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OTTERBEIN ÆGIS



VOL. I.

DECEMBER.

No. 5

OTTERBEIN UNIVERSITY

WESTERVILLE, OHIO

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1890



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For July's sake don't send Salome that letter which I mailed you this morning. I will write her tomorrow.

OTTERBEIN ÆGIS

VOL. I.

WESTERVILLE, OHIO, DECEMBER, 1890.

No. 5

"XMASTIDE—'90."

Long years have flown with fast and fleeting wing,
Since first was heard the heav'nly choirs sing
The anthem sweet that woke the wint'ry morn
With richest strains of "Christ a King new born."
Long years have sped since shepherds homage paid
To Him who once was in a manger laid;
The "Sands of time" have many seasons told,
Since from the East the Sages brought their gold.
A hamlet rude is Bethlehem to-day,
And set the star that shed on it its ray
The infant King—the Savior—Son of God
No more imprints its holy sacred sod.
Tho' time, with tread, hath hurried by so fast,
With veil so dark from us hath shut the past,
Yet to the heart, believing, true, sincere,
Such mem'ries old are by it held most dear.
Each Christmas day but serves as landmark new
On life's rough road to note that love so true
That made Jehovah, from His throne on high,
Send Christ, His son, for mortal man to die—
To come not with the drum-beat—martial sound,
Nor pennons gay, as royal child and crown'd;
But as a babe of humble parents born,
Despis'd, forsaken, destitute, forlorn.
A year hath flown to join the many past,
Since Phoebus woke the Christmas morn, the last,
And bade it go to mortal man and bring
The tidings glad of Christ the new-born King.
All hail, sweet morn, we welcome thee again!
Thou bringest joy to poor and dying men;
Thou sing'st to us in cadence loud and long
That sweet immortal hymn—"Salvation's Song."

J. A. HOWELL.

EDUCATION A DUTY.

There are duties which we owe distinctively to God, others which we owe distinctively to our fellows, and others still which we thus owe to ourselves.

Education or personal culture is one of those duties which include all the above mentioned phases of obligation; it is a duty which we owe to ourselves, but not to ourselves only, but to our fellows about us and especially to the God who made us.

First of all, what is education or culture? It is an improvement of man's being, an enlarging, refining and strengthening of these powers of soul which most ally him to the angels and to God, a correction of what is wrong, and an unfolding or developing of his mental and spiritual capacities. It is making of one's self more than he was before, a process of growth by the application of study and other means, so that every subsequent period of his life shall find him with greater knowledge, but especially with greater power and accuracy of

thought, a refinement of his sensibilities and tastes, an increase of spiritual or moral capacity and activity. It is the building up of his manhood in all its parts, not only to greater and more beautiful symmetry, but also in enlarged proportions.

Sir William Hamilton quotes with approval the saying of an ancient philosopher, "On earth there is nothing great but man; in man there is nothing great but mind." Dr. John Todd, in his Student's Manual, begins the book by saying: "The human mind is the brightest display of the power and skill of the Infinite Mind with which we are acquainted. It is created and placed in this world to be educated for a higher state of existence." Dr. Knapp, in his learned work on Christian Theology, says: "From the internal capacity which we perceive in a thing we always must determine its destination. From the nature of the seed, we conclude that it was designed to develop the germ; from the nature and properties of the foot, that it was designed for walking, etc. It is exactly the same in respect to the whole intellectual constitution. Man was designed for all that for which he has an original capacity, and God can require of him no less perfection than that for which he has designed him." Under the head of "The Destination of Man," he says further: "God must have designed in endowing man with such noble capacities and powers, that he should cultivate and exercise them all, and employ them for his own advantage and that of his fellow creatures. The more diligently and actively, then, we employ the powers with which we are gifted by God for the good of ourselves and others—the more we seek to develop, cultivate, and by constant exercise to strengthen our moral, and indeed our whole nature, the more conformably shall we live to the end for which we were made." Many writers on Ethics teach that it is the duty of man to develop and cultivate his powers of soul. Dr. Joseph Haven, in his Moral Philosophy in the chapter on "Self Culture," says: "It is my duty to develop and cultivate those powers to the highest degree of which they are, under the circumstance, susceptible—to make the most of the faculties with which nature has endowed me. This is the duty of every man—a duty which he owes first of all to himself, but not to himself alone. * * * * No man is at liberty to neglect his own mental discipline and culture. Not even are the claims of business paramount to this. No pressure of professional or business engagements can justify the neglect of mental discipline. No man in this busy world has a right so to involve himself in the pursuits and cares of active life, that it shall be out of his power to give both time and care to the improvement of his own mind. He who made the mind and endowed it with its wondrous faculties, had no such intention." This is the duty of man because it

plainly in accordance with the design and will of God. It is a prominent doctrine among evangelical Christians and of the Bible, that it is the duty of man to cultivate his spiritual or moral nature. But there is such a close relation between the intellectual and moral faculties that the latter cannot be very successfully cultivated without cultivating the former. Richard Watson holds "this natural image of God," which he makes to include the intellectual powers, "in which man was created, was the foundation of that *moral image* by which also he was distinguished. Unless he had been a spiritual, *knowing* and willing being, he would have been wholly incapable of *moral* qualities." This is not saying that a man cannot be a Christian without a considerable degree of intellectual culture, but I do say, that if a man wishes to make the *highest* degree of progress in morals or even in spiritual graces, he cannot do that by simply attending to the sensibilities and will. A person of feeble and uncultivated intellect may, indeed, be very humble, very devout, very prayerful, and very trustful, but it is, in so far as it is not based upon clear intellectual apprehension, a kind of blind religion. There is no such positive spiritual apprehension and strength, as in the case of a Paul, an Augustine, a Melancthon, a President Edwards, a Timothy Dwight, a Dr. Tholuck. Spiritual culture consists not merely of negative excellence, but of positive elements. One of the surest and most efficient means for promoting positive spiritual gains, is to have a thorough infusion of the doctrine and spirit of the word of God. But this word must be apprehended before it can perform its office on the soul. But this apprehension must come through the intellect, quickened by the spiritual awakening. Hence the importance of the cultivation of the intellect as well as the moral sensibilities, the more completely to appreciate and apprehend the divine truth, which then acts again upon the moral or religious sensibilities.

"Therefore," says Bishop Temple, "the more light we can get, the more cultivation of our understanding and the more thorough discipline of our intellect * * * so much the better shall we be able not only to serve him (God) in our vocation, but to understand the meaning of his spiritual revelation. The ground of all religion, that which makes it possible, is the relation in which the human soul stands to God. The practical recognition of this relation as the deepest, most vital, most permanent one, as the one which embraces and regulates all others, this is religion. And each man is religious just in proportion as he does practically so recognize this bond, which binds him to his Maker. If, then, religion be this, it must embrace culture, *first*, because it is itself the culture of the highest capacity of our being; and *secondly*, because if not partial and blind, it must acknowledge all the other capacities of man's nature as gifts which God has given, and given that man may cultivate them to the utmost, and elevate them by connecting them with the thought of the Giver, and the purpose for which he gave them. We see then that religion, when it has its perfect work, must lead on to culture. Ideally considered, culture must culminate in religion and religion must expand into culture."

It is plainly our duty to be all that God made us

capable of being, and to enrich our natures by drawing from all the sources which the good and wise God has made accessible to prudent and diligent effort. Bishop Butler says: "In observing our whole make, we may see an ultimate design, viz.:—not particular animal gratifications, but intellectual and moral improvement, and happiness by that means, if this be our end, it is our duty." So Sir William Hamilton in his lectures on Metaphysics: "Of goods, or absolute ends, there are for man but two, perfection and happiness. By perfection is meant the full and harmonious development of all our faculties, * * * by happiness, the complement of all the pleasures of which we are susceptible. Now, I may state, * * * that human perfection and human happiness coincide, and thus constitute, in reality, but a single end. * * * To promote our perfection, is thus to promote our happiness; for to cultivate fully and harmoniously our various faculties, is simply to enable them, by exercise, to energize longer and stronger without painful effort; that is, to afford us a larger amount of a higher quality of enjoyment." Man is an intellectual being. The intellect is the avenue and source of many of the noblest, highest, richest experiences of the soul. There is a pure, exquisite pleasure in the conscious expansion of one's capacities, in the growth of vigor and manliness of ideas, in the widening of one's mental horizon, until he can take in vast realms and empires of thought. To an intellect thus trained and developed, poetry, eloquence, philosophy, mathematics, history, theology, open wide their portals and bid him enter to feast his soul upon their ripest and richest fruits. And what shall we say of Nature? She becomes transformed into a goddess of beauty and wisdom, at whose feet he sits in humble, reverent awe, holding sweetest communion. Or she is as a vast temple whose gorgeous and sublime parts and proportions fill his soul with wonder, and thrill him with delight. Or she becomes a vast concert, and every brook sings a ditty, and every breeze utters a song; the ocean chants an anthem, and the rolling heavens perform a sublime oratorio. Like Young, in his Night Thoughts, he can sing:

"And how I bless night's consecrating shades,
Which to a temple turn a universe;
Fill us with great ideas full of heav'n,
And antidote the pestilential earth!"

"The mind that would be happy must be great;
Great in its wishes, great in its surveys.
Extended views a narrow mind extend.

* * * * *

As man was made for glory and for bliss,
All littleness is an approach to woe;
Open thy bosom, set thy wishes wide,
And let in manhood, let in happiness;
Admit the boundless theater of thought
From nothing up to God, which makes a man."

J. P. LANDIS.

Then, gently scan your brother-man,
Still gentler sister-woman;
Tho' they may gang a kenning wrang,
To step aside is human.—Burns

GRAF VON MOLTKE.

Most of us are somewhat acquainted with the heroes of poetry and song, and as we look at them in the enchanted distance, join in their praises. Seldom do we stop to do genuine honor to a living hero, but in our silence let him pass on to the grave.

On the 25th and 26th of October, however, we were permitted to witness a celebration in the honor of one living, at once so brilliant and of such import that it will make a shining page in history.

The occasion of the 90th birthday of Graf von Moltke brought the great German nation to his feet. Ruler and subject, state and city vied with each other in doing him honor.

The beauty of the occasion was that there was no dissenting voice; and the beauty of this hero of 90 years is that integrity and honor mark his every step. There is no blemish to mar his illustrious deeds at home or abroad, in peace or in war.

The celebration commenced on the evening of the 25th with a great parade and torchlight procession. How many thousands upon thousands of spectators had gathered no one knows. From the Lustgarten to Königsplatz the street was black with people. The leaders in the parade were students, and for an hour they came on foot and in carriages bearing their brilliant torches. After the students, came the citizens and associations, representing the different industries and arts, each in some peculiar uniform, or bearing some peculiar emblem. One feature was the representation of Moltke in the different periods of his life. As an emblem, the goddess of victory was the most prominent. In a pavilion of purple and gold, Graf von Moltke stood until the entire procession had passed, and all had given their greetings. On Sunday, the 26th, which was really the birthday, the official congratulations were delivered. From all parts of the Empire had come high personages and delegations, each bringing some tribute. The presents form a collection of rare beauty and great value.

Unfortunately, the day was rainy, but notwithstanding, the crowds gathered to see the military orders and royalty come out in state. We first went to the Garrison church to hear one of the royal preachers. He was an old, white-haired man, and preached a very good sermon befitting the day that was celebrated; but took care to give God the glory. He said: "Leaders are only instruments in God's hands, and God alone can give the victory." Returning Unter den Linden, we took a place amidst the crowd to await the return of the royal carriages. For an hour we stood in the rain—one will suffer a little inconvenience to see the King—and then at length came the Emperor, followed by the King of Saxony, the Grand Duke of Weimar, and a whole host of other titled people. The celebration closed with a banquet in the "New Palais" at Potsdam.

We are not writing this letter for the sake of this birthday celebration, but for the sake of the lessons that may be drawn from the character and life of the man. Helmuth Karl Bernhard von Moltke springs from an old noble family of Mecklenburg. The family was not wealthy, and the place of Moltke's birth is a very plain

house in Parchim. At an early age he was sent to the cadet academy in Copenhagen, where the discipline was very severe, and nothing came to brighten or make glad the boy's life. But during these hard years his industry and zeal was so great that at the age of 18 he was able to pass the officers' examination with great honor. After a year of service at Court, he entered the Danish Army. For the young officer no task was too laborious, and his performance of duty was marked by a zeal and conscientiousness that made his comrades look up to him with awe.

Although serving in the Danish Army, his heart was in Prussia, and at 22 he passed another examination and went to Frankfurt as second lieutenant. He soon attracted the attention of the superiors by his unusual ability, and was called to the military school of that place. Again he pursued the sciences and languages with marked energy, going far beyond the requirements. We cannot stop to notice all his promotions and calls to places of trust. At 35 he received permission from the King to make a tour in the Orient. It so turned out that ere he returned, in 1839, he had not only made most valuable investigations, but also had rendered such service in the Turkish army, that he came back loaded with honor. Here is our hero at 40. None of his *great* works for his country are yet performed. Only the years of preparation are really passed. But mark it, he is prepared. There has been no dissipation of strength, no sowing of wild oats to weaken the character. In the full power of his manhood, he is ready for the critical times, when leaders shall be wanted, when battles are to be fought, and when empires are to be made and unmade.

The home life of this man is as marked for its tenderness as his public life for its strength. At 42 he was married to a beautiful girl, by the name of Mary Burt. She was the step-daughter of his sister, who had married an Englishman. The young girl had become interested in the grave Moltke while he was in the Turkish army. Their wedded life was a very happy one, but destined to be short. In 1868 death took away the companion who had known so well how to enter into his spirit and make the joy of his life. He built for her a mausoleum on his estate, in Kreisau, which he frequently visits. He is a great lover of children, and even to this day is known to take part in their sports.

After his return from Turkey, he occupied various positions. In 1845, he became the personal adjutant of Prince Henry of Prussia, whom he accompanied to Italy. The Prince died in Italy, and Moltke upon his return, made a tour of the continent, which gave him opportunity of making valuable observations. His description of Napoleon III. is quite significant.

In 1857, Moltke was made chief of the general's staff. Then it was that he began to put into use his knowledge of other lands and armies. The present organization of the Prussian Army is entirely his work. The first test of the army, after the organization by Moltke was made in 1864, in the war against Denmark, which soon ended in favor of Prussia.

The second test came in 1866, when Prussia in a few brilliant victories, so completely defeated Austria,

that she was compelled to give up every claim of being the leader of the German states.

The third test came in 1870, when Prussia not only gained such a glorious victory over the French, but in the consolidation of the German states, received the imperial crown. We refer to these well known historical events because Moltke was the man who made them possible.

In the winter of 1869, when all Europe was becoming restless, expecting something to happen, but not knowing what, Moltke sat in his study watching the movements and making plans for campaigns. In the summer of 1870 he went to his country-seat to rest. Suddenly France declared war. Back he came to Berlin. His plan of campaign was adopted almost without alteration. At a word, the armies could be put into the field. In the conflict that followed, it is not difficult to see that the successful party owed its victory to the genius of its chief-commander.

Although a military man, Moltke is not a lover of war, but has ever been a strong advocate of peace. While his work has chiefly been in the army, his voice has not unfrequently been heard in the Reichstag. His words are few, clear, and to the point. He is a man of the greatest simplicity and modesty, opposing every thing that is done for mere show. He has never courted the applause of the public. In the words of a German, "His greatness has never gone to his head." In all his work he regards himself only as an instrument in the hands of Providence. Honor upon honor, title upon title, we may say, has been thrust upon him, but he ever remains the same simple Moltke.

JOSEPHINE JOHNSON.

SELF KNOWLEDGE.

"Know then thyself, presume not God to scan;

The proper study of mankind is man."

Old advice, but none the worse for wear. There is no one with whom we shall be so much associated as with ourselves, hence no one with whom we need to become better acquainted. With an interest in all that pertains to us, we need to know our relation to any subject under contemplation. Ordinarily no desired result can be achieved without first understanding the conditions and the operations which are to bring it about. This implies not only a knowledge of the desired ends, but an extended knowledge of the *ego*, the controlling force which prompts and oversees our actions.

Is it not a fact that much energy is wasted, because it is directed into wrong channels? It seems that a college course recognizes two main objects—to enable the student to think for himself, and to give him sufficient knowledge of the various callings of life that he may, without error, find that particular one for which he is suited. Nature, in her economy, produces nothing useless. Botanists tell us that even the most insignificant weeds exist for a purpose, and their extinction, without something to perform their functions, would result in the destruction of nature's harmony. We instinctively look for the cause of any event. And just as instinctively do we look for the effect when

a cause is observed. Although we may not be able to see their relation, we know that neither cause nor effect can exist without the other.

Necessity is the mother of invention. In the mechanical world, no want remains long unfilled. In the social and business world, positions are thrown open and they, too, are soon supplied. That man is the most successful who fills his position with less friction and with better results than anyone else could fill it. Give him another task and he may perform it equally well. He is called doubly successful. But the average man excels in one thing. Should he undertake another, he may meet with partial success or total failure. It is the one thing in which he approaches nearest to perfection that he should find. This exists for each individual. If each were to find it, all could be termed successful. It is better to be a first rate farmer than a second rate merchant, or a good workman than an inferior professional man. It is a mistake to consider one calling more honorable than another. If all are right, then each is as respectable as the other. If this were always recognized as a fact, one of the strongest incentives to an erroneous choice would be removed. There would be less to prevent the right man from finding the right place.

The strongest prove most successful. Decision is indicative of strength. Every one should be able to do his own thinking and should have confidence in his own decisions. The one who depends entirely on the statements and advice of others, is in danger of being deceived. Advice has its place and should be considered. But it should be considered only as material in helping to form a decision, and not as a decision itself. It is especially needful that one should understand his own weak points, that he may allow no one to impose upon him. I should have my mind under such perfect control that no matter how strong or convincing an argument may be, yet I may not accept it without considering counter argument, though I may be compelled to search for it myself.

Is it not a fact that much ability is lost to the world because it lies concealed? A thorough self-knowledge discloses many personal qualities that would otherwise remain dormant; qualities that are important and can be readily turned to account. Knowing that they are in our possession, we are enabled to accomplish that which we must otherwise leave undone, either through ignorance of our ability, or fear of failure. Self-ignorance often plunges men into great difficulties. Not understanding their own natures, they frequently imagine that they are capable of accomplishing that which is far beyond their ability. They cannot measure the ability required by their own ability. So vital a subject deserves to be thoroughly understood. It is a rule with every architect to have each part of a building well planned, and an accurate picture of it is formed before he attempts its construction. He attempts to build nothing until he knows what will be produced. System is present in all his work. He seldom miscalculates. He meets with success because he knows that he can rely on his judgment. No one can afford to begin an undertaking unless he can see his way in it. Nor should any one fail to begin a task through ignorance,

when a proper study of his own ability would carry him safely through.

A *limited* knowledge of self is not sufficient. It often misleads. It is that general culture which acts as a reserve force that is needed. With a good general knowledge, it is easy to make specific applications. Is there not too much time and attention given to acquiring knowledge of facts? Although an acquaintance with these is essential, yet their acquisition should be subordinated to a broad culture. While securing this the facts are obtained incidentally. Ability, and a good knowledge of this ability, are the requisites. These secured, other things are within reach. It is curious, but nevertheless true, that the masses are ignorant of the systematic working of the human intellect with which they have to deal continually, and hence are placed largely at the mercy of events and of those who have given the matter the careful study which it deserves.

C. E. SHAFER.

EDUCATIONAL.

The gymnasium now in course of construction at Yale, will cost \$200,000.

Cornell University has an endowment of \$6,000,000, and a \$500,000 income.

Harvard is the oldest college in the United States, having been founded in 1638.

In Ohio there are twenty-four colleges, which is said to be more than in all Europe.

COLLEGE journalism is credited as first originating at Dartmouth, Daniel Webster, editor, in 1800.

Eight students were simultaneously expelled from Grove City College, Pa., the former part of this month.

Of the 362 colleges of this country, two hundred and seventy one are supported by religious demoniations.

The Michigan State Board of Health has ordered excluded from all institutions of learning, those suffering from consumption.

Clark University, located at Worcester, Mass., is the only college in the United States that holds its commencement at the beginning of the year.

The University of Michigan, at Ann Arbor, has over 2200 students. This number will probably be increased to 2500 before the close of the year.

THE faculty of Harvard has consented to allow the college glee, banjo, guitar, and mandolin clubs to make a trip through the West during the holiday vacation.

THE class of 1887, Ohio State University, proposes to found a class alcove in the University library, to be devoted exclusively to Shaksperiana; it is to be for a class memorial.

THE report of the Treasurer of Cornell University shows an endowment of \$6,000,000 and an income of

\$500,000. Henry W. Sage has given in all about \$1,000,000.

The largest university in the world is said to be the great Moslem University at Cairo, founded in 975. It has an attendance of 10,000 pupils, who are taught by 370 professors.

The new halls of the famous old societies of Princeton, the Clio and Whig, will be built of white marble with rustic finish. When completed, they will be the finest looking structures on the campus.

ONE of Ann Arbor's students has been appointed to a professorship in Heidelberg University. This is the first instance on record in which an American has been appointed to a chair in a German University.

D. H. TALBOT, a wealthy collector of natural history specimens, and a well known scientist, has given the Iowa State University his scientific library and his collection of specimens of minerals and animals. The value of the donation is nearly \$75,000.

THE German Methodists have concluded to remove their University from Galena, Illinois, to Iowa. Decorah, Marshalltown, Spencer, Ft. Dodge, and Mason City are all after it. The buildings to be erected would cost \$100,000. The school is to supply Iowa and all neighboring States.

THAT part of the library of Cornell University which was donated by ex-President White—310,000 volumes, 10,000 pamphlets, and a large number of ancient manuscripts—contains an immensely valuable collection of prints and manuscripts from the era of the German Reformation.

THE highest salaries of college professors in the United States are those of Columbia College, which range from \$7500 to 3350. Cornell pays its staff \$2200, while Harvard, Yale, Princeton, Brown University, the University of Pennsylvania, and Amherst pay salaries that range between those of Columbia College and Cornell.

AND methinks it would be an acceptable service to discover to them (the women) the *true art and secret of preserving* beauty. * * * And in order to do this, it will be necessary to lay down a few maxims, viz.:

That no woman can be handsome by force of features alone, any more than she can be witty only by the help of speech.

That pride destroys all symmetry and grace, and affectation is a more terrible enemy to fine faces than the small-pox.

That no woman is capable of being beautiful, who is not incapable of being false.—*Steele*.

Be humble, learn thyself to scan,
Know pride was never made for man.—*Gray*.

Heaven from all creatures hides the book of fate,
All but the page prescribed of present fate.—*Pope*.

Not a beam, nor air, nor leaf is lost
But hath a part of being and a sense
Of that which is of all Creator and defense.—*Byron*.

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EDITORIAL.

THE WHITHERNESS OF THE WHENCE.

To one who recognizes life as a trust bestowed by the Creator, it is a matter of prime importance to acquire a full appreciation of the responsibilities which the fact of existence involves. None of God's gifts are purposeless; none of the talents with which He endows us does He intend shall be returned without just usury. And the universal design of the Omniscient includes, we may believe, the ends toward which He would have us bend the faculties with which He has blessed us. We acknowledge Him as the source of our being; we ought also to admit and regard His right to direct the course of our life activities. It is not enough to have solved, according to the inner truth, the Whence of human existence; we must learn the true purpose, the end, the goal of that existence, the Whitherness of the Whence.

The destination is the determining factor of a journey. Life, to be successful, must be a resolute advance, not merely in the right direction, but toward something, toward whatever mark God has set as the final aim of our endeavor. No one can afford to miss understanding the life-map, the chart and guide-book which God has imprinted upon the constitution of our natures; and lest he fail of comprehending the Divine intention concerning him, it behooves him to devote thoughtful and serious study to this phase of duty.

This consideration of objective point of our living is essentially a personal matter. God's design is never identical for any one man and his neighbor. Your mission and your brother's mission are not the same. Upon you individually devolves the obligation of interpreting for yourself the Divine instruction for your particular path. It is then, however, a matter of satisfaction to reflect how plain His guidance is—so plain that "the wayfaring men though fools need not err therein."

There are, however, some general principles that every one should consider in his effort to control the trend of his progress. It is worth while, it seems, to remark that God not only has a *purpose* for every man,

but He has *purposes* for each one. Like an army, whose various brigades march by different roads to occupy one commanding position, so a man who makes true advancement must press forward along more than one line, tending by all to one grand, overruling aim. The life in which this conception is not dominant will surely fall into narrowness on the one hand, or into undue distribution of energy on the other.

The very essential for gaining practical value from a college education, is the faculty of making every branch of one's training push him on toward the accomplishment of one definite, pre-eminent purpose.

A man's life-path, too, ought to lead him to the development of all his faculties. Advancement does not always develop. Men may pass through college courses, and on graduation day, though the sheepskin testifies of much knowledge absorbed, be still children in their apprehension of the realities of the world, and of their relations to them.

Breadth of mind is a duty, narrowness is a crime. Look to it that your course of living leads you continually into wider understanding of the higher truths of the universe, into greater extension and intension of your abilities.

Yet another duty may be named as common to all—to live so that the greatest possible advantage shall from your life accrue to your fellow mortals. He who lives for himself, spends a futile existence. No one has the right to hold himself as owing the smallest mite to himself. He ought not to expend to his own advantage a single effort, save as it may fit him better to help his neighbor. This is an idealistic doctrine, but it embodies a good ideal—one toward which we might all well live.

"THE MACBETH MOTIF."

Under the above caption the Pittsburgh *Leader*, of November 30th, reprints complete the article which Prof. Byron W. King, the noted elocutionist, contributed to the October number of the ÆGIS on "The Motive Power of the Play of Macbeth." The *Leader* styles the Professor's hypothesis a "highly original view." A reporter of that journal interviewed, with reference to their opinion of Prof. King's critique, two able Shakespearean dramatists, then in Pittsburgh, Frederick Warde and Mrs. D. P. Bowers, who frequently play Lord and Lady Macbeth together. Said Warde: "I think I cannot agree with Prof. King, though the play is full of interest from that point of view. The play is certainly capable of two interpretations—one as a matter of fact, the other as psychological. If I should produce it with the latter conception, I would have the witches at their work all the way through. It would thus be a wonderful production. I tell you frankly, I think Mr. Booth or Henry Irving would be more likely to accept that view of it than myself."

Mrs. Bowers, in comment on the article, spoke quite enthusiastically: "A very original view. In my opinion, a wonderful conception of the play. From a dramatic standpoint, it admits of great possibilities. The theory is well sustained, too, by the historical facts."

It has been known for some time that the faculty has been contemplating the introduction, on an extensive scale, of Bible study into the curriculum. The professors felt that there was a necessity for immediate attention to this line of work, but at the same time, were at a loss to make arrangements for it under the present situation, and with the present teaching force. However, Professor Scott, whom we all know as a man eminently qualified to teach the Bible, has volunteered to hear a class in Bible study, four times a week next term, though he thus will have seven branches to teach. It is to be taken as a junior or senior elective. The text-book will be Weiss's Introduction to the New Testament. We hope that many will avail themselves of this opportunity to pursue this profitable branch of study. Meanwhile, the faculty will take steps to arrange for more systematic Bible work in regular classes next year.

THE anonymous publication that was distributed on the college campus on the evening of the first junior rhetorical, was a production that disgraced the school and incriminated the authors, whosoever they may have been. The "bogus," as a vehicle of a little witty sarcasm directed against the class that appears publicly, may have its place, but nothing can defend the obscene attacks which violate both common decency and the law of the State. It is not in behalf of the Junior class that we object. If anyone supposes that the members of that class have suffered in reputation or in the esteem of their fellow students by reason of his vulgar libel, he is woefully mistaken. But in defense of the fair name of the University, we do say that every person who had to do with the authorship, printing, or distribution of the recent "bogus," whether student or not, ought to be ferreted out and punished to the full extent of the law. How any Otterbein student could have so little regard for the credit of his college as to be guilty of such criminal and libelous writing, is past our understanding. We are glad that the faculty has taken vigorous steps for the detection of the culprits, and we hope that they will succeed.

THE athletic season is over for the present. While we know that Otterbein has not taken among the colleges of the State as high a standing in inter collegiate sports as we would have wished to have her take, we feel this is not the time for recriminations among those interested in athletics. No one in particular is to blame for our ill-success. Especially, do we very much dislike to hear certain persons censured because they refused to practice at foot-ball when the weather was unfit for such exposure. Interest in athletics is all right, but it should not supersede good, hard common sense in care for health, and for a reasonable degree of bodily comfort.

OUR new college yell, we think, a mark of decided advance for Otterbein. It is such an embodiment of college loyalty, that no one's heart can fail to beat more enthusiastically for his school, after he has given hearty vent to the yell.

AT a recent meeting of the Y. M. C. A., the boys pledged \$235 toward the support of an Otterbein missionary in the foreign field. It is hoped that the movement may be so pushed that a sufficiently large sum may be raised to guarantee the salary of some one who will represent Otterbein in heathen lands. In addition to this pledge, the Y. M. C. A. has this term given \$30 to the Tokyo association building, and \$50 to the State work fund, a sum averaging over a dollar per member.

WE are not accustomed to make any apologies for the ÆGIS, preferring to let it go to the criticism of its readers for better or for worse. But we feel justified in saying now that the sudden and enforced departure of our editor-in-chief, who has had control of the details of preparing the ÆGIS for publication, has left affairs in the hands of the associate editors which they are not accustomed and ill prepared to handle.

IN scheduling examinations, the faculty departed this term from the usual rule of assigning them in the same rotation which the respective recitations held through the term. The time of the various examinations was instead decided by lot. As a result, some students had certain pet calculations, founded on long observed precedent, very sadly demolished.

Do not neglect to read a little fiction and considerable poetry as you have time in the intervals of your school work. Science and classics make all intellectual, but it is a dry, heavy, vapid intellectuality. Your emotions, your sympathies need cultivating. Don't neglect them.

BOTH the worthy mayor and the worthy marshal of the town of Westerville have signified their intention to suffer students to yell hereafter as much as they please.

LET every student remember the latest admonition of our president—to strive to bring back at least one new student next term.

THE past term has been one of highly satisfactory work in every department of the university.

WE think it a fitting occasion to wish our readers a Merry Christmas and a Happy New Year.

A COLLEGE yell has been adopted for Otterbein University. Tuesday, Nov. 25th, was the day it was done. There were, of course, a large number of good ones recommended, which were not accepted. We could recommend one of these to Marietta College if she wishes a good yell. As a college cry, ours has never been excelled in melodious, expressive and sonorous sounding concatenation. Here it is:

Whoop, Hip, Whoop, Whoo!
O. U. ! O. U. !
Hi, O, Mine! Ot-ter-bein!
Whoop! Hip! Whoo!

ALUMNI.

Rev. F. Riebel, '70, of Galloway, paid his son a short visit, the 15th.

'81, Rev. M. S. Bovey, formerly pastor of a U. B. church at Riverside, California, has taken charge of the church in Sacramento.

C. E. Shafer, '88, who spent several pleasant weeks with us, returned to his home in North Manchester, Indiana, the 24th ult.

'78, Professor W. J. Zuck and family started Friday, the 12th, for a protracted visit in Indiana at the home of the parents of Mrs. Zuck and other places.

'79, W. N. Miller, of Parkersburg, West Virginia, who is a prominent lawyer of that city, visited his father and mother in Westerville over Thanksgiving.

'85, W. S. Reese is engaged in teaching in the mathematical department of Western College, Toledo, Iowa. We are glad to note his success in that position.

'85, Miss Rowena Landon, who has been engaged in teaching since graduation is, at present, instructor in language in the High School of Beaver, Pennsylvania.

'88, G. R. Hippard, of Columbus, accompanied Otterbein University boys to Granville on Thanksgiving day to witness the game of foot-ball, which took place between the teams of Otterbein and Denison.

'77, Professor E. L. Shuey, of the book department of the United Brethren Publishing House at Dayton, Ohio, and formerly a member of the faculty of Otterbein University, visited Westerville and assisted the Y. M. C. A. in conducting public services, Sunday, November 23d.

EXCHANGES.

"WE yain't all on us Samsons, bredren. Be mighty cahful how yo' use de jawbone."

* *

THE *Mount Union Dynamo* rather shocks us by its peculiar name. Still it is a pleasant-faced neighbor, and its contents are very interesting.

* *

The *Bema*, of Greencastle, Ind., is a weekly journal, published in the interests of De Pauw. It is energetic and newsy, a fair specimen of model college journalism.

* *

The *Wittenberger* is a journal whose literary department seems to be kept up to a high standard. Wittenberg is a first-class college, and is represented by a first-class paper.

* *

The College *Ensign*, of San Joaquin Valley, is doing

what it can to help on the crusade for the enactment of a Sunday rest law in California, where a law of that kind was, several years ago, repealed.

* *

The College *Forum* for November contains a detailed account of the inauguration of Lebanon Valley's new President, Dr. Bierman. The principal address of the occasion was delivered by Rev. Dr. Daniel Eberly, Otterbein's honored alumnus and ex-President.

* *

College Echoes is the organ of Lane University, Leocompton, Kansas. We gather from the November number that our sister college there is in a very flourishing state. If we count rightly, the faculty contains two Otterbein alumni, Jos. A. Weller, D. D., '76, the President, and J. O. Rankin, '85, the Vice President, Professor of Natural Science, and editor of the *Echoes*. We hope the *Echoes* may sound loud and long.

* *

The *Practical Student*, Ohio Wesleyan's sprightly and progressive weekly, claims very properly that there is a place for a college newspaper in disction from a college magazine, and having started out to fill that place, valiently insists that it will persist in spite of adverse criticism. Right, brother student, maintain your platform, and the croakers will, sooner or later, see that you are right.

* *

IN the *College Forum*, Professor J. E. Lehman, of the department of mathematics Lebanon Valley, who was formerly an efficient member of the faculty here, has this well-deserved word of compliment for our present tutor in algebra: "Mr. Wagoner is intensely interested in mathematics. He is known to the editor as a clear-headed thinker, and pleasantly remembered as a former student in algebra and geometry at Otterbein University."

* *

THE *Hustler* comes to us from Tennessee as the representative of Vanderbilt University, the famous school of Nashville. We like its name, for we are convinced that in this age of the world, hustling wins. There is a liveliness in our contemporary's very appearance that does not belie its name. It is only eleven weeks old, but it gives promise of surviving to a green old age.

* *

The Hartsville (Ind.) College *Index* is the representative in college journalism of the seceding faction of our church. It stands boldly for its peculiar views, and expresses its opinion decidedly, though its anachronistic position betrays it often into startling disregard of logic and judiciousness. Yet, however much we may differ from it in belief, we welcome it to our exchange table as a friend with whom we disagree with perfect good feeling. The November number has an excellent biography and portrait of the lamented Dr. Lewis Davis.

LOCAL NOTES.

HAVE you asked your friends to subscribe for the *ÆGIS*?

THE Young Women's and Men's Christian Associations held a joint session Thanksgiving day.

WE are sorry that we can not present a full synopsis of the junior publics, but our space forbids.

THE music, art, and business departments have recently issued neat announcements for the winter term.

THANKSGIVING passed off very quietly with us, as did also the day following, given as a holiday by the faculty.

THE Philomathean society have received their new stoves, which were placed in the hall the 5th, and add much to the appearance of the hall.

THE Philomathean Orchestra and the Otterbein Quartette furnished music for the Farmers' Institute, in Weyant's Hall, the 17th and 18th.

THE Otterbein University foot-ball team played the Dennison team at Granville, Thanksgiving day, and were defeated 44 to 0. Thirty-three persons went over from here.

THERE was a very pleasant birthday reception given by Miss Nellie Adams the 24th of last month, at her parents' residence on East College avenue. About two dozen of the students enjoyed the occasion.

A VALUABLE addition has been made to the current literature of the library in the form of a French weekly, *Le Monde Illustré*, which comes through the kindness of Miss Cronise, professor of modern languages.

PROFS. GARST and Scott have furnished their rooms with new seats of the latest pattern, with folding tablet arms, and other convenient improvements. The additions contribute much to the appearance of these rooms, and speak well for the liberality of the professors.

THE fourth entertainment in the lecture course was the Weber Concert Company, Nov. 28th. The chapel was filled almost to its utmost capacity. The entertainment was excellent, especially the violin playing of Master Dimond. He handles the violin like a master.

THE Freshman class of the State University came up to Westerville the evening of the 10th and banqueted at the Hotel Holmes. We would be glad to have the O. S. U. people come up often. You will have privilege, next time, brethren, we are assured, to cry your college yell to your satisfaction, provided only that you do not ring the fire bell.

THE Y. M. C. A. has taken up deputation work. Arrangements have been effected whereby preaching and probably Sunday Schools can be maintained at two points—one a school house, four miles south of town, and the other a school house, two-and-a-half miles west. The young men value both the opportunity of doing good, and as well the benefit of practice in religious work.

THREE or four boys have been trying house-keeping,

boarding themselves. They report cooking a not unpleasant occupation. It may be interesting to some who may be thinking of coming to college and who may see this item, to learn that these gentlemen keep their table expenses down to \$1.00 a week or less, though they live on the fat of the land.

THE fifth entertainment of the citizens' lecture course was given December 9th, by the Oriental lecturer, Mr. Peter von Finkelstein Mamreov, who spoke of "City Life in the East." The speaker, being himself a native of Jerusalem, drew most of the material of his lecture from that ancient city. It was entertaining and instructive, his illustrations and confirmations of Scripture statements by scenes from modern Oriental streets being of unusual vividness and value.

THE following quotation is from a letter in the Young Men's Era of Nov. 27, written by L. D. Wishard, and dated at S. S. Lien Ching, Gulf of Pechili, Sept. 20th, 1890: "Among the sixteen missionaries located at Wei Hien during the summer, ten are representatives of eight institutions, Princeton, La Fayette, Washington and Jefferson, Oberlin, Otterbein, Michigan University, Illinois Normal and Kansas University." It is thus seen that Otterbein is represented as a light-giver in the dark portions of the earth.

THE 30th of last month witnessed Otterbein University's first game of foot-ball. The game was played with Kenyon. At the end of the first half of the game, the score stood 32 to 6; at the end of the second half, 48 to 6. The home team played a much better game in the last half, having already learned "a thing or two." They received many commendations from the Kenyon boys. One of their experienced men said he had never seen a team put up such a strong game for its first one. The game was witnessed by an enthusiastic multitude.

A MOST important event in our football circles has been the visit of A. L. Artz, of Dayton, a half-back of the famous Stillwater team, who was invited here to coach our team for a few days. He worked with the team scientifically and systematically while here, and taught our players many of the inside secrets of foot-ball. He trained them very carefully. While the foot-ball season is now over for this year, we feel certain that the instruction which the boys received will be treasured up and put to practical use next fall in a way that will make our team's career more victorious than during the past season.

THE members of the Young Women's Christian Association gave a novel entertainment in the college chapel on the evening of the 6th inst. It was called the Milkmaid's Convention. About twenty-five fair damsels appeared before the audience accoutred with the dress and equipage of the model milkmaid. The program consisted of a humorous execution of convention routine, interspersed with music and other performances. A prominent feature was the frequent announcement of such names: Mercy Awnus Wixford, of Beefville; Zena Makefodder, of Smear-case Crossing, and Birdie Larkspur, of Butterburg. The receipts amounted to \$40.75, which is to be devoted to some of the benevolent enterprises of the association.

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Cor. Sec'y.....BESSIE KUMLER

OUR SENIORS SPEAK.

The first public rhetorical of the year was given in the chapel Saturday evening, November 22d, by the Senior class. The exercises were opened with prayer by Prof. W. J. Zuck, followed by a soprano solo, "Judith," by Miss Ida Zehring.

The first speaker, E. L. Weinland, discussed "A National Conceit." He told how we vaunted in our liberty and in the excellence of our government, perhaps the best of the world. The speaker proposed to consider wherein a republican government fails. Among these things were noted, political corruption, slavery to party, abuse of right of free speech, and the difficulty of obtaining a free ballot. Liberty is a God-given treasure; let us be careful how we employ it.

Miss Amna Scott came next, with "Faith Essential to Success." Our chances of success are not nearly so great now as they were years ago. Although there are many other concomitants to success, faith is the first essential. She instanced many cases in which faith caused the success of people in reform. The faithless at the crisis throw down their arms and surrender. One must have faith in himself, in his fellow man, and, paramount to all, in God; otherwise there is only partial and unsatisfactory success.

"The New South" was upheld by M. S. Pottenger. Twenty-five years of peace and prosperity have not sufficed for the South to right herself. All must be begun anew. It has been retarded by the political policy of the North. The South has put the past behind her, and is eagerly pressing forward. The education of the negro will settle the race question. Community of both sections will be brought about by mutual intercourse; and North and South will be swallowed up in the nation.

A violin solo, "Fifth-Air Varie" was rendered classically by Prof. Van Wordragen.

E. D. Resler spoke of "Justice Triumphant." History records the inception, prosecution and downfall of many enterprises, but no contest more fierce than the one Justice wages with Injustice. It is not the province of philosophers to speculate as to whether sin had entered the world, had not Adam and Eve sinned, but how

best to circumvent it. Man is not deteriorating. The centuries record the progress of all that ennobles and elevates mankind. When every man seeks the good of all, and not till then, will justice be triumphant.

Miss Cora Scott gave "A Mountain Outlook." Discoverers first explore the valleys, and are led up the mountains till from their summits a wider view is placed before them. Many happenings in scripture have surrounded mountain tops with great interest. Civilization and education are the grand summit of our ambition. A Christian country can but base a system of morals on faith in God.

I. G. Kumler told of "The Abuse of Power." There is no daily paper but contains accounts of abuse of power. The speaker portrayed such abuses by the police, the courts, and in the politics of the nation. Let us emulate the rightful use of power given us by the Christian religion.

"Truth in Fiction" was the title of C. W. Hippard's address. Seeming antithesis may prove identities. He gave many instances in which things seemed to be opposite, but asked: "Can not the difference be converted to sameness?" Realism is necessary to fiction. "What is truth?" said Pilate, but Truth himself deigned him no reply. Truth is a manifestation of God. The poet or novelist gives the truth only as exemplified in contact with God.

The next performance was a piano solo, "The Storm," by Miss Mattie Bender.

E. G. Pumphrey spoke of "Party Loyalty." In the arena of American politics, two great parties confront each other. Each man regards his party as the conservator of peace, and the other as inimical to all forms of liberty. The two depend on each other, and if one dies the other must. The people stand by till one of the parties takes up the side of justice, then put that party in power.

G. W. Jude spoke of the dream which the young German Emperor professes to hold in view, "Germany United and Europe Pacified." There is something in the nature of kinship which causes men to regard the progress of their ancestral country; so England and America delight to study Germany. With concord planted in the hearts of the people, the question is solved, and the angel of peace will brood over the world. The spirit of the young Emperor's ideal (Germany united and Europe pacified) should be the ideal of every man.

The last speaker was B. V. Leas, on "Economics or Morality." The nation is a divine institution. Its aim should be to advocate moral right and reform. Parties are required in our form of government. A partisan must be represented by the ideas of his party. Parties are formed on great moral issues. The orator graphically described the bravery of men who had renounced home, loved ones, all to oppose great evils. Let us rise from the struggle for party gains, and inscribe on our banner that law given on Mt. Sinai, "Thou shalt not."

The evening's entertainment closed with an organ fantasia, "Marcenello," by Prof. Van Wordragen.

Our seniors did themselves proud—so proud that we have felt like giving our readers thus some slight hint of their thought and expression.

A DOUBLE DEBUT.

The Junior class of Otterbein is this year of unusually large proportions for us. It has therefore happened, as it has not in several years previously, that the class had to make its debut before the public in two divisions. The rhetorical of the first division took place in the chapel on Saturday evening, the 29th of November. As is usually the case with juniors in their first appearance before an audience, they had made careful preparation of their productions, and delivered them, without exception, in a manner that was pleasing to the audience. Subjects of social, political and religious natures were treated ably by members of this division, and the thought embodied in the productions was of a high standard, as only would be expected from the speakers of the evening. In addition to what has been said of the whole division, the ladies are deserving of a compliment for speaking in a tone of voice so clear, and with articulation so distinct as to be heard plainly in all parts of the chapel, as oftentimes ladies are not. The music, with the exception of a vocal solo given by Miss Crise, was furnished by the class itself, among whose members there are several whose musical ability is far more than ordinary.

The class song, which was written by Miss Bessie Kumler, who was a member of the second division of the class, set the music of Yankee Doodle, was appreciated by the listeners, as being a departure from the old and formal style of public rhetoricals.

The following is the program for that evening:

- Invocation.
Vocal Duet—"Till We Meet Again,".....*Bailey*.
Bessie C. Kumler, J. A. Bovey.
"The Infamy of Labor,".....*W. E. Bovey, Westerville.*
"Education the Laboring Man's Hope".....
J. H. Frances, Westerville.
"Ships Have Gone Down,".....
L. May Andrus, Westerville.
Vocal Solo—"Cavatina,".....*Meyerbeer.*
Louisa Crise.
"Great Calamities a Civilizing Force,".....
Chas. R. Kiser, Dayton.
"The Signs of the Times,".....
H. Elsie Thompson, Stormstown, Pa.
"Religion, a Policy Rather than a Principle,".....
O. B. Cornell, Westerville.
Quartette—"Beautiful Evening Star,".....
Bessie C. Kumler, Leonie Scott, W. E. Bovey,
F. M. Pottenger.
"The Calumet,".....*Lela Guitner, Westerville.*
"Reflection a Prerequisite of Success,".....
J. W. Dickson, Rushville.
"The Failure of Religion,"...*Nolan R. Best, Centerburg.*
Chorus—"Class Song," Orchestral accompaniment....

The second division of the class completed the junior rhetorical two weeks later, on the evening of the 13th. All that has been said in commendation of the earlier appearance of their classmates may be repeated to the praise of the members who appeared then. One or two gentlemen became somewhat confused in delivery, but all showed sound sense and literary skill in

their efforts. The music was excellent. The program follows in detail:

- Invocation.
Piano Solo—"A L'Hongroise,"...*Xaver Scharwenka.*
M. Elizabeth Cooper.
"Child Labor,".....*Francis M. Pottinger, Sater.*
"Specialists and Specialism,".....
Charles W. Kurtz, Dayton.
"The Hebrew Law-Giver,".....
Anna M. Thompson, Stormstown, Pa.
"Foe to Foe,".....*John A. G. Bovey, Westerville.*
Bass Solo—"Bell Buoy,".....*W. E. Bovey.*
Maud Linabary, Accompanist.
"Hurry-Flurry in Society,".....
Rudolph H. Wagoner, Sidney.
"What is Thy Fate?"....*Zella M. Smith, Westerville.*
"Stanley—a Eulogy,".....*Levi B. Mumma, Dayton*
"Sailor's Glee,".....*Leslie.*
Kline, Bovey, Pottinger and Bovey.
"Parties in Politics,".....
George L. Stoughton, Westerville.
"Seeing the Invisible,"....*Bessie C. Kumler, Dayton.*
"The New Federation,"....*Robert E. Kline, Dayton.*
Intermezzo—"Loin du Bal"—.....*Gillet.*
Hippard, Weinland, Kiser and Kumler.

Y. M. C. A. DAY.

The usual yearly public meeting of the Young Men's Christian Association of the university was set this year for Sabbath, November 23d. The college pastor kindly consented to dispense with the ordinary preaching services, and to allow to the association the privilege of controlling both morning and evening meetings. By special invitation of the association, Prof. E. L. Shuey, of the class of '76, chairman of the State Y. M. C. A. committee on colleges, was present, and delivered the address of the morning. The theme and matter of his talk—for, with its simple directness, it purported to be nothing more—was intensely spiritual. He devoted his main effort to impressing upon the students the necessity of deeper religious life and a more complete consecration. He emphasized as well the importance of active effort on the part of every Christian.

At 4 P. M., Prof. Shuey held a private conference with the association boys, in which there was a free discussion of difficulties in the way of the work, and of plans to overcome them.

At the evening meeting in the chapel, Nolan R. Best talked of "The Y. M. C. A. Work Among Students," and J. A. Barnes spoke with fervor in regard to "The Volunteer Missionary Movement." Afterward, Prof. Shuey considered briefly the duty which Christians in general owe to the Association, and Rev. R. L. Swain added some words of encouragement and cheer. The day was all in all a most profitable one, not alone to the Y. M. C. A., but to others. There was new enthusiasm developed among the students, and Christians outside were made to feel an increased interest in the efforts of the association.

PERSONAL.

MISS BONNIE REED spent Thanksgiving with Miss Kittie Cover.

MR. H. A. EVANS, of Akron, Ohio, visited Miss Beardsley, the 11th and 12th insts.

MRS. S. E. KUMLER, of Dayton, visited her daughter, Bessie, the 13th and 14th insts.

M. S. SHAFFER, of Kitchen, Ohio, one of our old students, looked in on us Thanksgiving day.

S. P. BIXLER occupied the pulpit of the Presbyterian church of this place, Sunday evening, the 7th.

MRS. DANIEL PAUL, of Centreburch, has recently been enrolled as a vocal student at the conservatory.

MISSES CARRIE BURTNER, Bessie Kumler, Marie Smith, and Flora Leas spent Thanksgiving at their homes.

LON W. SEYMOUR, of Groveport, catalogued among us last year, was in town Saturday and Sunday, the 13th and 14th.

R. A. LONGMAN has accepted the pastorate of the U. B. Church, of Red Hill, Morrow county, but carries his school work in addition.

CLAUDIA MICHEL left for home the first of the month. We understand that he intends to engage in business at some western point.

PROF. W. O. KROHN, of the chair of Philosophy, Adelbert College, brother of A. S. Krohn, was in town over Sunday, the 30th, the guest of Prof. McFadden.

MR. WILL HOWARD, formerly a student in Otterbein, but now a freshman in the State University, was looking about among friends the 28th ult.

M. N. MILLER, several years ago an Otterbeinite, but now superintendent of public schools at Galena, was here to take in "public" the night of the 13th.

AMONG the boys who spent Thanksgiving at home, we notice C. W. Kurtz, B. V. Leas, I. G. Kumler, O. B. Thuma, H. W. Keller, and A. C. Streich.

D. A. MUSKOPF, of Beach City, has returned home, being temporarily disabled by reason of the severe spraining of his ankle in a game of foot-ball recently. We hope for his speedy recovery.

OUR editor-in-chief, G. W. Jude, was unexpectedly called home on the 12th by the sad tidings of the death of his sister, Mrs. B. F. Hassett at Findlay's Lake, N. Y. He will probably not return until next term.

MISS ADA M. SLUSSER and Mr. William Wurtenburger left for their home at Louisville, Sunday night last, to attend the funeral of a former schoolmate, a Miss Chappius, of that place. Miss Slusser, we are sorry to say, will not probably attend Otterbein longer, but Mr. Wurtenburger will be here again next term.

G. W. HENDERSON, of Big Plain, spent Thanksgiving here.

MISS CRONISE spent the Thanksgiving season with friends in Chicago.

F. V. BEAR was the guest of Nolan R. Best at the latter's home at Centreburch, Sunday, the 7th.

PROF. GARST and quite a number of the students attended Stanley's lecture at Columbus, on the 16th.

EDWARD BURTNER left for his home in Germantown the 15th, in order to get the full benefit of the holidays.

REV. AND MRS. JAS. BEST, and Prof. S. H. Maharry, of Centreburch, attended the first junior public on the evening of the 29th ultimo.

PROFESSOR W. J. JOHNSON, former principal of our normal department here, has recently accepted a position in the pension office at Washington.

R. L. CONES, of Preston, Ohio, at present a commercial student in Columbus, visited his cousins, the Misses Cora and Alma Scott, at Thanksgiving.

S. G. TRACHT, of Galion, a well-remembered student of last year, was in town a few days last month. We hope to have his genial presence here less transiently soon.

L. A. WAGLER, C. F. Mahin, and F. V. Bear have, during this term, enlisted as volunteers in the great Student's Foreign Missionary Movement. There are now eight volunteers at Otterbein.

W. W. STONER, of Sulphur Grove, who was last year a Sophomore among us, rejoiced the hearts of his friends by spending several days here during the last of November. Stoner is proving a successful pedagogue.

MR. ED. CLEMER, of Boston, Mass., an Otterbein University student in the later '70s, accompanied by his wife, spent a few hours in Westerville the 6th inst., while on his way to Dayton, Ohio, where his mother now resides.

PRESIDENT BOWERSOX, after having lectured before the Southern Ohio Teachers' Association at Portsmouth, stopped off in Westerville on his return homeward and spent Sunday, the 30th ult., among students. As usual, he was accorded a hearty and even demonstrative welcome.

A. H. HOOKER, of the Sophomore class, has quit school to take a mercantile position at his home, Buckannon, W. Va. Mr. Hooker came to Otterbein for the first time this fall, but during the brief time he has been here, he has made warm friends on every hand. We much regret his departure.

THE following guests spent Thanksgiving day at Saum Hall: Rev. R. L. Swain, Mrs. Shuey, S. M. Hippard and wife, Misses Speer, Hamilton, and Slusser, Messrs. Lollar, Jude, Barnes, E. D. Resler, and Krohn. After partaking of a bountiful dinner, the afternoon was enjoyably spent in various games.

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