation. One questions very much, however, the wisdom of doing this to any great extent in the high school. This is based upon both practical and scientific reasons. From the scientific point of view the mind of the average high school student is not in a condition for the determination of courses of life procedure. We, who are engaged in college work, find that a great many young people with a certain purpose or determination change their purpose before completing the high school course, then enter upon their college course illly prepared and possibly make another adjustment during their college course. The adolescent and characteristic fickleness common to young people of that age make it advisable that a rather rigid form of curriculum be required for the students, with a great amount of common material and that the question of a vocation as far as possible be left till at least the latter part of their high school course.

Many Freshmen even do not know what they are preparing for, and cannot with an effort bring themselves to a decision. It usually happens that by the time they have reached their Sophomore and Junior years they have thought out carefully some of the problems of life and their relation to them.

Arguing from the nature of the pupil himself would it not seem at least consistent that the college courses and the system of instruction should establish an attitude of mind on the part of the student toward the trades and

professions, so that he might have a taste for, an inclination toward, and an interest in this or that vocation?

This intellectual and social bent is the most that any college should aim to do for the student. To make the attempt to prepare for the profession, rather than to incline the student toward it is not only vain, but unpedagogical and impractical. Neither the high school nor the college can nor should attempt to do anything more than this.

SECOND—The vocational emphasis in the college especially will have a tendency to give a certain unity and compactness to the students efforts which he would probably not get if he were to resort to free electives. Snap courses, lines of least resistance, favorite professors, suitable hours, and other insidious attractions have a tendency to decoy the students into wrong lines of selection.

THIRD—It avoids over-emphasis on any one subject to the neglect of others.

Electives and groupings combined insure one's following a particular profession, but will not guarantee success in it. Hence they are not wholly a failure.

In our own institution we have worked out a scheme the conditions fairly well. We have seven groups indicated as follows:

- | | |
|-------|------------------------------------|
| Group | I.—Classical language. |
| " | II.—Modern language. |
| " | III.—Chemistry and Biology. |
| " | IV.—Mathematics and Physics. |
| " | V.—Philosophy and Education. |
| " | VI.—History and Political Science. |
| " | VII.—Bible and Missions. |

In each of these there is a major sub-

ject comprising about three units of work, in some courses four, with the privileges of electing one or two more units in any field suggested or permitted by the advisor. There is, however, a large amount of material common to all these groups.

In a word there comes to us with renewed emphasis the strong appeal which a liberal arts course must have for one who is alive and awake to the real needs of society. Commercialism is playing a strong game in our country today. As Professor Otto Heller of Washington University has said, "The average American works for a dollar like a horse and spends it like a donkey." We are not suffering from an overdose of culture. The problem can best be solved only when the educators themselves come to a full recognition of the real significance of the difference between education and schooling, and the relation between the two.

A word should be said with a considerable degree of emphasis upon the question of special vocational schools apart from the general schools of our public school system. While there are many arguments to be produced in favor of such schools, yet it all centers upon the argument for the vocational rather than the argument for the cultural especially of the student's life.

Efficiency in one line does not guarantee efficiency in all lines and relations. The great danger at best is, that growing out of the modern, social, and economic conditions we shall become a people of classes, and clans, and cliques. To thus differentiate our educational activities in our public schools so that one school shall be recognized as vocational and another as educational, one a school perhaps for the laboring class and the other for the professional and leisure classes

would be a misfortune. Even though there should never be any such recognition of division of classes, by the very nature of the case, the separateness and aloofness of the individual himself from the other individuals in the community of the school life would result in a natural estrangement of interests.

America is today what she is in a large measure by virtue of highly socializing and democratizing influences of our free public school system. Anything which perverts or weakens this special system is to be looked upon as a pending misfortune.

If vocational training must be done in our grade and secondary schools, then let it be done in the same school community and as a part of the regular courses so that it may become an integral and vitally associated part of the entire system.

There is not only a vocational but an avocational aspect to be considered, as Reudiger suggests in the arrangement of our secondary and collegiate work. The vocational should enable one to earn a living and the avocational to live and to live well.

Thoreau is said to have given himself up to making money enough in sixteen days to keep him the balance of the year. All the rest of the year he devoted to his chief delights in his avocational pursuits. This is a splendid illustration of what may be in a greater or less degree the possibility for any student. Indeed it is a question whether the chief delights of many of us do not come from our avocational interests, rather than from our vocational activities, and living becomes to us meaningful in proportion as we get the sweet and the beautiful, the true and the good out of it. This comes in the degree with which we put into life things of these qualities. And so, na-

turally apart from the vocational training which in itself may have a rightful place, is that wide range of interests which comes to the man of culture through a variety of experiences. These experiences should be concrete and real. They should grow out of not only life's activities, but out of one's contact with men of great ideals through books and through scientific and literary pursuits.

The second question may rightly be asked first as to whether one's avocations will help him in his vocation, and second whether one's vocation will help him in his avocations. There is but little doubt that the man of culture will find that it becomes a distinctive help to him in his vocation or specific calling. Culture never retards, but helps even a high grade specialist. The wide relationship which he sustains to the world should enable him to make adjustments quickly, smoothly and accurately, and through differentiation of human experience equip him to that extent for the relations in life in which he may be thrown by his own vocation.

Answering the second inquiry it is true though not so greatly true, that a man's vocation will aid him in his avocational life. The specialist very frequently is a poor member of society. He is not in sympathetic accord with all human relationships. His judgments are narrow and concentrated, his reasoning restricted and prejudiced, his sympathy cold and perverted. He

retires from society rather than mingles with it. The tendency is for him to be cynical in his attitude toward the higher and broader interests of life. His vocation may help him at certain points and angles, but it will never enable him to place himself in the broadest and most sympathetic relationship with human interests.

I might say in closing that unanimity of sentiment and administration on these points will hardly occur until we have well organized departments of education in all of our colleges and Universities, departments which shall affect not merely those who study psychology and pedagogy for their own sake or to become teachers of those subjects, but those likewise who teach mathematics, languages, literature, and the various branches of science. It will come to pass only when our professors not only know what they are teaching, but know how to teach it and why they are teaching it. Until we have such a condition of affairs we cannot hope to have perfect unison of theory and co-operation of educational activity.

A proper appreciation of the relatedness of educational processes to all of life rather than to trade or profession is necessary. The educator must establish this. He cannot do it single handed. He must have united co-operation of all his own associates and together they must set themselves to the task of impressing this upon the public mind.



OTTERBEIN AEGIS

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EDITORIAL

At the beginning of every new year, new resolutions are discussed on every side, as though that were by far the best time to make them. There is no doubt but that it is an excellent time to do it but is not right now, now - - a much better time? Our tendency is to say that after such and such a time we are going to do this or do that, or quit this or quit that. In putting off the termination of a bad habit or the genesis of a good one we are in dan-

ger of never carrying out our purpose. Something may happen to prevent us if we wait till the last moment. The old motto "Never put off till tomorrow what you can do today" is one that is most vital, and one that is sadly neglected.

When Longfellow graduated from college he was appointed as class poet, and although he was appointed several months before, he immediately took up the composition of the poem, and completed it long before commencement day. Soon after its completion he became sick and continued so almost to the time of graduation. Had he indulged in the crime of procrastination his poem would have been left unwritten.

Our character is determined by our habits. We make our own habits which are acquired so easily that we fail to see from whence they come. We keep piling up our little habits day after day until, unknown to ourselves, we have cast the mould of our lives. Our thoughts and our deeds produce our habits and our habits character. Then we are the product of our thought and deeds. If we "put off until tomorrow what we can do today" we become idlers, if not we become real factors of progress.

In the last issue of the Otterbein Review there appeared a timely editorial in regard to the disturbance caused in literary societies by excusing members of the various athletic teams. Speaking along the same line is there not another source of disturbance in the way of lectures, entertainments, etc? Not wishing to multiply words or find fault with anyone, yet we believe that this is something which deserves serious consideration.



Otterbein 20 State 42

The heroes of the gridiron have been forgotten and now the loyal supporters of athletics at Otterbein are watching the stars caging the ball in the winter sport. Otterbein season of 1911 opened on the seventh of January when she played the inter-collegiate champions of Ohio, at the Ohio State gymnasium at Columbus. With but three days practice before the game the quintet representing Otterbein played a good game despite the 42 to 20 score in favor of Ohio State. The game started off in whirl-wind fashion and during the first ten minutes both sides had difficulty in scoring. But finally State broke into the lead not to be overcome. During the first half center Powell of State and Captain Young of O. U. were the stars. Powell made four shots count for eight points while Young made three baskets and two fouls. The second half found a score of substitutes for state. The goal shooting of John was the principle feature, he having three baskets to his opponent's 0. Considering the fact that three men out of the five were playing their first game, it was a very creditable showing.

The line up was as follows:

Otterbein		Ohio State	
Stringer, John	r f	Spangler, Lang	
		Wirthwein	
Young, (Capt)	l f	Rigby, Atkinson	
		P. Rigby	

John, Crosby	c	Powell, Wardman
Bailey	r g	Ehrman, (Capt)
Cook	l g	Beaver, Fritz
		Purington

Field Goals: Young 3, John 4, Crosby 3, Bailey 1, Rigby 3, Atkinson 2, Spangler 1, Lang 1, Wirthwein 1, Powell 4, Wardman 3, Ehrman 2, Beaver 2. Foul goals, Young 4, Rigby 2, Wardman 2. Referee, Battersby of Cleveland.

Otterbein 29 Bliss 28

On the Wednesday night following the State game, Otterbein and Bliss College played what was supposed to be a basketball game. But it could be called a mixture of an indoor football game and prize fight. Bliss, loaded with all the Columbus basketball stars Columbus could provide, came with the intention of getting the game some how or other and almost accomplished its aim. The score of 29 to 28 in favor of O. U. tells fittingly the story of the roughest and hardest fought game seen on the local floor for some time. Star plays were few and far between and the real contest was foul shooting by Captain Young and Cordillo, Young getting 13 out of 13 trials and Cordillo 8 out of 10.

The line up:

Otterbein		Bliss	
John (3)	R. F.	Alder (4)	

Young (4)	L. F.	Cordillo (1)
Crosby (1)	C.	Saunders (4)
Briley-Fouts	R. G.	Sheehan
Cook	L. G.	Taylor (1)

Foul goals; Young 13, Cordillo 8.

Referee, Hamm of Kenyon.

Time of halves, 20 minutes.

Otterbein 26, O. W. U. 46

John was the principle point winner for Otterbein, getting four baskets, two of them being on the sensational order. Palmer was star for the O. W. U., besides getting his share of baskets he also played a good floor game. Fouts and Hall who filled Bailey's position on account of the latter's sickness put up a creditable game. To date one game has been won and two lost but this is in no way due to the weakness of our team but the excellence of the opposing team. Thus having the two best teams

in the state disposed of, it is assured that the break will come our way.

The line up for the O. W. U. game:

John 4	rf	Palmer 5
Young 3, Stringer	lf	Littick 3, Haig
Crosby 1, Lambert	c	Patton 3
Fouts 1, Hall	rg	Lesourd 4, Thomsen 1
Cook 1,	lg	Severence 4

Foul goals Young 8, John 2, Palmer 6.
Reree Hamm Kenyon.
Time of Halves 20 minutes.

The schedule for the class basketball games is as follows:

Jan. 31, Sophomores vs. Freshman.

Jan. 31, Seniors vs. Juniors.

Feb. 2, Preps. vs. winner Junior-Senior contest.

Feb. 4, winner of Feb. 2 vs. winner of Soph-Freshmen contest.

Admission, twenty-five cents for season ticket or fifteen cents for each game.

ASSOCIATION NOTES



Dec. 15th.—The subject, "The End of the Rainbow" was treated very nicely by the leader, S. W. Bilsing, and many helpful lessons were drawn from the analogy between the rainbow and life.

As a basis for the illustrations from the rainbow, the leader took the story given in McGuffey's Reader.

Men have in life many different views of what constitutes success. They look for success and happiness in the accumulation of wealth. This is only the reflection of the real source of happiness, just as the rainbow is the reflected light of the sun.

No two persons see the same rainbow. Likewise, there are no two persons who have the same viewpoint of life. Some will look to fame, others to wealth, others to education and culture for real success.

We should take advantage of the things close at hand. The things at a distance sometimes so engage our attention that we fail to see the things near us. One thing we should do is to gain the fellowship and friendship of our fellows. If we fail in doing this, we miss much that college life has for us.

Jan. 5, 1911—No speaker in the Y. M. C. A. hall has been given a heartier greeting than that given Dr. F. E. Miller as he came before the association on Thursday evening. This man's life means something to the men of Otterbein, and they filled the hall to hear another of his inspiring talks.

The speaker took up in a logical way some evidences of Christianity. The basis of our life, of business, of education, and all kinds of activity, is assumption. An assumption carries with it an object, and a harmony of events gives evidence of the truth of the assumption. An example was given of how one must assume a foundation in building a house. Until we assume a foundation we cannot build. We assume the uniformity of law in our science. It is no more folly to assume the foundation of Christianity. God is the foundation of Christianity. We assume it. We cannot prove it. A man that will assume God as constantly in his heart and will live accordingly, will find Him.

Jan. 12, 1911.—This evening the men listened to an excellent talk from Dr. H. H. Russell, on the subject "The Coming Revival." The Doctor stated that we have been for years on the eve of a great revival. He believes there is coming a revival such as has not been seen since the days of Pres. Finney and Moody. If we prepare for it, the coming revival will find in us an intelligent attitude toward it. We must see the necessity of it for the preparation for service for Christ in this life. There must be consecration of heart and life by anyone who would be of service to Christ. We must have faith. Through faith Christ can bring our salvation to pass. We need zeal. We must mean business if we are to have a revival. It is no child's play. Tremendous efforts must be put forth

if results are to follow. And, there must be prayer. Nothing will take the place of prayer. Prayer is our duty as well as our privilege.

Y. W. C. A.

Dec. 20—The members of the Devotional Committee were in charge of the Christmas service.

The following program was rendered:

Vocal Duet—"The Olden Town of Bethlehem"—Grace Denton and Edith Kephart.

"Origin of Christmas"—Hazel Bauman
"The First Christmas" from Ben Hur
Nellie Shupe

Vocal Solo—	Edith Bennett
Oration	Eva Simon
Christmas Reading	Helen Bradley
"Early Holiday Akin to Christmas"—	Katherine Karg.

Vocal Solo—	Mary Garver
"Review of Van Dyke's "Story of other Wise Man"	Mae King.

Jan. 10.—"Another Year is Another Call from God." The leader, Mary Brown, emphasized the fact of the personality which is ours in being permitted another year of life. The new year should be a time of looking backward as well as looking forward. Then we should make an inventory of our experiences and learn from them how to live more in accord with the best that is possible for us and then strive to carry it out in perfect harmony with his will.

Jan. 17.—The subject, "The Roominess of the Narrow Way" was ably discussed not only by the leader, Mary Bolenbaugh, but also by the girls. "Every one," the leader said, "has an invitation to enter the narrow way." We need have no fear for lack of room, for to those who live in accordance with the laws of the way, it is a pleasant path.

Restoring the Stolen Vessels to the Temple.

L. M. Moore, '11.

I

A little band of salvation army people were singing among a crowd of people who had gathered around them. The song had a fascinating ring to it. The tune was one which the street boys had whistled far and wide in the cities. It was that of one of the vulgar ditties composed for questionable usage. It had been taken by the salvationist and reset with words of sacred meaning; as their strong voices took it up, it rang out with a peculiar sweetness on the still evening air. The very fact that the tune was that of the rabble gave it unique power to attract the crowd, and hold their attention. The sacred words set to that song lingered long in the memory after its sounds had sunk into silence. It was a little incident but it awakened a singular line of thought. It called up the many things about which there is a special attraction; things which are desecrated wholly to evil purposes, and used only to lead men and women astray. The little song on the street in the twilight suggested that there is a possibility of getting hold of many, in fact, most of the things thus profaned and turning them to uses which would make them count for good.

There are many things thus used entirely for evil, while in the things themselves there is no intrinsic evil. These things like the golden vessels of the temple of old are prostituted and desecrated to unholy purposes; while the result of the wild revels into which men and women have gone with them has been, that, on the walls have been written the fatal "Mene, Mene, Tekel Upharsin," which pronounced

upon those who had used these things in their mad feasts in sin, the decree of eternal separation from all that is good. In every thoughtful mind there arises the question, why cannot these stolen vessels be restored and made to bless instead of curse the lives of men and women?

II

This question is one which is engaging the keenest minds in the christian world. Christendom is asking itself the question, why cannot the lost vessels be recovered? They are coming to see that the gold of the vessels is that which gives them their peculiar power for evil, and the gold belongs in the temple of good. They are coming to see that, the king of the evil has usurped these treasures and that he has no right to them.

The enemy's country is being invaded by many, in quest of these desecrated things, and many attempts are being made to restore them to good uses. Frequently we read in the newspapers of the efforts of some one, more aggressive than his fellows, to get hold of some questionable thing and bring it into the use of the good. The status of the christian mind is revealed by the mingled praise and condemnation with which his undertakings are received.

Yet notwithstanding the unsettled condition of the christian conscience as to the right and duty in these trials, a keen, clear conception of things is taking hold upon the church with increasing force and driving its forces out into the enemy's country. There is forcible evidence that this subject will ere long become

of primary and practical importance to the church.

III.

The grave question arises before the mind, turned toward this subject: are these things indeed the vessels of God's own temple which His people have carelessly allowed to be stolen from His use, or, do they belong to the powers of evil; and does it not desecrate christian work to bring them into its use? It has been but a few years since the organ was considered unfit to be brought into the church; there is the unforgettten instance of a christian woman who condemned the cornet as an instrument unfit for religious services. Any of us can remember those who have accused the violin of being possessed of the devil, while they were blind to the fact that this was only so while it was in the devil's possession.

Only in recent years has the church in general counted as one of its valued accessories an orchestra composed of all sorts of stringed and wind instruments; but a few years since the christian ear could be enraptured by their harmonies, and the christian heart would throb with joy at the thought that all things might be used for the glory of God and made to contribute to the good of man. It is an old erroneous belief that the devil has a right to certain things and that it is a sin to seek the use of them for God.

It is a hard awakening to the fact that the evil one has no inherent right to anything in God's universe, and the only means by which he can acquire possession is by usurpation and theft. Reason can give him no grounds for possession through right. The scriptures give him no title to possession through ownership. These scriptures set forth in unambiguous language, God as the Creator of all things. They

forcibly declare that, "All power is of God and the powers that be are ordained of God," thus leaving no ground for the possession of power by anyone except God Himself, they brush away every vestige of a title which evil seems to have to things in its possession.

When Christ lived as a man on earth we do not find Him acknowledging this right of evil to this thing or that. A poor human being in possession of the evil one is without hesitation rescued from him and restored to the use of God. Jesus did not hesitate to use the wine as a means for the manifestation of His power that he might bless the marriage feast in Cana of Galilee, though before that time it had been the means of wresting kings from their thrones, undermining the strength of empires, and ruining the virtues of social life. The works of the world's greatest religious teacher show that he looked upon all things as rightfully belonging to His Father's house, and emphasize that conception of things which sees all as having powers which might be profitably used for the good.

Practical life enforces the same idea. The most deadly poisons are almost without exception used as medicines for the healing of man. The vilest resorts have in some cases been turned into sanctuaries of good influence and christian work, every instance of which enforces the thought that there is good in all things if rightly used.

IV

The rescue of these stolen things is not unattended by its hazards and its dangers. The moment an invasion is made into the territory rightly or wrongly held by the enemy, the invader is subject to attack. In this case however the greatest opposition to him

is very likely to arise in the ranks of the religious forces.

The whole christian world arose in indignation against Bishop Potter in his audacious attempt to make a "christian saloon." Even Washington Gladden denounced as tainted money the one hundred thousand dollars which a few years ago were proffered by John D. Rockefeller for the use of the Congregational church, even though a great many christian workers took issue with him on the ground, that, if they could get hold of them they would take every dollar from the use of the evil and consecrate them to the use of the good. Thus we see as conscience dictates from the old fashioned christian lady, before mentioned, to the dignitary in the high place in the church, denunciation will arise against the act of recovery which may be called in question.

The forces of evil are no less active, in many instances denouncing the attempts made in this rescue work. They jeer in mock piety at the christian who audaciously attempts to turn to good uses things which have been long desecrated to the evil.

V

There is a grave question which must be squarely met and intelligently answered by every one who sees the need of the work; that question is, "How shall this work be done?" No mistakes can be made without dire results, no false steps can be taken except the cause of good must suffer the consequences.

One of the methods which is today successfully used by a great religious force of the world, namely, the Y. M. C. A., is to place the bowling alley, the pool table, etc. in the buildings in such a way that young men can go there and pass their time away in a place where the common evils which attend

these things, as a rule, are taken away and they are surrounded by good influences. This may be described as the rescue of the forces of evil by depriving them of their power to corrupt. They are robbed of their power to tempt young men and women into questionable resorts where they will be surrounded by the worst of influences and despoiled of their virtue and morality. In many instances the church has placed within her walls the gymnasium and other means of pleasure and recreation, claiming as a reason for their use, that human nature demands pleasure and if this demand can be satisfied by these provisions in the church, a strong force for counteracting evil will be set up.

Even in the discussion of this phase of the subject grave questionings arise as to whether these are proper methods to pursue, and whether this is the right thing to do. In many cases the results are held to justify the means, in other cases those who have made the attempts have gone down. Yet this question presses itself with such persistency and energy as to indicate that it must be solved, since it will not down. It gives evidence that there is some way which the Hercules of right may be able to strike off every one of the venomous heads of the hydra of evil.

VI.

The unavoidable danger in this kind of work lies in the possibility of dragging down from her worthy and lofty plane the sacred church in its work, the danger of the christian stooping down so far in his fancied quest after forces of right desecrated to wrong, that he falls into worldliness and sin himself and so degrading the church by his questionable practice that the world will scorn it and the Christ will disown it as totally corrupt.

On the other hand if the church cannot present to the world the things its hungering soul demands there is danger that the church will so depreciate its Christ that He will cease to be the pearl above price or the bright and morning star to guide and lead the world into life.

One of the cleverest facts emphasized by the scripture is that Christ as the head of the church, brings to the soul the ultimate of satisfaction and perfect gratification of every legitimate want. There is danger then that the full limit of this declaration may not be met by those upon whose shoulders the work of the church devolves.

VII.

The evident demand is that there be a forward movement along these lines, wise and conservative in its nature, yet of such a kind that one after the other of the things which are powerful for the wrong shall be rescued from the use of evil and turned into the channels of the right and the good. That many of the things now used to curse the lives of men and women may and must be turned to the use of the good and made a boom and blessing to mankind.

ART NOTES

The copper work is meeting with much success.

There have been some promising wall paper designs made in the design class.

Miss Jane Dill as dutch girl is making an interesting model for the life class at present. Mrs. Scott brought the costume from Holland.

Miss Sollers intends starting another design class at the beginning of the next semester.

SUMMER SCHOOL

Faculty of twenty instructors. Seventy-five courses. New departures in Normal work..

This department will be strengthened by the addition of teachers and the giving of more time to special work. As last summer it will be in charge of Miss Margaret Sutherland, principal of the Columbus Normal School. She will be assisted by Miss Kate Simmons, of Cadiz, Ohio, who is highly experienced in grade teaching and institute work, Miss Bessie Houts, a critic teacher in the Dayton Public Schools, and Miss Grace E. Denton who will teach Public School Music.

Courses will also be offered by a leading school-man for superintendents and principals. Special emphasis will be given to industrial work for the grades.

A large number of public lectures, entertainments, and concerts will be given by the members of the faculty and outside talent.

Cochran Hall will be open for the accomodation of the young ladies.

Courses will be offered this year in Natural Science and Chemistry.

The outlook is very promising for a much larger attendance than last year.

The College Chums

Not so very often do we have the opportunity of seeing a play given by home talent, but on the evening of Feb. 7 the Junior class will give their play "The College Chums." The proceeds of this play will be used in helping to defray the expenses of publishing this year's Sibyl. The cast under the instruction of Professor Heltman is working hard to make this play a real success, so that the students and citizens may be assured an unusual treat.

LOCAL ITEMS.

Whatever trouble Adam had,
No man could ever make him sore,
By saying, when he told a jest,
"I've heard that joke before."

The world is old, yet likes to laugh;
New jokes are hard to mine;
Sometimes the best of Local "Ed's"
Can't tickle Otterbein.

So if you meet some ancient joke,
Decked out in modern guise,
Don't frown and call the thing a poke;
Just laugh—don't be too wise.

We have often joined the other members of THE AEGIS staff in "saying things" because of typographical errors made in printing some of our most flowery masterpieces of English diction. Yet we can be thankful that it is "no worse," since reading the following:

A Kansas printer in making up forms one day, got a marriage notice and a grocer's advertisement mixed, so that it read like this: "John Smith and Ida Quay were united in the holy bounds of sauerkraut, which will be sold by the quart or barrel. Mr. Smith is an esteemed cod fish at 10 cents, while the bride has nice pigs' feet to show."

Patterson—"Say, Polly, why don't you get a wig to cover that bald pate of yours?"

Wenger—"I am thinking of getting one made out of hog bristles. Will you contribute a handful?"

Grace Darling Coblentz—"Poor Mr. Bilsing has no sister now; she got married the other day."

Miss Guitner—"Mr. Westfall, you may read the first passage in today's German."

Westfall—"Sorry, Professor, but I didn't get that far."

Dr. Ervin S. Chapman, of Los Angeles, Cal., who was college pastor here in the seventies, recently donated to the college library two copies of his unique book, "Particeps Criminis." The Doctor is at present editor of the "Search Light," the Anti-Saloon League of Southern California. Dr. and Mrs. Chapman recently celebrated the golden anniversary of their wedding, with a reception attended by more than 1000 guests.

Perhaps no Chapel announcement ever elicited greater applause than the recent one stating that Albert Exendine would return to coach the Otterbein football team again next fall. This means much towards sustaining our enviable football record, and it certainly is a cause for mutual congratulation among students, alumni, and college authorities that the crafty Indian has affixed his signature to an Otterbein contract. Other flattering offers were made Exendine; and his wonderful ability as one of the very best coaches in the country certainly stamps Otterbein as a leader in this sport. The salary is stated at \$1400, which is the largest paid by any school our size in the country.

Said a Cochran Hall girl—"Do you men want to know what we ladies think of you?"

"Yes," he replied.

"Well, we think that you men are just mere little flies, flying around in the air."

"You do? Well, do you want to know what we men think of you ladies?"

"Yes," she replied.

"We men, who are little flies, think that you ladies are just a little piece of paper—fly paper—and we, the little flies—fly around and get stuck on you all, and get our legs pulled for the rest of our lives."

Mrs. Hummel, hearing a noise in the sitting room, called to her husband who was temporarily in charge of the baby.

"Hummell, what was that noise?"

"O, only the baby crawling under the piano, and he hit himself," replied the faithful Hummell.

"The dear child! Did he hurt himself?"

"No indeed, it was the soft pedal he hit."

The Otterbein Quartet, needing no introduction as vocalists par excellence, have kindly consented to give a concert March 22, the proceeds to go to the new athletic field. GO is the word.

Have you recently heard?—

"Kid" Funk play "Now Kelly's gone to kingdom come."

Ira Dempsey pose as a star tragedian.

"Why is a Diamond" in Cochran Hall.

The injustic of the new Dorm rules, from both sexes alike.

"The Personality of Christ" was the subject of the address given by J. Frank Hanly, Ex-Governor of Indiana, in the College Chapel the evening of Jan. 16. The speaker kindly donated his services for the evening, all of the proceeds going to the Hanby Memorial Fund. This is for the erection of a suitable monument to the memory of Benjamin Hanby, author of "Darling Nellie Gray," who was a graduate of the class of 1859 and whose remains lie in the Otterbein cemetery.

Just before President Clippinger introduced the speaker, the Otterbein Quartet led by Prof. Resler and accompanied on the banjo by Glenn Spafford, gave a fine rendition of "Darling Nellie Gray."

The main points scored by Gov. Hanly are worthy of repetition here: Christ was not a physician but he healed the sick. He was not a lawyer, but He knew the law. He was not an author, yet the Bible has been translated into more than 100 tongues and dialects, and last year 16 million copies of it were sold. He was not an orator, yet his speeches have never been equalled. He was not an architect, yet stands supreme as a character builder. He was not a poet or musician, yet for 19 centuries he has inspired all great productions. He was not an artist, but the finest concepts ever caught by human mind or painter's brush were inspired by Him. He was not God, but God made manifest in man—the central figure of all time and His survival a perpetual miracle.

The present Senior class will contain two other members before the graduation time,—C. R. Knauss and A. E. Hughes, both former students here. Knauss is at present superintendent of the schools at Van Buren, O., while Hughes is teaching in the High School at Sunbury.

"How does it happen that you are five minutes late to class this morning?" the Professor asked severely.

"Please, Professor," said Mr. Prep, "I must have overwashed myself."

The graduates, students and friends of Lebanon Valley College residing in Dayton and vicinity enjoyed a very delightful banquet in the Dayton Y. M. C. A., building on Saturday evening, Dec. 31st. About forty guests were present, including our own President Clippinger, who acted as toast-master. A splendid program was rendered, at the conclusion of which the following organization was effected: President, S. D. Faust; Vice President, Miss Jennie M. Brane; Secretary-treasurer, Dr. W. O. Fries.

Lest we forget—Roy and Bessie are still happy.

Each week during the past month, President and Mrs. Clippinger have been giving an evening supper in honor of certain faculty members. This will be continued until the entire faculty has participated.

Otterbein delegates who were in attendance at the Y. M. C. A. Conference in South Bend, Ind., the first week in January—I. D. Warner, J. O. Cox, and D. C. Shumaker.

The Choral Society will give their first concert Wednesday evening, Feb. 1,—Hiawatha's "Death of Minnehaha." This will be one of the biggest musical treats of the season. The music is charming, the chorus of 75 voices is well drilled under the direction of Prof. Resler, and will be assisted by the famous Neddermeyer String Quartet of Columbus, together with one or two noted vocalists.

The last meeting of the Otterbein Press Club was ably addressed by Clarence Metters, former editor of Public Opinion and now on the advertising department of the Columbus Dispatch. He dwelt mostly upon the advertising phase of newspaper activity, and brought out many interesting facts. The next meeting of the Club will be held at 7:15 Tuesday evening, Jan. 24. Arrangements are being made for a good speaker, and all interested are urged to attend.

Ask Bonita and Lucile about the evening they "went broke" in Columbus.

G. A. Leichliter, of Pa., returned to Otterbein Jan. 17, bringing the news that he had become a Benedict during the Holidays. We extend best wishes.

One of the best musical recitals of the year was that given in Lambert Hall, Wednesday evening, Jan. 18. Those who participated were: Florence Denny, Ruth Brundage, Florence Shride, Blanche Meade, Arabella Campbell, Mary Garver, Doris Simmons, Bessie Daugherty, Florence Stephens, Stewart Nease, Sara Hoffman, Edith Wilson, Glenn Spafford, Helen Moses, Edith Bennett.

Favorite songs of famous men:

No. 23—G. A. Leichliter, "Because I'm Married Now."

The lecture given in the College Chapel Friday evening, Jan. 20, was largely attended. The speaker Hon. Jos. W. Folk, ex-governor of Missouri, was well received and his lecture on "Soldiers of Peace" was above the ordinary.

The next lecture will be a concert by the Passmore-Clark company, Feb. 23.



Alumna



A pretty little wedding occurred at the home of Dr. T. J. Sanders at 11 o'clock a. m. Dec. 20, '10 when Miss Flora McMahon, '07, was united in marriage to Rev Mr. Geo. W. Brown. Dr. Sanders, '78, officiated. Those present were Miss Elsie McMahon and Mrs. Sola Delp, sister of the bride, her father Mr. E. G. McMahon and a few immediate friends. Mr. and Mrs. Brown are at home to friends at Rodney, O., where Mr. Brown is pastor of the Methodist church.

E. C. Weaver, '10, spent part of his Xmas vacation in Westerville—as might be expected—and reported a profitable year in his pastorate at Park street church, Johnstown, Pa. He is also leader of a large men's bible class which has organized a band of thirty pieces and elected Mr. Weaver, leader.

The January number of "The Dental Brief," contains two items of interest to everyone who knows anything of Dr. L. E. Custer, '84. The first article which was written by Dr. Custer himself on the subject of "Electricity in Dental Practice" is especially valuable to any one who is in any way interested in dental surgery. It was an address delivered before the St. Louis Society of Dental Science, Oct. 15, '10. The second article is a biographical sketch of Dr. Custer's life entitled "A Little Journey to the Home of a Great Dentist," which was written by Dr. Burton

Lee Thorpe. It is a very appreciative presentation of a very worthy subject and both are well authenticated testimonials of the high esteem in which Dr. Custer is held by his brother dentists and his high position in the world of science.

Prof. L. A. Weinland, '05, addressed the Ohio College Association Dec. 28 on "Teaching First Year Chemistry."

Quite a number of Otterbeinites of former years were pleased to spend part of the holidays in our town, among whom were, "Hix" Warner, '10, Waldo Wales, '10, Harry Thompson, '10, Karl Stouffer, '10, Merlin Ditmer, '10, Dwight Cornet, '10, L. E. Walters, '09, H. G. McFarren, '09, Prof. Jno. Funk, '06, Mrs. Clyde Funk, '09, and Miss Viola Henry, '09.

The last issue of the Otterbein Review and Westerville Public Opinion contain an interesting letter from Prof. A. P. Rosselot, '05, and wife who are in Paris where the Professor is pursuing work in the University there. They report that everything is lively and they are enjoying themselves, but they do not have any Westerville Sundays over there.

Prof. L. A. Weinland, '05, and his sister Helen were called to Miltonville, O., Jan. 4, to attend the funeral of an aunt. The Aegis extends sympathy in their loss.

COCHRAN ITEMS

Among the Sunday visitors at the Hall during the past month were Mr. and Mrs. Frank Resler and Mr. and Mrs. Markley.

Irma Robinson did not return after the holidays.

Nellie Wert gave up her work here and went to her home in West Lafayette.

Sylvia Worstell moved from the Hall.

Mildred Grant a former student is back taking music.

We are glad to welcome the new girls, Miss Roop, Miss Swartz and Miss Cleophas.

Velva Burns has moved from the President's home into Cochran Hall.

Bertie Staiger has just returned from her extended vacation.

Has any one noticed the difference since the rules have gone into effect?

Miss Lucy Huntwork visited her sister, Marie, a few days.

Mr. and Mrs. Jones were guests of Miss Zellar, Sunday, Jan. 15.

Miss Moore and Miss Helen Moses were guests at the Hall Sunday.

That seventy-eight girls can keep from talking was proved at supper Monday evening. Miss Zellar dismissed her table by saying "You are too good for earth, go up higher."

Mrs. Sara B. Cochran, through whose generosity Cochran Hall came into existence, has presented to the college a life-size portrait of herself. The portrait is hung in the parlor at the Hall. The gift is highly appreciated.

LECTURES.

On Jan. 27 at 8 o'clock p. m., Hamilton Holt, of New York. Managing-Editor of the Independent, will deliver a lecture on the subject "The Federation of the World." Mr. Holt is one of the founders of the New York Peace Society, and is thoroughly conversant with the history and philosophy of the peace Movement.

Wednesday morning, Jan. 25, each student will be given an admission ticket to this lecture, free of charge. Citizens may also obtain tickets free, by calling at the college office Friday, Jan. 27, or that evening at the door.

On the evening of Feb. 17, Riley R. Ross, of New York, will give a lecture on Abraham Lincoln, "A Business Man's Estimate of a Great Man." Mr. Ross gives a clear and impressive analysis of the life of one of America's greatest men. It is especially desired that the members of the G. A. R. and the High School pupils be present.

There will be a small admission fee charged.

"Full many a Math star is born to blush unseen"—and waste its fragrance in Dr. Miller's "advanced" class the remainder of this semester.

What is it that makes a human being with the usual solicitude for the sufferings of fellow humans laugh immoderately when one of them falls on an icy pavement?

F. W. Fansher, '10, has lately been appointed assistant secretary of the Greater Dayton Magazine, a periodical put out by the Chamber of Commerce of that city.

Hon. L. K. Powell, '75, has been appointed by Gov. Harmon as circuit judge on the fifth judicial circuit.

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8.30	3.30	7.30	8.30	3.30	9.30
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