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That bliss was sunk in sorrow's night,
And yet she loves you now.

She loved you when your joyous tone,
Taught every heart to thrill;
The sweetness of that tongue is gone,
And yet she loves you still.

She loved you when you proudly stept,
The gayest of the gay!
That pride the blight of time has
swept
Unlike her love, away.

She loved you when your home and
heart
Of fortunes smile could boast!
She saw that smile decay—depart—
And then she loved you most.

The Otterhein Aegis


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NO. 9.

The Dignity of Labor

Ira D. Warner, '11.

HE whole universe is keyed to a song of work. Nothing is at rest. Work is the law of our being—the living principle that carries men and nations onward. It is the law of nature; everything is constantly changing, going on toward perfection, or dissolving its elements into some new form that it may do better and higher work. Everything is working and gradually moulding itself to work in harmony with the laws of the universe. Life is coming up out of death, and defeat, as it were, is but the starting point of a new victory.

Ah! This is the kind of a world in which we are placed, and we must work, or be out of harmony with all the conditions of life about us. God has created for each of us, a sound living body endowed with almost super-human powers which He expects us to use in the work and transformation of this world into a more beautiful place for the habitation of all his creatures. God created us to work, to use our powers, to develop our faculties, to transform our lives into living examples of His likeness. He gave us life, and yet in His own wisdom He has intrusted us with its transformation. Man has a wonderful opportunity,—that of being a co-worker with God to bring about the Divine order of things. To work—that is the exalted privilege of every man!!

So we must work: among our selves we may differ in many qualities of body, head, and heart; we may be unequally developed, mentally as well as physically; we may be gifted with seemingly different powers. But this is no injustice; this can not excuse us. Because we were given these various powers and capacities for labor, we were meant to do our share of the world's work, and no man needs sympathy because he has to labor, because he has a burden to carry, because he has a life to live. The best prize that life offers, is the prize open to every man—the chance to work hard at something worth doing.

However, it is not what we do but the spirit in which we perform our work which has the most important influence on our character. One may deliver a great sermon or write a beautiful poem in the spirit of a slave, but on the other hand a man may make a horse-shoe or dig a ditch in the spirit of a free self-respecting gentleman. If a man goes to his work in the spirit of a slave, then the noblest vocation in life becomes mean and vulgar, but if he regards his work as the crystallization of his truest hopes and ambitions for the uplifting of fallen humanity, then every task will be transformed into the sublime and the beautiful. There is no work necessary to be done for the progress of civilization but that it may become romantic and heroic because of the noble, lofty

spirit in which it may be performed.

Today there is no room in our healthy American life for the mere idler, for the man or woman whose object it is throughout life to shirk the duties which life ought to bring. Life can mean nothing worth meaning, unless its prime aim is the doing of duty, the achieving of results worth achieving. A recent writer has finely said: "After all, the saddest that can happen to a man is to carry no burdens. To be bent under too great a load is bad; to be crushed by it is lamentable; but even in that there are possibilities that are glorious. But to carry no burdens at all—there is nothing in that. No one seems to arrive at any goal really worth reaching in the world who does not come to it heavy laden."

And surely from our own experience, each one of knows that this is true. The joy of life is won in the deepest and truest sense only by those who have not shirked life's burdens. The men whom we most delight to honor in all this land are those who, in the iron years from '61 to '65, bore on their shoulders the burden of saving the Union. They did not choose the easy task nor shirk the difficult duty as they saw it. Deliberately and of their own free will they strove to rid our land of its greatest curse. They did the hardest work that was then to be done; they bore the heaviest burdens that any generation of Americans ever had to bear; and because they did this they have won such proud joy as it has fallen to the lot of no other men to win, and have written their names forever more on the golden honor roll of the nation.

As it is with the soldier, so it is with the workers. History's pages may be illumined with the illustrious deeds of the gallant soldier, the record of the ages may be filled with the self-sacri-

fice and devotion of those who laid down their lives for their country, but that history will never be replete unless it records the progress which has been wrought by the untiring efforts of the laborer. All that we call progress—civilization, well being, and prosperity, whether it be accomplished by the courage of the soldier, the council of the statesman, the touch of the artist, or the song of the poet, depends upon labor. Labor is in the last analysis, the foundation of every commonwealth, the bulwark of our prosperity and the nations of the world.

Thus all through the ages man has toiled, and he has been made the happier and the more prosperous for it. And isn't this condition true? Haven't we found it to be the verdict in our own lives that no man can be happy unless he works? And yet how many there are who murmur and complain at the law of labor under which we live, without reflecting that obedience is not only necessary for our development but also to be in conformity with Divine Will and the law of nature. Man can not live truly unless he lives by the law of labor. Of all wretched creatures, the idler is the most miserable, his life is barren of utility, and he does nothing except to gratify his senses. Are not such men the most miserable and dissatisfied of all, alike useless to themselves and to others—mere cumberers of the earth, who, when they have passed away, are mourned by none? Is not their lot the most wretched and ignoble of all men? God in his own wise way has decreed that in all this wide world there should not be room for such men—men who do not labor—men who do not pay their way through life by what they do for themselves and for their country.

But there is a greater peril than that of the idler which seems to be growing

in our civilization today. I refer to that class of people who are relieved from the imperative necessity of earning their daily bread because of the great fortunes they have inherited, and who do not seem disposed to give any return to society for what they receive. The only returns they give are the thanks they have for the dead hand which reaches out of the grave through an ancestor's will and dowers them with gold. They never seem to appreciate that the workers of all the ages have bestowed upon them literature, music, art, and the comforts and refinements of modern civilized life. In the words of Roosevelt, "Such men who make no return in toil of muscle or brains for all the good gifts of God, that have come down to us through the ages, are endowed paupers."

But, are such men living in their truest and highest realization of what life ought to bring them? Can they be certain that they are working out their mission for which God placed them in this world? They alone are able to judge, and unless there comes to them the sweet peace and satisfaction of work well-wrought, their lives must be counted as failures. What a terrible verdict that must be!

So, every man, because he is endowed with the capacity for work, is expected to work out his mission in the world. This is the supreme fact of every human life; this is the principle that has carried men and nations onward; this is the supreme law of the universe. And shall we not work, for then in some happy day we shall find ourselves coming in league with all the higher laws and forces and into a conscious, vital realization of our oneness with the Infinite Life.

And as we work and live continually in the full conscious realization of our oneness with the Infinite Life and Power, then all else will follow. To work then is to bring into our realization, such splendors and beauties and joys, as lives that are in conjunction with the Infinite Life and Power alone can know. To work is to come into the realization of heaven's richest treasures while here on earth.

Shall we not heed Mrs. Browning's words: "Get leave to work in this world,

'Tis the best you get at all;
For God in censuring gives us better gifts
Than men in benediction."

The Passing of War

R. L. Hawkins, '12.

Man is essentially mind. But on emerging from the hands of nature's God, he is so only in principle, subject to the law of development. In savage man we find little mind and much matter; in uncultured man more mind and less matter; in civilized man much mind and little matter. The relative mixture of these two forces deter-

mines the amount and character of a civilization.

During that long period of human development known to the sociologist as the "Social Composition," blind instinct, brutal passions, egoism, and desire for revenge reigned supreme. During that same long, dark, bloody period of human development, when

reason was chained by brute necessity, and lashed by the scourges of appetite and passion, the evolution of the human race was carried forward by a clash of matter against matter, brute against brute—simply a survival of the fittest. But as, step by step, man came to a knowledge of himself as a self-conscious and self-determining being, as a constituent in a universe which is an organic whole, reason began to assert itself and man entered upon a new era of development, known as the "Social Constitution." It was at this point in the social evolution that civilization had its birth and civil society its beginning.

The philosophical students of history and sociology have discovered that civil society, in reaching its highest possibilities, must pass through three great cycles of progress: first, the military and religious; second, the legal and constitutional; and third, the economic and ethical. In the first stage of progress civil society has little or no friendly communication with any other society of similar development. It is continually obliged to defend itself against an almost world-wide barbarism. For this reason the energies of the people are given to and absorbed in the establishment of political unity, military organization and security.

When, however, political unity and a degree of security have been achieved, energies of the people must find new outlets and new forms of expression. Society breaks through the coercive restrictions imposed by military policy and enters upon the second stage of progress, marked by a degree of intellectual and personal freedom. In this stage criticism is turned upon the social organization. It is seen that the possibility of uniting stability and continuity with liberty and progress

lies in the development of law. The state enters upon the stage of constitutional development, and there is a great multiplication of subordinate association and a thorough differentiation of the social constitution in its minor parts.

The great work of political and social organization having been accomplished, society again directs its energy to new fields, and enters upon the third and highest stage of civilization. In this third stage of progress and development man reaches his highest goal—perfect freedom of intellect and will, complete triumph of mind over matter, a substitution of morality for legality, the full and harmonious appreciation of the true, the beautiful and the good.

Now, with these universal principles before us, let us turn to the pages of history for a demonstration. The most ancient civilizations of Egypt and Babylonia did not get beyond the first stages; Greece did not complete the second, and Rome did not quite reach the third; but the modern nations of Europe and America have fully entered upon the third stage of civilization. Athens splendidly developed the critical and philosophical features of the second stage of civilization, but she failed in legal construction. On the other hand, Rome exhibited great practical talent in legal construction, but she failed to maintain a healthy spirit of criticism. Liberty and spontaneity of life were sacrificed on the altar of administrative mechanism. Therefore, Greece and Rome failed because theirs were unstable civilizations, and could not withstand the overwhelming pressure of barbarism from without. But the Germanic nations, prepared for civilization by their own inherent development, and by long contact with Rome,

entered upon their political evolution under precisely opposite conditions. They grew into statehood in an environment of civilization, which for ages had lain between them and the more remote barbarism of Central Africa and Asia; and on the partial unions of the western extension of that civilization they built. For this reason modern civilization is stable.

Growing side by side, and too nearly equal in power for any one to hope to maintain supremacy over any other, the modern western nations passed through the first stage of civilization—the stage of a rough, effective organization of a central governing power. The second stage in turn was no partial evolution as it was in Greece and Rome. The Renaissance, the Protestant Reformation, the English Revolution, the American Revolution, the French Revolution, the Free Trade movement in England, and the German liberal movement of 1848 were but so many phases of a thorough criticism and reconstruction of the social constitution on lines of legality, liberty, and free association, the necessary foundations upon which society stands today as it completes the third cycle in the evolution of progress and civilization.

Then with this analysis of general principles before us, we begin to see the evolution of civil society, not as a haphazard combination of circumstances and chance, but as the development of rational laws and principles instigated by the infinite Creator and Ruler of the universe. Then, understanding these principles, we are able to read the pages of history with a rational and philosophical interpretation; we are able to understand the great problems of today as part of that infinite plan of the universe and to deal with them in light of what has

gone before and what must inevitably follow; we are able to say with Tennyson:

"One God, one law, one element,
And one far off divine event,
Toward which the whole creation
moves."

We are able to determine the logical place which war has held, does hold, and will hold in the onward march of civilization.

In the first stages of civil progress when civilization was a mere nucleus in the midst of a world-wide barbarism, then militarism was a necessity. Again, in the second stage of civilization it was at the point of the sword that humanity was able to gain, enforce, and maintain the great principles of religious, educational, and personal freedom. But now when society has entered upon the third stage of development, where morality is being substituted for legality, where men are directing energies toward mastery of the forces of nature, where barbarism no longer threatens from without, where international law and personal freedom are recognized by all, in such a civilization militarism has no logical place, can be of no service, and is absolutely a detriment.

Therefore, society having reached the place in the unfolding of the infinite plan of the universe where militarism no longer has a place, two modes of procedure are open to the modern nations of the world. They can either have international peace and the onward march of progress and civilization, or war and a backward movement of society along the bloody road already trodden. Which shall it be? The decisive hour has come, and upon this decision hangs the destiny of nations.

But we are glad to say that the so-

lution of this question is not a matter of chance. Our own U. S. has it within her power to say; she holds the key to the situation, the solution of the problem. She has gone farther; she has used the key; she has opened the door leading to a reign of universal peace and led the nations of the world to that door and given them a glimpse of the grandeur and possibilities on the other side, and now she is ready and is going to make the most extensive, momentous, and decisive move ever made in the history of nations. She is going to throw open wide the door, step out on the side of international peace, and beckon the other nations to follow.

And they are going to follow. How do we know? For the answer to this question let us turn again to history. What nation during the last century has been leading the civilized world in governmental, religious, economic, and social reform? None other than our own U. S. In the year 1787, for the first time in history, the U. S. adopted a constitutional form of government, which fact has led to unanimous adaption of the constitutional form of government by all nations of the world, even down to China. Until within a few years it had been customary among the nations of Europe for the victorious nation to dictate the terms of peace. But at the close of the Boxer uprising in China, when the nations of Europe said, "Now has come our long looked for opportunity. Now we will divide China," Mr. Roosevelt in behalf of the U. S. said, "No, China has erred, we have corrected her, and now it is our duty as Christian nations to help her upon her feet." Thus he inaugurated the principle uttered centuries before by the immortal Shakespeare when he said, "Earthly power doth then show likest God's

when merry reasons justice." Again when it came to drawing up a treaty with Spain at the close of the Spanish-American war the U. S. gave a practical lesson in national ethics that has since resounded around the world. With a century of such history before us we can easily determine the possibility and duty which the U. S. holds in relation to bringing about permanent international peace. The following is the logical and rational method of procedure. The U. S. will send an official declaration to all nations of the world in which she will state: first, that we are now ready and willing to be a party in a permanent peace treaty with any or all nations; second, that regardless of what other nations do the U. S. is at once going to take active steps toward speedy and ultimate disarmament.

In the presence of such a policy one of three things must happen. All nations, some nations or none would join in the movement. In case all nations should join hand in such a treaty the world would immediately enter upon a reign of universal peace.

"But suppose that only a few of the nations of the world are willing to accept this challenge," say England, Germany, and Japan. In that case we would enter upon an era of international peace, for these nations hold the balance of power and can demand peace. For over a century the 'Monroe Doctrine' has been the ruling hand in the western hemisphere, England and Germany are the ruling nations in Europe, and Japan is leading the Orient. The eastern nations are following Japan, as Japan is following the West.

Several of the leading powers of the world have already declared that they are willing to join the U. S. in a permanent peace treaty. Suppose, how-

ever, that when it comes to the final test no nation will join us in this liberal movement. It has been proved time and again and is universally admitted that the strength of any nation is not in equipment for war, but rather in the intelligence, morality, vitality, and integrity of her citizens.

Therefore if the U. S. instead of building battleships and fortifying the Panama Canal would spend that money in reclaiming deserts, building roads and improving waterways; if instead of draining her treasury in equipping men to fight their fellow men she would arm against the common foe, disease and ignorance; if instead of pouring out her wealth before the God of war, she would devote her treasure to supporting the works of the Prince of Peace: then she would in a few years develop such great wealth, health, and prosperity among her citizens that the nations of the world would be convinced of the wisdom of this policy and beg to be allowed to

join in the great peace movement. Therefore it becomes evident that such a policy carried out by the U. S. would inevitably lead to permanent international peace.

Then standing on the threshold of such great possibilities and looking back we see the pathway of the human race red with blood; we see the wrecks of the warships in the bottom of every sea; we see our ancestors victims of war rotting in the ocean and on land all over the world; we see ruins of institutions that have crumbled and of governments that have fallen. Let us take warning, let us act, spurred by the fact that red Mars, driven by the forces of civilization, is sinking slowly but surely below the horizon, never to rise again; while on the other hand, impelled by the same forces, white peace has appeared above the horizon and is rising higher and higher, until she will reach her rightful throne in the mid heavens, there to reign eternally.

A Story

By A. E. Brooks, '11.

George White had established his reputation as a melon man and all of the boys of the village knew when to make a visit to the melon patch. And, too, they knew Uncle George would not say anything unless he caught them in the act of taking something.

Mr. White was a jovial fellow; he enjoyed a joke and was not slow in playing a trick on any of his friends. But when it came to nightly raids on his melon patch he could stand that for a short time only. So it was with considerable delight that he learned that his nephew would make a visit at his home in the near future.

Isaac was a college boy, full of life and adventure, and George felt that this time he could probably use him to a good advantage. On the day of Isaac's arrival his uncle met him at the train; and Mr. White was somewhat surprised to find that he had company with him.

"Hello, Uncle," shouted Isaac as he grasped the old man's hand heartily. "these are Bob and Carl Johnson, classmates of mine. We are spending a few days of our vacation together and I thought I would bring them with me just to show them that life on the farm is not so slow."

"Howdy, boys," said Mr. White, as he nodded to them. "I am always glad to meet any of Ikey's friends," he continued, with his eyes twinkling and his face beaming with joyous satisfaction.

The boys felt at home as soon as they had settled themselves in the carriage which was waiting to carry them to Mr. White's.

The drive was a delightful one and was made interesting by little stories and jokes told by Mr. White.

"I'll bet he is a peach," whispered Bob to Carl, as Mr. White was telling Isaac about the crops, horses, cattle and hogs.

"Yes, he is a dandy. We will have a good time while we're here," answered Carl.

"He don't know us well enough to play any of those tricks on us, said Bob.

"No," replied Carl, "but we will slip one over on him before we're here two days."

Presently Bob spied a little hut sitting in the middle of a field, which looked as though it was cut off from all the surrounding country.

"Does anybody live in that little two by four?" inquired Carl of Isaac, as he pointed to the little hut.

Isaac was not able to answer this question. Turning to his uncle, he was informed that it was not occupied just at present, but it would have to be soon.

This answer brought forth a series of question from all three of the boys. They learned that the little hut was in the center of a huge melon patch and that for some time past the town boys of the neighboring village had been making nightly raids on it. And, too, Mr. White told them that he was unable to get anyone to stay out there all alone, as the old house

was haunted. This last remark brought forth a laugh from the boys and Isaac said: "Say, Uncle George, let us boys watch your melon patch. I'll bet none of those fellows will get away with any of your melons while we're here. What do you say fellows?"

"You're right, Ikey," said Carl.

"I'm with you," agreed Bob.

Now, this was just what the old man wanted, and he answered them by saying: "You can have the job if you want it, but I can tell you it won't be an easy undertaking."

A trip to the hut showed that everything was in readiness for its occupants and the boys decided that they would go the very first night, and show some people that they could not do just as they pleased.

They arrived at the hut early in the evening and watched the golden sunset, which seemed to them the prettiest thing they had seen for months. And then Bob called their attention to the full moon which brought forth from all of them strains of songs which they had sung when in school.

In a few moments the sun disappeared from view and the moon shed its peaceful rays of light on the surrounding country.

The boys pulled some old chairs out of the cabin and took their places on the outside. For a while they stationed themselves so that each looked out over the melon patch. But this soon grew so monotonous, that they decided to change their position. All gathered around at the same side of the house and began to talk as only chums can talk.

Directly in front of them and beyond the boundaries of the melon patch lay a large cornfield. The corn

had been cut and shocked and some of it had been husked.

Carl, who was very imaginative, said, "Say fellows, those shocks of corn look like wigwams. About all that is needed to make that an indian village are the indians."

It sounded funny, to the other boys and they laughed at him, but Carl asked: "But don't it look that way?"

"Well, no," answered Isaac, "I can not say that they look like wigwams but there is something weird about it."

"Oh my!" said Bob, "there it goes wigwams, weird—the next thing will be ghosts, I suppose."

"Yes, your'e right, Uncle said this place was haunted you know."

"Who believes in such things?" muttered Carl.

"I don't."

"Neither do I,"

"Well you might as well believe in ghosts as spiritualism," continued Carl.

"Carl believes in hypnotism now Ike," said Bob.

"Yes," laughed Isaac, "I would too, if I had been treated as he was last year."

"Well fellows, I know you think I put that on, but that old man had me in his power. It seemed that I had to do just what I did not want to do. But it was a great experience."

"Oh I would about as soon believe in ghosts and spiritualism as hypnotism."

"Well, I don't believe in those things myself," said Isaac, "but I can tell you a good story."

"Several years ago, so my uncle tells me, a man was killed in this very house. He was killed by his wife. Nobody knows the particulars, but it is said that every once in a while she is seen coming across that field with an ax in her hand. It happens about

11 o'clock. It is now half past ten and she may come tonight."

"This would be a great night for a ghost," whispered Earl.

"She dresses like all other ghosts, but the characteristic way of carrying the ax over her head is what makes her look so scary."

After finishing the story all were quiet, Bob and Earl wondering what would happen. They did not believe in ghosts, but something about the place and the shivers of excitement in Isaac's voice made them nervous. They looked at the ground and wished that they were any place than there.

"Well," said Isaac, "one of you fellows tell one now."

"I don't know any myself," said Carl, in a tremulous voice.

"You know I am no good when it comes to telling stories," murmured Bob.

Isaac looked at his watch. It was almost eleven o'clock; the stillness of the night was becoming oppressive, and the fantastic appearance of the cornfield made the shivers run up and down his back when he thought what might happen. He wondered what the other boys were thinking about. There was not a sound to indicate that there was a living being around the cabin. Shortly there appeared in the field what Isaac was looking for. He waited a few minutes, got up and walked around the house, came back and took his seat. He told the fellows when he reseated himself that he just took a look at the other side of the patch.

"Look Ike, what is that?" asked Carl, as he pointed to the cornfield.

Immediately there was a noise such as is made when one runs into a fodder shock.

"Look, boys, it is comin' this way."

What will we do?" asked Bob in excitement.

"By the way, it is the woman sure enough," said Isaac.

The object was coming toward them, its arms held above its head; and occasionally they could hear a low tone of voice. As it drew nearer they could distinguish that it carried something which seemed to be an ax. It would take a few steps, look around to see if any one was following it, then would approach nearer the cabin. Then its mutterings gave way to shrill piercing screams and its movements became more rapid.

Bob and Carl began to think it was time to get away when Isaac said, "Stay with me fellows, we will fight it out."

By this time the figure was within a hundred yards of the boys and after looking around, with the ax held high above the head, it uttered one long,

piercing shriek and rushed down on them.

Isaac rushed towards it, but the other boys ran pell-mell out into the patch, and did not stop until they reached the road. For several minutes they did not know what to do, but finally decided they had better go back and see what had become of their friend. As they approached the cabin not a sound was heard and they were afraid to go farther.

"Come on, Carl, said Bob, "we must get Ike."

As they drew nearer they could hear what sounded to them like moans, and then they could hear voices. The nearer they approached the more courageous they became. They finally decided to make a run for the place. This they did, and when they got to the cabin here was Isaac and his uncle, holding their sides trying not to laugh out loud.

Deus Adest

L. M. Moore, '11.

This is the beautiful, blossoming May,
Its sweet, balmy breezes steal softly
away;
The broad fields and forests where
warm sunbeams glow;
In green verdure glory, with glad life
o'erflow.

Ah, where is the heart lethargetic
and cold,
Which will not be thrilled as May's
beauties unfold;
So dull and unfeeling amid springing
life,
Untouched by the gladness with which
all is rife?

Oh, where is the eye so blind it can't
see

Delight in the greensward, the flower,
and tree;
Which sees but the gnarls and the
knots of distress,
And magnifies defects which grandeur
suppress?

While all nature latent with beauty
so grand,
On man's purest passions, makes
earnest demand;
While fountains of life, bursting from
the dull clod,
Flow onward and upward to Heaven
and God.

Ah, dullard look out on the green
fields of earth!

Awake careless soul to May's beauties
and mirth!

Let soul-depths be stirred by life's
richness around;

And all of thy moments with pure joy
abound!

'Tis God's call that wakens the grass-
blade from sleep,

And His mandate bids it so silently
creep,

O'er alluvial valleys, on high wooded
knolls,

And where the broad, prairie-like, old
ocean rolls.

He fills with fresh vigor the beast on
the plain,

And makes the lambs leap o'er the
meadows again;

Yes, He thrills the skylark that war-
bles on high;

And, soaring, is lost in the depths of
the sky.

'Tis God who includes in the breadth
of His plan

All the spirals of life mounting up-
ward to man;

From the modest, blue violets, bloom-
ing in dells,

To the loftiest soul which our wonder
compels.

In God, sayeth the scripture, all life
finds its source.

From Him, declares reason, comes all
vital force;

Then speak we amiss if we earnestly
say,

'Tis God manifest in the brisk life of
May?

Behold, how their hearts burned
within them, of old,

When walking with Jesus, God's son,
as we're told,

And Jesus declared, "Tis the Father in
Me,"

Then they walked with God in the
Son, as you see.

Ay, sing merry birds, MAY doth
God manifest;

Leap, hearts, with new vigor in each
living breast!

Awake, human soul, 'tis thy Maker so
near,

HIS love and HIS glory in May-time
appear.

'Tis He stirs the soul with a rapture
untold,

And makes all, "Hearts burn," as
May's beauties unfold!

Bow down low, and worship, thou who
art His heir;

'Tis GOD in the MAYTIME, 'tis God
everywhere.

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EDITORIAL

Many times have we heard the remark that the students of Otterbein do not take much interest in oratory and debate. It is certainly a fact that we do not, by any means, take the interest that we should; but when Prof. Weston, presiding officer of the recent oratorical contest, stated that of all four annual contests, over which he has presided, Otterbein furnished the largest audience, we have some cause to feel that we are not on the lower round.

Much credit is due those who uphold Otterbein in oratory and debate. No one knows but the participant himself the amount of hard, consistent work that must be gone through.

How appropriate is the time set for celebrating Mothers' Day. Everything is springing into new life; the sun keeps smiling down upon the little grasses and they must peep up in answer; the buds could not "live unto themselves" but burst their covering and are sharing their happiness with us; and the birds wake us in the morning, warbling out the joys of their hearts, which God has placed there for the gladdening of human kind.

When the nations were about to be awakened unto a new life, One said, "John, behold thy mother." His last thought was that of mother, and in three days the greatest miracle ever performed took place.

Were we to think more of mother there would be a new life burst forth from her heart, a life that we little dreamed of. There are rich treasures in that mother's heart, guard them.

"What is the use in that fellow attending College?" Did you ever hear this? It may be true that college fails in helping some, but never, if that boy or girl is in college with the right purpose and does his or her best. Of course some will go from college with a lower standard than others, but they in most cases have also started with a lower standard. We ought not to judge altogether from the standpoint of what a student has when he leaves college but largely from what he has acquired. The one who has acquired much, even though he is not so far advanced as another who has grasped less, is the person who should be congratulated.

ASSOCIATION NOTES



Y. M. C. A.

April 20.—Prof. L. A. Weinland spoke to the fellows on "Lessons from the Life of Elijah." There were three traits in Elijah's character which were manifest. He was strong physically, he was full of faith, and he was stern and uncompromising in the presence of evil. These three traits enabled Elijah to assume a proper attitude toward his work. The speaker spoke of the effect, upon ourselves and others, of the attitude we assume toward our work. A man's attitude determines what he means to the world. Elijah was a man of worth because he had an aggressive attitude toward evil. He denounced sin in high and low places. Elijah lived a pure life; he had his times of separation from the world when he communed with God; he worked hard and lived close to nature and to God; God was with him and sustained him. These were strong factors in the life of Elijah.

We should assume an attitude of strength toward our work, else we will not make much improvement. A prayerful attitude will bring a response. The attitude we assume on any issue will constitute our influence in any community. Elijah was a man who stood four square to every wind that blew. He stood head and shoulders above all the other people of his day.

April 27.—Leader, J. T. Hogg.

Subject: "Weigh the other man in the same balance with yourself."

We make too hasty opinions of people and express them too readily when we do not really know them or their circumstances. After we come to know them, we see our opinions were wrong. We criticize another person for the mistakes he makes when we know not the difficulty of his work. If we have anything to say about a man or his work it is far better to go and tell the man himself. Continued criticisms are fatal to any man. We should not expect more of others than we do of ourselves. As a gold-washer does with gold, so we should do in our dealings with men, throw off the dirt and look for pure gold. We will find some good in every man.

May 4.—Rev. Mr. Shane, pastor of the Presbyterian church, was given a good audience while he spoke on "The object we have in life," using as a basis of his talk the familiar quotation from the eleventh chapter of Hebrews, "Moses had respect unto the recompense of reward."

Thorough preparation is necessary to one's success in any line of life. The habit of doing everything thoroughly is a great factor in one's future success. We should look farther than the present. The present hour should not engage our whole attention. Moses refused the throne of Egypt because the rewards which it offered

did not satisfy him. The true Christian has some reward in this life. Moses came to Mt. Sinai, where he was permitted to talk with God—this was a great reward for him. It is a splendid thing to begin a life of service in touch with God.

May 11.—Without a doubt, the best address given in Y. M. C. A. this year, was given by Judge Black, of Columbus, when he spoke on The Juvenile Court. The subject is one up-to-date, and one which should receive more attention. After picturing to the men the horrors of the city life among children, boys and girls, the speaker showed how the very life of our nation depends upon our solution of this problem. It is not a question to be settled in a day, or even in one generation; it will take years to solve it, but the safety of our nation depends upon it. The boys and girls of today will be the men and women of tomorrow, and they must be cared for.

Y. W. C. A.

April 18—"The College Girls' Intemperance: Leader—Grace Coblentz. The college girl is intemperate not in the use of intoxicants or tobacco but in the seemingly insignificant things. Just for sake of a little pleasure for a short time, she will sacrifice health, studies, and energy which she should devote to better purposes. She is like Franklin who paid all of his savings for a cheap little whistle and regretted it long afterwards. We should count the cost for every pleasure, and never pay too much for the whistle.

April 25—Miss Zola Jacobs led the meeting, "A Plea for the country girl," explaining that the country girl is the healthiest, sturdiest girl of the nation; that by training her intel-

lectually and socially we can make of her a very capable woman. She is handicapped by her comparative separation from other girls, and the Y. W. C. A. is affording her this association in its newly organized work for the country girl.

May 2—This meeting, led by Miss May Dick, was devoted to echoes from the Indianapolis Convention. Mary Bolenbaugh, Margaret Gaver and Helen Converse brought messages of much inspiration to the association.

May 9—A music session lead by Miss Clymer. The following program was rendered:

Piano Solo—Iva Cole.
Vocal Solo—Lucile Coppock.
Convention Reports—Gertrude Meyer, and Hortense Potts.
Violin Solo—Ethel Shupe.
Vocal Duet—Sara Hoffman and Martha Cassler.
Piano Solo—Edith Coblentz.
Vocal Solo—Edith Bennett.
Violin Solo—Myrtle Karg.

The Intercollegiate Oratorical Peace Contest held in Otterbein April 28, was a thing to be long remembered by all who heard it. The contest was held in College Chapel Friday afternoon and evening. Twelve Ohio colleges were represented, and Otterbein feels proud that she had the opportunity to entertain the upholders of the peace. Every oration was interesting, and the comparative merits of the different orators were held in doubt until the decision was announced by the Judges. R. L. Mattis represented O. U.

Winners—

First—L. W. Bridge, Hiram.
Second—C. W. Jacobs, Antioch.
Third—J. W. Reeves, Wooster.

LOCAL ITEMS.

The Seniors are hard at work on their class play, "As You Like It," holding rehearsals several times a week. They also have the funds well in hand for the development of the new athletic field, and the necessary \$2000 will all be in within the next week or two. Then the college authorities will have contractors begin grading and leveling at once, and considerable progress will be shown to visitors Commencement time.

The Sibyl upon which the Junior class has worked so hard and faithfully all winter and spring, is now in the hands of the printers and will make its appearance within the next two weeks.

Flora and Jones, the Varsity tailors, have moved their business place and are now pleasantly located on West College avenue.

The Y. M. C. A. services of May 18 was a special summer conference rally. It was conducted outdoors, and at its conclusion the social committee made a hit by serving hot hamburger sandwiches and onions.

Bishop Carter delivered a lecture on "Matrimonial Mistakes" in the College Chapel, Thursday evening May 19. As advertised, it was interesting, instructive, and "side-splitting." The proceeds will be applied to the new athletic field.

At last Westerville has another moving picture show. This one is in

Town Hall, and the 'Bein students now have a place for spare time and nickels.

The melancholy days have come,
The saddest of the year;
For 'Zams will put us on the bum,
And thwart our whole career.

The Season's New Books.

A Bachelor's Trials—An "engaging" romance by S. F. Wenger.

Why I am Not a Mormon—Roscoe H. Brane.

The Rest Cure—Bill Leahy.

My Two Parents—Bonita Jamison.

Paradise Lost—Jimmy Cox.

Euphonious Vociferations—Joy Reider.

When Skeeter gets a new horse Hal, will Joy Reider?

Do you know that young fellow Troxie,

Who can draw like a star, he's so foxy?

Well, he drew and he painted,

Till the Sibyl staff fainted,

For fear he would drink too much Moxie.

Ancient wisdom modernized—"Tis better to have loafed and flunked than never to have loafed at all."

One moonlight night we saw two people in the "ameboid stage"—one was trying to surround the other.

Cally—"What kind of a stone would you like to have in the ring, darling?"

Dolly—"Oh, Res, I've heard so

much about base ball diamonds. Do you suppose they are so terribly expensive?"

Their meeting it was sudden,
 Their meeting it was sad.
 She gave her sweet life away—
 'Twas all the life she had.

And so beneath the willows,
 She's sleeping now.
 There's always something doing
 When a freight train meets a cow.

A feminine professor in Otterbein was taking an examination in Columbus. The following bit of dialogue was rescued from the waste basket:

"What is your age, madam?"
 "I've seen thirty-two summers."
 "How long have you been blind?"

Several Otterbein students are intensely interested in the old law suit—Head vs. Pillow, commonly known as the pillow case.

When the student has no mind of his own, the professor generally gives him a piece of his.

Papa heard him give the college yell.
 With joy he sure was struck,
 He murmured: "Mother, listen to
 Our Willie speaking Dutch."

The Sophomores saw a patch of green,
 They thought it was the Freshman
 class;

But when they closer to it drew,
 They saw 'twas but a looking-glass.

Freshman Yell:
 Rah! Rah! Rah!
 Ma! Ma! Ma!
 Pa! Pa! Pa!
 Help!

White—"Are you still taking a cold bath every morning?"

Bondy—"No, I quite doing that to save time."

White—"Why a cold plunge only takes a minute or two."

Bondy—"I know, but I used to spend three quarters of an hour curling up in bed hesitating."

Terrible, if true:

Miss Wilson made an angel cake,
 For Huber's sake; for Huber's sake;
 And Huber ate it, every crumb.
 But—then he heard the heavenly drum
 And angel voices saying "Come";
 And Huber went!

Some days have passed,
 And some have flunked;
 But don't give up—
 Oh, Never!

Just get hold of this little fact,
 That studies go on
 Forever!

One of the Freshmen has offered the following bit of advice to Prof. Mills:

Since the flies seem persistent in making a ball room out of the top of your head, why not secure a can of brown paint and then go to some good artist and have him paint a big spider, sitting contentedly in the center.

If this plan doesn't work, the whole Freshman class might start the magnificent machinery of their think-tanks to working and evolve some better scheme.

The time of meetings for the Recruit Club has been changed from Tuesday to Wednesday evening of each week at 7 o'clock. Practical talks are given to the boys by men who know, and it is urged that the interest be maintained among the members in spite of summer weather.

Harry Richer—"According to Dr. Miller, logarithms are like Tennyson's 'Brook'—they go on forever."

Bevis, to photographer—"How do you charge?"

Photographer—"By the square inch."

Bevis—"By all means, leave out my feet."

The Otterbein Quartet spent the second week in May in Michigan, where they successfully gave three concerts in Grand Rapids and one in Middleville. This is the last of the Quartet's long trips, but they have a number of other engagements in this state, principally at high school commencements.

The Class Banquets are now a matter of history. There were the usual toasts, roasts, etc., but this year the menu and the scheme of class color decorating were unusually fine at each Banquet. The Sophomore-Senior Banquet occurred Wednesday evening, April 26, with R. B. Sando as toastmaster; while the Freshman-Junior affair took place the evening of May 10, with F. E. Williams as toastmaster.

Otterbein Day was observed pretty largely throughout the U. B. conferences of the Middle West, Sunday May 14. A local collection amounting to about \$100 was taken at the morning Sunday School, and reports now coming from the various points indicate the financial success of the scheme in helping to meet Otterbein's current expenses.

The Y. M. C. A. student conference at Vermillion immediately after the conclusion of school in June is attracting considerable local interest.

Otterbein is always well represented at these meetings, and those who know say it is time and money well spent for any student who can possibly attend.

Intercollegiate journalism in this state was organized recently at Delaware, when the representatives of various college publications met in a conference and banquet and formed The Ohio Intercollegiate Press Association. Meetings will be held semi-annually—each fall and spring—and the next will take place at O. S. U. in Columbus.

The Sandusky Conference students enjoyed their annual spring push, Saturday evening, May 13. In the valley beyond the cemetery was the bon fire, eatings, and mirth. The same bunch are planning a big summer reunion at Riverside Park, Findlay O, the latter part of August.

Dr. Spurgeon of London, England, delivered a splendid lecture in the College Chapel, Thursday evening, May 11, on "An Englishman's Impression of Uncle Sam."

The Denison tennis team carried off the honors in the meet held here May 6. This is the beginning of tennis in Otterbein as an intercollegiate game, and considering this fact we are well pleased with the beginning. We must naturally meet with a few defeats at first until our fellows get rounded into form. This is a most healthful and interesting sport and O. U. will no doubt soon have her colors flying in tennis as well as in other college sports.

In the singles Adams of Denison won from Crosby in two sets, 6-4 and 7-5. In the doubles Dempsey and Crosby lost to Adams and Hill 6-3 in two sets.



BASEBALL.

Otterbein 5.

Denison 2.

Otterbein opened her home schedule administering a defeat to the Denison nine, in return for the defeats handed to us in basketball. Denison went home with the small end of a 5 to 2 score. Denison, in the first round, scored two runs on four hits, but there they stopped and had to be content to see themselves passed and beaten. After the first inning Calihan would yield nothing. Rupp was on the mound for the visitors and pitched good ball, but passes and errors lost the game for them. L. Calihan and Wagner led with the bat. Score:

Otterbein.

	ab	r	h	po	a	e
Funk, 3b	3	0	0	0	2	0
Young, 2b	3	0	0	2	4	0
L. Calihan, ss	4	1	2	4	1	0
Wagner, lf	4	2	2	1	0	0
John, 1b	3	2	1	11	1	0
Stringer, rf	3	0	0	1	0	0
Fouts, cf	3	0	0	1	1	0
Wineland, c	4	0	0	6	2	1
R. Calihan, p	4	0	0	1	5	2
Total	31	5	5	27	16	3

Denison.

	ab	r	h	po	a	e
Holt, lf	4	0	0	1	0	0
Morrow, ss	4	1	1	2	1	0
Hoskinson, cf	4	1	1	3	0	0
Ashley, c	4	0	1	6	0	0
Forsythe, 1b	4	0	1	4	1	1
Hewins, 2b	3	0	0	1	2	1

Williams, rf	3	0	1	1	0	1
Dieter, 3b	3	0	0	5	1	2
Rupp, p	3	0	1	0	6	2

Total 32 2 6*23 11 7

*John out, not touching 3rd.

Two base hits, Wagner, Morrow. Stolen bases, O. U. 5. First base on balls, off Rupp 4. Struck out, by Calihan 7, by Rupp 6. Umpire, Kramer. Attendance 200.

Cincinnati 4.

Otterbein 7.

Cincinnati, the much touted aspirants for all-state baseball honors, fell before the victorious march of Captain Wagner's bunch. Cincinnati opened up with three runs in the first inning. They looked like winners until the seventh inning, when Otterbein brought their heavy guns into use and hammered out a victory. Calihan's star pitching and hitting were the real features. He struck out eleven men and got three hits out of four times up. Wagner also made a circus catch in left field. Score:

Otterbein.

	ab	r	h	po	a	e
Wagner, lf	5	1	2	1	0	0
Young, 2b	4	1	1	3	4	0
L. Calihan, ss	5	0	1	1	3	0
John, 1b	5	0	0	10	2	1
Stringer, 3b	3	0	0	0	1	0
Hemminger, cf	4	0	0	0	0	0
Dempsey, rf	4	2	0	0	0	0
Weinland, c	4	1	2	11	0	0

R. Calihan, p	4	2	3	1	3	0	Stringer, 3b	4	0	2	0	0	0
	—	—	—	—	—	—	Hemminger, rf	4	2	1	0	0	0
	38	7	9	27	13	1	Wineland, c	3	2	1	4	0	0
Cincinnati.							Snavely, p	3	0	2	1	3	0
	ab	r	h	po	a	e	Total	32	15	12	21	11	0
Reuter, ss	4	1	1	1	0	0	Wittenberg.						
Buch'an, rf	4	0	0	2	0	0		ab	r	h	po	a	e
Schl'er, 2b	4	1	2	2	1	3	Smith, ss	3	0	0	0	2	0
Binder, p	3	1	0	1	4	0	McNutt, c	3	0	0	5	0	2
Hall, 3b	4	1	2	2	2	1	Haner, lf	3	0	0	3	0	1
Than, c	4	0	1	7	0	1	Funduburgh, rf	3	0	0	0	0	0
Fordick, 1b	4	0	0	8	0	0	Widener, cf-p	3	0	1	1	1	0
Stewart, cf	4	0	1	2	0	0	Ridge, 2b	3	0	3	1	1	0
Fowler, lf	3	0	0	2	0	0	Boygiss, 1b	3	0	0	7	1	0
	—	—	—	—	—	—	Cole, 3b	2	0	1	2	0	0
	34	4	7	27	7	6	Schaefer, p-cf	3	0	0	2	3	1

Two base hits, R. Calihan, Stewart.
Three base hits, Hall, R. Calihan.
Stolen bases, O. U. 10, U. of C. 1.
Struck out, by Calihan 11, by Binder 6.
Base on balls, off Calihan 1, off Binder 1.

Wittenberg 0.

Otterbein 15.

Fresh from the victory over "Cincy," the boys from Otterbein took a 15 to 0 game from Wittenburg. It was a seven inning affair and the game was called early so that the spectators and players would not die of starvation. Snavely pitched his first game in an O. U. uniform and he worked in shut-out form, passing only one man and allowing four scattered hits. The rest of the team hit well and ran the bases at will. "Ted" Schaefer pitched for the Lutherans, and if he had been supported at all he would have made at least a respectable showing. Score:

Otterbein.

	ab	r	h	po	a	e
Wagner, lf	5	2	1	0	0	0
Young, 2b	3	3	1	1	5	0
L. Calihan, ss	4	2	1	3	3	0
John, 1b	3	2	1	11	0	0
R. Calihan, cf	3	2	2	1	0	0

Total 26 0 5 21 8 4

Three base hit, Young. Two base hits, R. Calihan, Wagner. Stolen bases, O. U. 20, Wittenberg 1. Struck out, by Snavely 4, by Schaefer 2. Base on balls, off Snavely 1, off Schaefer 6. Umpire, Harter.

Otterbein 4.

Cincinnati 2.

Otterbein won the fifth consecutive victory and incidentally the second game from Cincinnati, Wednesday afternoon by the score of 4 to 2, before a large crowd of supporters. "Res" had some trouble in locating the plate and consequently more men got on base than usual, but with men on bases, everybody pulled together and played ball. Cincinnati defeated Ohio Wesleyan on Tuesday, and hence the game was an important one to take, as it will count toward the first honors. Otterbein is just well started. With two Wooster games, Ohio State and Ohio Wesleyan still to meet, there is hustling ahead for everybody. All the team needs is good backing, and with that we are sure the season will end with colors flying. Score:

Otterbein.						
	ab	r	h	po	a	e
Stringer, 3b	4	0	0	2	3	1
Young, 2b	4	0	0	3	7	1
L. Calihan, ss	4	1	1	3	2	1
Wagner, lf	4	0	0	0	0	0
John, 1b	4	1	2	11	0	1
Hemminger, rf	4	0	1	0	1	0
Fouts, cf	2	1	1	0	0	0
Wineland, c	3	1	1	6	1	1
R. Calihan, p	3	0	0	2	4	0
Total	32	4	6	27	18	5

Cincinnati.

	ab	r	h	po	a	e
Reuter, ss	5	0	0	2	2	3
Fosdick, 1b	3	0	0	10	1	1
Schlemer, 2b	1	1	0	1	1	1
Stewart, lf	4	0	1	2	0	0
Hall, 3b	4	1	1	0	2	0
Than, c	3	0	2	6	0	1
Kennedy, p	4	0	0	1	3	1
Buchanan, rf	4	0	0	0	0	0
Fowler, cf	4	0	0	1	0	0
Total	32	2	4	24	9	7

Two base hits, Stewart, Than. Stolen bases, O. U. 1, Cincinnati 2. Struck out, by Calihan 5, by Kennedy 5. Base on balls, off Calihan 5, off Kennedy 1. Umpire, Kramer.

TRACK.

Otterbein's track team started the outdoor season with a victory over Ohio University, by the score of 73 to 44. Ohio won the first place in the 100-yd, mile, two mile and shot put events, while Otterbein carried off first honors in the other ten events. Rogers was the high scorer for Otterbein, having fifteen points to his credit. He also broke the record in the pole vault, going 9 ft. 9 in. Captain Gifford and Hartman won thirteen points each. Shields and Fry were the point getters for Ohio, as this pair secured over half of the opponent's points. It was the

first track meet held at Otterbein for two years, and the size of the crowd was disappointing. Denison comes June 3rd, and a red-hot meet is assured.

100-yd. dash: Won by Shields (O.). Second Gifford (O. U.). Time, 10 4-5 sec.

2-mile run: Won by Fry (O.). Second Richey (O. U.). Time, 10-57 2-5 sec.

880-yd run: Won by Van Sann (O. U.). Second Strait (O.). Time, 2-10 1-5 sec.

220-yd. dash: Won by Gifford (O. U.). Second Richards (O.). Time, 24 3-5 sec.

120-yd. hurdles: Won by Rogers (O. U.). Second Stout (O.). Time, 19 sec.

440-yd. dash: Won by Wells (O. U.). Second Strait (O.). Time, 56 2-5 sec.

220-yd. hurdles: Won by Rogers (O. U.). Second Stout (O.). Time, 28 2-5 sec.

1-mile run: Won by Fry (O.). Second Van Sann (O. U.). Time, 4-52 sec.

Pole-vault: Won by Rogers (O. U.). Second Calihan (O.) height, 9 ft. 9 in.

Broad-jump: Won by Gifford (O. U.). Second McCleod (O. U.). Distance, 20 ft.

High-jump: Bradley and Bierly tied for 1st. height, 5 ft 1 in.

Discus: Won by Hartman (O. U.). Second Shields (O.). Distance, 97 ft. 2 1-2 in.

Hammer: Won by Hartman (O. U.). Second Shields (O.). Distance, 94 ft. 1 1-4 in.

Shot-put: Won by Shields (O.). Second Hartman (O. U.). Distance 31 ft. 1 1-2 in.

700-yd. relay: Won by Otterbein. Time, 20 1-5 sec.



We received, recently, a programme of the commencement exercises of Bonebrake Theological Seminary. In the list of graduates of this year we notice the names of a few of Otterbein Alumni, as follows: Miss Mary M. Billman, '08; L. P. Cooper, '08; Clayton Judy, '03, and D. R. Wilson, '04. Rev. U. M. Roby, '01, of Barberton, O., preached the annual sermon of the commencement on May 7.

Miss Maud John, '09, is teaching piano at Dayton, O. At present she has a class of fifty.

Mrs. Justina Lorenz Stephens, '83, spent a few days, recently, in visiting Mrs. F. J. Fisher, '58, of Westerville.

Prof. S. J. Kiehl, '10, made a trip to Jersey City, N. J., May 5th and 6th, and while there visited Prof. T. G. McFadden, '94, of that city.

Rev. Wm. A. Weber, '06, who has been traveling and taking special studies in Germany, has been appointed to fill the recently created chair of pedagogy and religious education of Bonebrake Seminary.

The Otterbein banquet, held in the First U. B. church at Dayton, O., at which there were about two hundred present, was an enjoyable affair. Arrangements had been carefully made under the direction of Dr. L. E. Custer, '84. Fred Fansher, '10, was toast-

master. Among the speakers of the evening were S. J. Flickinger, '72, editor of "Dayton Herald," on "Otterbein's Losses," in which he paid tribute to S. E. Kumler, Doctor Garst and others; Luther Funkhouser, '08; S. B. Kelly, '86; Mrs. Mary Hall Folkerth, '10, and J. B. Gilbert, '97. Mr. Fred Fansher will have charge of arrangements for the banquet of 1912.

Miss Grace Wallace, '01, of Mansfield, O., was married on April 22 to Mr. Jno. Titlow, a merchant of Springfield, O., in which city they are now "at home" to friends.

The following announcement was received too late for our last issue:

Mr. and Mrs. Thomas E. Spellman announce the marriage of their daughter, Louise Marie, to Mr. Nellis Rebok Funk on Saturday, April the sixteenth, one thousand nine hundred and eleven; Ada, Ohio.

Mr. Funk was of class '07.

The Aegis extends sympathy to Prof. L. A. Weinland, '05, and C. R. Weinland, '06, for the loss of their aunt, Mrs. Poffenbarger, of Eaton, O., who died of neuralgia of the heart, April 23.

M. O. Stein, '10, who is now in Bonebrake Theological Seminary at Dayton, O., spent April 21 and 22 in Westerville.

Mr. Marshall Fanning, '94, and wife, '94, have been taking an extended trip through England and the continent. They also visited Egypt and Palestine. They took in Germany, Italy, Greece, and all the usual places of interest; and the last Dr. Scott heard of them they were in Vienna, intending to return by way of Russia.

Dr. Lawrence Keister, '82, president of Lebanon Valley College, paid a visit to Westerville and Otterbein May 5. He led chapel services, after which he made a short address to the students.

Dr. Alexander Flick, '94, has been chosen by the present senior class of Otterbein University as class speaker. Dr. Flick is professor of the department of European history in Syracuse University, and is a very able speaker.

COCHRAN ITEMS

May 6—Hazel Bauman and Clara Hendrix took the teachers' examination at Columbus.

May 7—Mrs. Bradley, daughter Helen, and son Charles were guests of Miss Thomas for Sunday dinner.

Misses Harmon, Drury, and Codner spent Saturday and Sunday at their homes.

Miss Davis, a student in Wittenberg was a guest of Miss Meyer.

Misses Hendrix and Bolenbaugh were home over Sunday.

May 9—The Cochran Association gave a reception in the parlors, in honor of Mrs. Carey.

May 8—A midnight reception was given our new matron, Mrs. Carey.

May 13—Miss Katherine Thomas left for her home in Malta, O.

May 14—Miss Lewis Barrington of O. S. U. was a guest in the Hall.

Mary Shupe spent a few days visiting her sister and friends in the Hall.

"Mother Carey and her chickens" are getting along fine.

CONSERVATORY NOTES

The year's work in the Conservatory of Music is nearing completion, and this department has never in its history had such a flourishing year as this—and all the musical organizations report good attendance and have been doing excellent work. The Choral Society will produce Cowan's beautiful "Rose Maiden" Monday night of commencement week. This organization has become one of the leading societies both in the college and town life in a musical way. It is expected that the large chorus of mixed voices will give a good account of itself at the annual concert on Monday night, June 12th. The College Band will enliven the evenings at commencement time with stirring band music. The students have been enjoying the out-of-door concerts by the band all Spring.

There are seven graduates in music—four in voice and three in piano, one of the latter being the only one to receive the degree of Bachelor of Music. The graduating recitals of these pupils will occur on two nights: June 6th and 7th. Besides these recitals, the

graduates will appear in their regular commencement recital Tuesday night, June 13th.

Since the last publication of the Ægis the College Glee Club has taken a trip through the Northern part of the state, singing at Canton, Akron and Barberton. The club left Westerville Saturday night and did not get back until Thursday noon. On Sunday they sang to large congregations both morning and evening at the United Brethren church at Canton. The boys were well received at all the places where they sang, and are looking forward to an engagement next year.

Commencement Program.

Thursday, June 8.

6:30 p. m., Commencement Open Session of Cleirohetea.

6:30 p. m., Commencement Open Session of Philalethea.

Friday, June 9.

6:30 p. m., Commencement Open Session of Philomatheia.

6:45 p. m., Commencement Open Session of Philophroneia.

Saturday, June 10.

8 p. m., President's Reception.

Sunday, June 11.

10:15 a. m., Baccalaureate Sermon.

Monday, June 12.

Reception by School of Art.

10 a. m., Philalethea Reception.

5 p. m., Cleirohetea Dinner.

7:30 p. m., Choral Society Concert.

9:30 p. m., Philalethean Banquet.

Tuesday, June 13

2:30 p. m., Annual Field Day.

7:30 p. m., Music Seniors' Recital.

9:30 p. m., Philomathean Banquet.

9:30 p. m., Philophronean Banquet.

Wednesday, June 14.

8 p. m., Senior Class Play, "As You Like It."

10:00 p. m., Glee Club Concert.

Thursday, June 15.

Fifty-Fifth Annual Commencement.
Alumni Reunion.

Program of Oratorical Peace Contest.

Afternoon Session, 3:45 o'clock.

Music—College Orchestra.

Address of welcome—Dr. Charles Snively.

Oration—"The Evolution of World Peace," Lawrence W. Bridge, Hiram College.

Oration—"Sovereignty in Arbitration" O. J. Harrell, University of Cincinnati.

Oration—"The Rightful Ruler," Edward J. McCormick, St. John's College.

Oration—"The Arbiter of the World," Clarence B. Webb, Defiance College.

Oration—"The Law of Peace," H. L. Decibel, Denison University.

Oration—Edmund L. Kagy, Western Reserve University.

Evening Session, 8 o'clock.

Music—College Orchestra.

Oration—"The Evolution of Peace," R. E. Guttridge, Ohio University.

Oration—"The Way of Peace," W. L. Mattis, Otterbein University.

Oration—"Peace and Armaments," Elson Wefler, Ohio State University.

Music—Otterbein Glee Club.

Oration—"Popular Government and Peace," Guy S. Hoover, Mt. Union College.

Oration—"The Inefficiency of War," Charles W. Jacobs, Antioch College.

Oration—"The Cost of Militarism," J. Walter Reeves, University of Wooster.

Music—College Orchestra.

Home Again.

Home again; Mother, your boy will remain
For a time, at least, in the old home again.
How good to see you in your cornered nook
With knitting, or sewing, or paper, or book;
The same sweet mother my boyhood knew,
The faithful, the patient, the tender,
the true.

You have little changed; ah, well, maybe
A few gray hairs in the brown I see;
A mark or two under smiling eyes,
So lovingly bent in your glad surprise;
'Tis I who have changed; ah, mother mine,
From a teasing lad to manhood's prime.

No longer I climb on your knee at night
For a story told in the soft firelight;
No broken slate, or book all torn,
Do I bring to you with its edges worn;
But I'll come to you with my graver cares;
You'll help me bear them with tender prayers.

I'll come again as of old, and you
Will help the man to be brave and true;
For the man's the boy, only older grown,
And the world has many a stumbling stone.
Ah mother mine, there is always rest
When I find you in the old home nest,
—Abbie C. McKeever.



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