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Post Sanders

VOL. VI.

MARCH, 1896.

No. 7.

# OTTERBEIN ÆGIS



OTTERBEIN UNIVERSITY

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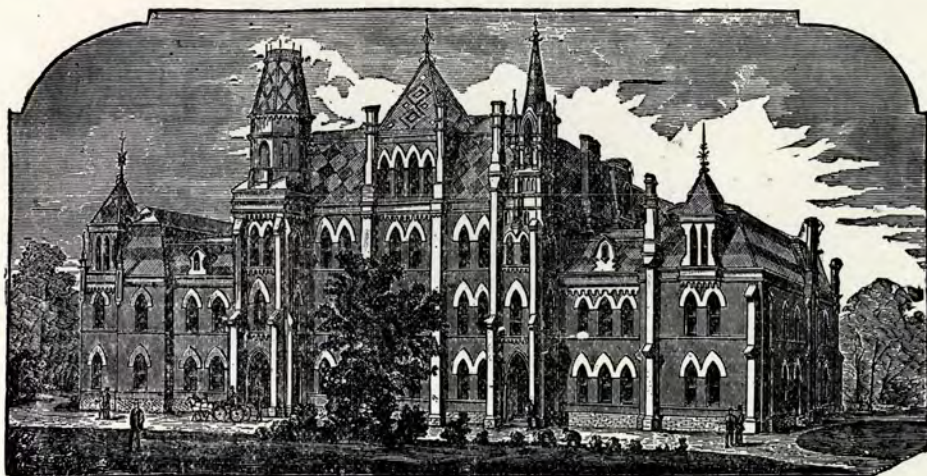
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## THE EDICT OF NANTES.

J. MAURICE MARTIN, '96.

**T**HAT was a memorable day in the history of religious freedom when Henry IV. issued his famous Edict of Nantes, and the French Protestants were set free. It was an edict of toleration and although they were under Catholic rule they were to worship in their own way.

But the stream of history does not flow without a ripple. Changes come; the succession of sovereigns brought a succession of troubles, and the accession of Louis XIV. to the French throne marked the time of the culmination of the nation's sins. He was perhaps the weakest sovereign that has ever swayed a scepter in Europe. For a time, at the beginning of his reign, there was a lull in the din of political strife; but it was a peace out of which was to grow a mighty struggle. French loyalty was well nigh worn out. Even Louis himself was not unconscious of his weakness, but he was devoid of strength of character. The grandeur and magnificence of his court and palace were fast beginning to decline; but still he did not cease to squander the wealth of his subjects for his own gratification and pleasure. Taxes became exorbitant. Friends began to forsake him. Death entered the gilded chambers of his palace, and the sadness of his last days was increased by the loss of his trusted devotees.

Until 1685 the Huguenots were still enjoying the religious freedom granted them by the Edict of Nantes, but the powers behind the throne could not bear to see a religion tolerated which denied the doctrines of the Romish church, and in 1685, at the behest of his few remaining friends, the king revoked the Edict of Nantes. This was a sad day in the history of Protestantism. Emigrations followed. Thousands vacated their homes and sought a land of freedom. These, the Huguenots, were the substantial members of the population of France. Louis did not see that to lose them was an irreparable loss to France and a valuable addition to the nations within whose borders they had found a refuge. Thus ended a chapter in the history of religion in France.

But the enchanting story ceases, never. Though the battle ground, once bloody, has given away to a struggle between brains, yet the persecution has not ceased. A peculiar interest always clusters about the story of the oppressed and down-trodden. The spirit of persecution which vented itself on the Huguenots in the sixteenth century is present to-day, but it has changed its manner of operating. He, who stands up to-day for his faith and for his conscientious conviction of right and truth, meets oppression. The same spirit which revoked the Edict of Nantes would depose many ministers and professors in our own time, who are the peers of thousands in point of erudition and investigation. Fortunate for these oppressed that they do not live in the days of Cotton Mather, of Huss, or of Latimer, because they would play star engagements as central figures in bonfires, instead of being urgently invited to higher and broader fields of usefulness; they are persecuted because they have dared to think. When we compare the persecutions of our own time with those of the Huguenots, we discern in it all the finger of God in human history. The persecutor tells the thinker of to-day that according to the new theory religion must go; that the Bible must be a human product and cannot be the guide and inspiration of life. These persecutors would ostracize from society all who do not think as do they.

But already this state of affairs is giving place to something better. History is teaching well her lesson as the ages roll away. It has a meaning for each individual, for each nation, for each race. Showing us the inadequacy of our old ideas, history is teaching us to erect newer and stronger temples of knowledge and faith on the dust and ruin of fifteenth and sixteenth century life and thought. Everywhere the signs of the times tell us of a world that is growing better. The persecutors of yesterday are ceasing their persecutions. The lesson of tolerance is being learned by humanity. The ideal condition will be reached when universal tolerance shall be humanity's watchword, and the redemption of the race, her divine and world-wide aim.





THE EDICT OF NANTES.

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# OTTERBEIN ÆGIS.

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No. 7.

## HIGHER CRITICISM AND THE BIBLE.

C. E. BYRER, '97.

**T**HE task of writing such an article is not an easy one. The college student cannot hope to be wholly original. He is compelled to use the sidelights established by others. The history of every nation's literature, especially the sacred, can be divided into three stages; the period of its growth, the period of its acceptance and worship, and the period of its criticism. The Bible has already passed through two of these stages, the period of its compilation or growth and the period of its worship. It has just entered upon the third period, that of its criticism. We should not be fearful of this period of the Bible's life. The Koran and Veda, the sacred books of the Mohammedans and Hindoos, are observing the same laws of literary growth that the Bible is. We ought to welcome the day of the new Bible. For the age of a book's criticism, is the age in which it is the most deeply revered and loved. A book's best friends are its critics.

Before the approach of this epoch, the method of Bible study was conducted upon the basis that the Bible was sacred, inerrant and in the proper form. All inquiry was merely to ascertain what the Bible meant. Higher criticism questions the truthfulness of these premises. No possible advantage is gained for the Bible by making claims for it that its own pages deny. Higher criticism studies the Bible, simply as a piece of literature. It does not question the correctness of its history or philosophy. The Bible is regarded only as a literary production. Anything more than this is not higher criticism. With such a study of the Bible we ought not

be surprised if we discover its fallibility. The Bible itself makes no claims to inerrancy.

The Pentateuch contains two distinct strata which indicate that two different manuscripts were used. For example, the double account of creation, which is found in the first and second chapters of Genesis. The two accounts are not harmonious, and the style of the second chapter greatly differs from that of the first. This shows that the author had two different manuscripts to which he referred. These manuscripts are characterized by the two names of God, the Elohist and the Yahuehist, from Elohim and Yahueh. The line between the two is very clearly drawn. The Yahuehist is simple, natural and less artistic. The one is priestly the other prophetic. Yahueh was not the ordinary Hebrew word for God. This word was pronounced with great reverence and awe. Furthermore, the changing of the word meaning God shows a difference in the manuscripts.

It is hardly reasonable to suppose that Moses wrote the Pentateuch. "And the Canaanite was then in the land." This, in all probability, was written after the Canaanite had been driven out, which was after the time of Moses. Nor would we give Moses credit for writing either an account of his own death or such as the following: "This man Moses was meek above all the men that were then upon the face of the earth." Reference is made to customs and conditions of life which we know did not exist in the time of Moses. The Pentateuch contains two distinct records of two separate codes of law. The code of the Exodus was given for a roving, wandering unorganized people; the code of Deuteronomy is intended for a people of settled habits and customs, for a people that



had already developed a national life. That the code of Deuteronomy dates as late and even later than the time of Samuel, is pretty well authenticated.

The Book of Isaiah discloses two distinct writings, one by a great prophet, one by some unknown author. They are separated from each other by a period of about two hundred years. The change of style, which is very marked, begins with the fortieth chapter. The Book of Daniel is thought to have been written about the sixth century, but was composed one hundred and seventy B. C. It was dated back—not unusual for the time—for the purpose of giving it greater authority and producing a greater effect. Space will not permit a further discussion of this branch of the subject.

There is a disposition upon the part of some to think that the criticism of the Bible means its destruction. This is a mistake. We cannot destroy principles and truths. The Bible has only just begun to live. We love the Bible not because of its mistakes but in spite of them. Simply because certain opinions held concerning the Bible have been disproved, is no reason why we should think the Bible less valuable. The opinion or theory and the fact are two different things. To prove a theory false does not explain away the fact. The Bible is a fact whether we can account for it or not.

The Bible in its present form has been handed down to us from rabbinical schools and church councils. The councils during internal strife either for ecclesiastical or political power, decided what ought to belong to the Bible canon. They accepted certain books and rejected others. We do not question the right of these church dignitaries to select our Bible, but we question our right to study it properly. The Bible canon is not yet closed. God has not retired from business. He is still living in the human race. The Bible is an outgrowth of the fact of life. And that growing life with its enlarged fact is developing the great truths of time, of space, of life. It is following God as he traces his course through the universe and at His fountain, it drinks of his own eternal es-

sence, irrespective of any closed or formal canon. Life will grow, life will exert its power, life will live. It cannot be bound. You may try to crush it out but the very effort will only expand that life to a revolution that will convulse a world. Every event that enlarges the field of the soul's environment, every truth learned that makes us truer to ourselves and the life developing process of the race, is sacred, it is Bible, since by the very nature of things, it has the authority of naturalness and divine appropriateness. Nothing is Bible that denies reason or fitness. Nothing is Bible that cannot be believed or practiced. The Bible that will save the world is considerably larger than the sixty-six books of which we usually speak. We must not expect humanity to be goaded any longer by the opinion of a few rabbis and monasteries. The soul of humanity is sure to rise far above the clouds of these early centuries; it is free to breathe a balmier atmosphere, if we will only allow it to grow.

The Bible to be useful must grow with the advancement of the race. This is exactly what it does. It does not increase in size or bulk. We call it the Book of Life. And it is. Therefore it must observe the same laws. It does. It is the Old Book with a new meaning. It is the Old Book robbed of its mystery, bewilderment, and misunderstanding. We love it because it has lost its strangeness, it speaks to us now. Its language is plain. We used to wonder "How can these things be?" now we wonder "What will these things teach us?" The fact that we can trace the divine human element, does not mar our respect for the Bible. It is the story of the early wandering and worshiping Jew. The Bible with its errors, its mistakes in science and slips in logic is still the Book of Love. It teaches all men this the greatest principle in the world.

The fact that the Bible is fallible does not destroy our belief in its inspiration. The inspiration of a book means the inspiration of that life which passed over into literature in that book. God inspires no one by his breath. The inspired breathe in God. It used to be a



great question how God could inspire error. Now we can easily see how the defective, distorted, half broken vessel had a beautiful and perfect outline as a pattern for its making. The Bible has a leading, directive element, a sublime truth, a God-outline. This far outshines its weakness and gives us the Bible the guide of our life, the hope of our immortality. Therefore the Bible will continue to live in the hearts of men. But the Bible of the future will differ from the Bible of the present. It may remain the "Old Book" but it will always be the New Bible. Every new life will read into its pages a new meaning. And each new life will determine its own Bible. For nothing that shrinks or shatters the soul, nothing that is not life-giving and therefore life-saving, is fit to be called Bible. Nothing that is not as sacred and true as truth, nothing that is not as broad, and deep, and liberal as heaven itself, can be called Bible.

#### THE HIGHER CRITICISM—THE OBJECTION.

N. E. CORNETET, '96.

**I**N giving so brief a treatment to such a subject as this, the object should be indicated. I do not hope to put forth many new thoughts on this old subject; but in a terse way I hope to present some of the definitions, assumptions, postulates, conclusions, objections, criticisms, etc., pertaining to the above subject.

It is patent to all scholars that "Lower Criticism" stands against "Higher Criticism." Not that the one is less important than the other; but that the aim and methods of the former are different from the aim and methods of the latter. The one is textual criticism, the other deals with the origin, form and value of a book or of books. Criticism of either name is applicable to all literature. This has been brought into the greatest prominence in connection with the Bible. This being true, it is highly important that we assume a proper attitude toward Higher Criticism.

It has been said by one writer, "In reality

there are no opponents of the Higher Criticism." I think this statement is true. The objection is not against the aim of Higher Criticism, but against the methods, spirit, conclusions, etc., of some of the critics; hence, we need to exercise care as to our positions.

The Bible sets forth a code of laws and teachings of very far-reaching and beneficent import which have been so helpful to mankind. These beneficent results have depended largely on the belief of men and women in the Bible; now, remembering that Higher Criticism deals with the origin, form and value of writings, we can see easily how our belief in the Bible can be modified or even overturned by the conclusions of critics, if these are accepted by us as well drawn; but our belief may be also strengthened, all depending on what we accept as findings. With so much at issue no one should be hasty in accepting conclusions.

We will now notice the history, methods, schools, etc., of Biblical criticism. Biblical criticism is quite old. It may be divided into two periods, (a) the ancient, (b) the modern. The former includes all previous to 1753 A. D. and the latter from that time till the present. The latter part of the last named period concerns us most now. The three chief methods used by modern critics are, the literary, historical and theological. The literary method has been employed most extensively by the critics whose work has a destructive tendency.

The two great schools are, the rationalistic and evangelical. The term rational as applied to this school has different meanings given it by different critics. It sometimes means the use of the reason in interpreting away the miraculous by a naturalistic explanation. Strauss and his followers of this century belong to this class. The supremacy of reason exercised in the sphere of criticism constitutes the rationalism of Kuenen and Wellhausen. In the former the reason must grasp all; in the latter no weight is to be given to the faith which the Bible creates in man. Either is too narrow. Andrew C. Zenos, D. D., says of the latter it is unscientific. "It is thus because it leaves



out of consideration a large amount of evidence at hand; it refuses to recognize in the religious convictions produced by the Bible a valid test of the origin and value of it." The reason must have a large share in this work, but the objection is to make the reason the only source and test of truth.

"The proper postulates of the Higher Criticism are not to be found either in the assumption of the impossibility of the supernatural, or the valuelessness of tradition, but the admissibility of all evidence bearing upon the questions it treats as evidence to be verified before it is allowed to influence the conclusion." In Biblical apologetics Assyriology holds a foremost place; but this has been disregarded by the rationalistic critics. Again, some allow the Bible only human characteristics. Thus they violate one of the fundamental postulates, and take away the divine effectiveness of the Book. This effectiveness is seen in the church of Dr. Conwell who says: "We are not troubled with the Higher Criticism. We take the Bible to be true and go ahead with our work."

Critics of the evangelical school base their criticisms on faith and good reason. These may also be termed conservatives. Those who belong to the rationalistic school take the position of naturalism. We can see how this obtains when we remember, as Prof. Schodde says, "that Germany is the center of modern Biblical criticism. This is because of the modern idea of scientific research there found, and especially is this true in theological thought." The postulate taken by these critics is the philosophical and their philosophy is based on the Darwinian teachings. We are glad to note that the same man says such views are held by few even in Germany. The many are conservatives. This does not mean that they hold to all the traditional views of former generations. Dr. Beecher shows how fallacious is the argument of Dr. Kuenen, a leader in the rationalistic school. He drags into his premise the very proposition which he sets out to prove. He assumes that the religion of Israel is one of the great religions of the world,

neither more nor less. Dr. Sayce says: "When we ask for the evidence upon which the unanimous belief of the centuries is reversed and the authenticity and trustworthiness of the Old Testament Scriptures are alike denied, we find that it consists almost entirely of a philological analysis made by modern European or American scholars." This method is not efficient in writings of less moment. This method involves much assumption and arrogance.

Conclusions announced by critics of the destructive school have been overthrown by archæology. They said the mention of Salem in Genesis xiv. chapter was an anachronism, but we learn from the Tel-el-Amarna Tablets that Urun-Salim, or Jerusalem, was already an important Canaanitish state when they were written. So passages in the Old Testament which critics called unhistorical and mythical, Dr. Sayce and others say, are being shown to be historical by means of the monuments. Just as in the sixteenth and seventeenth centuries the criticism on the New Testament was loud and long but now hushed forever, so will it be in a few more years with the criticism on the Old. The rationalistic theory of Biblical criticism will fall before the facts of archæology as the Ptolemaic theory of the universe fell before the Copernician theory.

We welcome all the true light which can be shed on Biblical questions by methods of criticism rightly followed; *but we do not welcome baseless assumptions to overthrow our belief in the Bible.* A certain writer says: "It is a marvelous fact in God's providence, that the monuments of Assyria and Egypt should stand forth to speak out their messages of refutation to the world in the very day when the baseless assumptions and assertions of the rationalistic critics require it." "Thy Word is Truth."—Jesus.

On the evening of March 6, Miss Vandelia Varnum gave her lecture on, "Who Pays the Freight?" The lecture received the hearty approval of the audience and met fully the expectations of the hearers.



THE MUMMY DID IT.

IT was in the afternoon of one of those bright and perfect June days of '93, and the sun was trying the earth to see if she be in tune by gently but effectually shooting his bright pencils of splintered gold at the overturned clods which Webster Bates had so recently removed to a safe distance from the growing corn. Webster, somewhat wearied, was now "*patulae recubans sub tegmine fagi*" when along came Robert Parsons, who had just returned from college and was out viewing the beautiful clover meadows, growing corn and ripening grain on his neighbor's farm.

They differed greatly in disposition, nevertheless they had been and were fast friends. Webster, according to the philosophy of Riley, "wuz sort o' easy like," while Robert was decisive and resolute. However, the heartbeats of the one found responses within the other. They together had terrified the swallow with laughter and stones; they had pulled plumpy ox-hearts from the same boughs along the lane; they had ciphered on the same blackboard, and they had given in concert the story of David and Goliath from the same pew, so it is not to be wondered at that they should so arrange it that they could accompany one another to the World's Fair. Robert was well informed along many lines and Webster well knew that Robert would be a very desirable person for company to and at the fair.

Owing to the very busy season on the farm at that time, it was impossible for them to leave at once, but in the shade of that spreading beech arrangements were made to go about the latter part of July. In the meantime the young men had several talks as to what and how they would do, and at last after a season of mowing and raking and stacking, the appointed time came. As Old Helios came stealing his way across the landscape glistening with dew, his rays not only made all nature laugh, but heralded the assurance of a beautiful day. With eagerness and much anticipation they were off for the depot and soon were en route

for the "Windy City." Quite a number of things happened on the way that served for amusement, many were the scenes of beauty and plenty that called forth expressions of delight.

Even the "Everglades" of Northern Indiana looked beautiful. Their beauty was hid away in the marked contrasts that could be drawn between the land dotted with hay stacks encircled with H<sub>2</sub>O's murky bands and the fair land familiar to them teeming with corn fields and apple orchards. The city being reached, no trouble was experienced in procuring suitable quarters. Both alike were impressed with the many astounding and massive specimens of human ingenuity and workmanship, which have supplanted the wigwam in which but a century or two ago the Red-Man let his mind go wandering up and down the fascinating pastures of dreamland. Another day finds them within the confines of the world's great pageant. Webster was not long in finding out that Robert was just the right person for him to be associated with at such a place.

First, they entered the Transportation building, which proved to be the most interesting building to Webster. How his heart was stirred with emotions as he stood beside the boat which was one day managed so gallantly by a Grace Darling. The following day they visited the Art building. Robert was very much interested in the paintings which so profusely decorated the walls of its galleries. He was also very much impressed with the stateliness of the Administration building, and as he cast his eyes up into its vaulted arch and caught sight of such names as Plato, Galileo, Kepler, and Herschel, which, arranged in a circle, helped to diadem that vast dome, his very being was thrilled with high resolves to be of some worth in this world. Both were alike lost in wonder and astonishment as they entered the Anthropological building, and it was within the mural inclosures of that great building that Robert and Webster first made the acquaintance of Howard Briggs and Blanche Esmond. Mummies, silent witnesses of the past, fill a



portion of this great building. To all appearances they have the bones, flesh, face and teeth which they had when they died and weeping friends buried them.

Robert became very much interested in looking at these specimens of human kind, whose very history is shrouded in the mists of antiquity. Finally, leaning on the iron fence, he thus accosts one of the number: "Though surrounded by your compeers of all ages and sexes, your size, your form, your hands and feet, yet indicative of exquisite mould, for which the Egyptian females were so noted, and which atoned for their brown faces, tell us that you are a woman. If so, within your dusky breast once throbbed a woman's heart, within your head was a woman's impulsive brain, and behind those shining teeth once moved a woman's tongue, and within those facial cavities once shone a woman's eye. Were you a belle and did you lead the fashions of Imperial Thebes three thousand years ago? If so, were women estimated in those days by what they wore, or was dress the goal of their ambition? Were you a wife, and as such were you loved and true? Probably you were a gay and festive maid, whose heart was won, then neglected, by some unworthy wretch and you died of disappointed love? But it has been a long time since you sighed and wept. Did you ever see Joseph? Probably you are Potiphar's treacherous wife, or the virtuous daughter of the priest of On? Probably you were a Pharaoh's daughter? Ah, what revelations you could make."

Just at this juncture Blanche and Howard, who had been standing near and listening attentively to Robert's questions, drew nearer. The words that had fallen from the lips of Robert, together with his fine appearance, had touched and mystified Blanche. But how could she approach Robert and maintain a position free from all rudeness and forwardness?

Plans instantly chase one another through her mind. None just suit, for Blanche was not only amiable but had high ideals of etiquette. Shortly, by some curious manipulations of the

order of events, Blanche and her cousin drifted apart. During the absence of Blanche, Howard becomes acquainted with Robert and Webster. They are engaged in pleasing conversation when Blanche with becoming modesty advances, whereupon Howard is delighted to make known his new acquaintances to his cousin. The company of four prove to be very congenial, so they passed the remainder of the day visiting together some of the State buildings. When the shades of evening began to hover about, they reflected on the pleasures of the day and before separating plans were inaugurated for many days of sight-seeing and gayety.

The inevitable result followed, as it always must follow bright days, beautiful scenes and congenial companionships. Cupid with his willowy ways was too much for maiden reserve and college love, and \* \* \* \* \*

To-day they are living in a beautiful town of Southern Illinois and Robert has been heard to say that you could commence with the Roman letter "A" and trace the paths of our philology from its rudiments, until it culminates in verbal accuracy and mature strength in English metaphysics, and the sweetest word on every page would be "Home." For ought we know Robert rests a debtor to the lifeless mummy for the major part of his enjoyment in this life. Thus it is and has been that little things have led to the revolutionizing of systems, to the downfall of dynasties, and to the plucking of the roses of happiness that hang dripping with heavenly dews for you and me. B.

Professor Miller has just completed the term's work with his class in Quaternions. This is the most advanced mathematics ever yet taught in the college. The subject of Vector analysis and applications to the straight line, plane, circle, sphere, and Cartesian forms were considered. Although the class was small, consisting of Messrs. Yothers, Newell, and West, yet under the excellent instruction of Professor Miller considerable enthusiasm was manifest and the work was very profitable.



# OTTERBEIN ÆGIS.

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## EDITORIAL.

THE fifth lecture of the C. L. C. given here March 7, on "Who Pays the Freight?" by Miss Vandelia Varum, was simply a plain, practical, commonsense talk. Miss Varum is brave enough to touch some subjects that are not discussed by popular lecturers, and this fact may account for the adverse criticisms she receives from some persons.

THE world is going crazy over the Roentgen X-rays; and probably not without cause. It promises to be one of the most important and far-reaching scientific discoveries of the present age. Its importance cannot yet be safely estimated; if it will accomplish half what is claimed, it is another great triumph of mind over matter, and with bated breath men exclaim "What next?"

FROM certain vicious and cowardly tricks lately perpetrated, it would seem that the spirit of barbarism is being revived among a few, at least, of our students. They may

consider such things as a joke or as fun, which would not be tolerated even by themselves outside of college circles. Open violation of law or willful destruction of property will never be countenanced by a true spirit of manhood. It requires little intelligence or bravery to kindle a blaze or daub paint.

JINGOISM, as manifested recently in some newspapers of our land, against England and Spain, should be guarded against by all patriotic and liberty-loving people. Jingoism cries out for war and vengeance at every petty offence, real or supposed, against our government. It has the spirit of a bully, seeking offence and crushing weaker opponents, whether in the right or wrong. Christian nations have learned that national disputes can be settled more justly and honorably by arbitration than by war and bloodshed. True patriotism will recognize the rights of all men and likewise seek to place its own country on the side of right, and then stand up for both. Jingoism embodies rashness, injustice and selfishness, while patriotism embodies deliberation, justice and liberality.

IT has been slowly dawning on the twittering muse of this sanctum that two departments in our college journals, monthlies more especially, might be dropped with little or no inconvenience to their readers.

The exchange columns too often go like the story of Noah's pets, two by two. If you see it in one paper you are sure to find it in the next one you may happen to pick up.

The personals, very good in their places and indispensable to a daily, have certainly lost their calling when they cover several pages in a college monthly. Personals, hoary with age and long ago ready for the harvest, are suddenly trimmed, brushed up and blazoned forth as true and wonderful bits of information. They are stale to the student and uninteresting to the other readers. A few



exchanges and personals we presume must be, but until the present twirlers step out no more than are necessary will be found adorning our youthful *protege*.

IF some live, wide-awake business man wants to advertise his business, secure the patronage of all loyal O. U. students and become their life-long friend, just step in and listen to our tale of woe.

Down behind our college is one of the finest athletic grounds to be found among Ohio colleges. One thing remains to make it perfect and that we ought and must, sooner or later, have. Now if some charitably-inclined citizen or business man would erect a nice, tasteful grand stand in one of the many excellent places available for such a purpose, his name would soon become a household word at Otterbein.

In two years, two seasons of baseball and football each, all his outlay could be returned and he would still have the best of advertisements and a source of some profit. We feel sure if the Athletic board would take some pains they could find a man sufficiently awake to his own interests, who would build it providing he secured all returns until his outlay was made good and then a per cent. of the receipts. Do we want this much-needed building and can we do a little hustling for it?

WITH the return of spring will come a renewed activity in college athletics and outdoor exercise. During the winter months students are apt to neglect physical exercise, and the continuance of such habits must eventually impair the bodily vigor. All students should engage in regular daily exercise of some kind. Some persons with remarkably strong constitutions may for a long time neglect the plain laws of health with seeming impunity, but, sooner or later, they will realize that the penalties of nature are inevitable. You cannot cheat nature by promises of more

judicious care in the future, or after you have completed your college course. What will your education amount to if your physical constitution is broken down? People may say that you have overworked yourself, while the real fact is that with the proper exercise you could have retained your health and also have accomplished more than you could by incessant mental application alone.

Commonsense should be used in this as well as all other things. A few students, perhaps, will take too much outdoor exercise. There is a tendency toward this extreme as well as toward the opposite. Too long continued, or too violent exercise will so exhaust the system that the mental powers will be robbed of the vigor necessary to close application. Strike a happy medium.

ALREADY much improvement in baseball circles can be noticed. About twenty have been assigned hours and are each day to be found at the cage working hard and contributing much towards the success of the coming team. This is good as far as it goes, but don't let us forget this is only one of the many factors in the spring life of our athletics.

If O. U. enters the State Athletic Association we want some worthy men in the state meet. Preparation and training for that event should have been begun months ago, but since they didn't NOW is the time to try and remedy the evil.

The tennis club should get down to business, put their courts in good order and arrange a series of games among the leading players. We ought to have a number of class games both of tennis and baseball and any number of contests. Some channel through which our superfluous spirit may run, which would not only not harm our fellow students but boom our college. If half the energy and push were put in our athletics that it takes to paint and burn our buildings, we would carry off the state contest and then some.

When the manager asks for your support,



give him something tangible for his pocket and a hearty "God bless you" for his heart. A manager's life is hard enough at best, doubly so if he has not the good wishes and support of all.

### OHIO STATE ORATORICAL CONTEST.

ON Thursday morning last, C. R. Frankum, our representative, and delegates Miller, Crites and Mathews, accompanied by Messrs. Rhodes, Eschbach and Moore, left for Tiffin to attend the first annual contest of the Ohio State Oratorical Association. We were cordially received by the committee and most hospitably entertained. Prof. Sonnedecker, an Otterbein graduate, did everything to make it pleasant for our delegation. The program Thursday evening was as follows:

Music.....Imperial Mandolin and Guitar Club  
Invocation.....L. H. Refanar, Chancellor of Heidelberg.  
Music.....Hesper Quartet (Ladies)  
Oration.....Conflict of the Ages  
C. C. Huntington, Antioch College.  
Music.....Heidelberg University Glee Club  
Oration.....Confessions of a Woman  
Miss Faith Warner, Baldwin University.  
Music.....Prof. H. B. Adams  
Oration.....Our Nation and How to Preserve It  
A. K. Stabler, Miami University.  
Music.....Heidelberg Glee Club  
Oration.....The Old and the New  
C. R. Frankum, Otterbein University.  
Music.....Prof. W. F. Fletcher  
Oration.....Example  
I. N. Bowman, Heidelberg University.

The judges awarded the places as follows: A. K. Stabler, Miss Faith Warner, C. C. Huntington, I. N. Bowman, C. R. Frankum. Our Mr. Frankum was suffering from the effects of a severe cold, consequently his voice could not at times be distinctly heard over the entire hall. College spirit ran high during the evening, and the various college yells, songs, and good-natured bantering made a lively occasion.

At 9:30 a. m., Friday the delegates of the various colleges met in annual convention in

the Y. M. C. A. rooms of Heidelberg University and, after hearing reports, elected officers for 1896-97 as follows: President, M. H. Mathews, Otterbein; vice president, C. F. Matt, Baldwin; secretary, H. H. Shirer, Heidelberg; treasurer, H. H. Clark, Antioch. The constitution was amended, making the annual contest and convention come on the second Tuesday in April. The next contest will be held at Miami University, Oxford, O.

### Y. W. C. A. NOTES.

The missionary study class has commenced the study of "The Religions of the World," a small book prepared by G. M. Grant, D. D. The class is taught by the college pastor. The work is intensely interesting and it is hoped that many others will join the class.

The weekly meetings of the Y. W. C. A. were postponed during the revival services at the chapel. Ten-minute prayer meetings were held by the girls on the different streets Feb. 19-21. A week of prayer was observed Feb. 24-29, which resulted in an increased interest in the work.

The annual election of the Y. W. C. A. occurred on Tuesday evening, the 2d inst., and resulted as follows: President, Miss Snively; vice president, Miss Flook; corresponding secretary, Mrs. Shull; recording secretary, Miss Astin; treasurer, Miss Guetner; ushers, Miss Barnes and Miss Linard.

Wednesday evening, March 11, a joint missionary meeting of the two Associations was held. A map showing the different religions of the world and a chart representing a comparative view of two parishes were explained by the leader, Mr. Shull. Short talks were given, meeting the objections, so often made by students, to become foreign missionaries. The leader closed the meeting by making some very impressive remarks.



## ALUMNALS.

C. B. Brown, '93, a prominent lawyer of Hicksville, spent several days with his erstwhile college friends.

James A. Barnes, '94, was home from Lane Theological Seminary last week, spending a few days with his mother.

F. V. Bear, '95, of Kenyon Theological Seminary, spent Sunday, the 1st, with his father-in-law, C. A. Howell.

C. A. Bowersox, '74, president of O. U. from '89 to '91, made a brief visit among his old friends over the 11th inst.

E. S. Barnard, '95, is filling a very responsible position in our neighboring city as secretary of the Builders' and Traders' Exchange.

Reports come to us from Westfield, Ill., speaking in the highest of terms of A. C. Streich, '93. The gentleman is well liked and giving the best of satisfaction.

Mr. and Mrs. Ashmore, of Oakland, Ill., spent several days with Miss Luella Fouts, '89, several weeks ago. Mrs. Ashmore at one time was under Miss Fouts when she was at Westfield engaged as teacher.

G. A. Funkhouser, '68, of Union Biblical Seminary, spent several days with us, preaching both morning and evening, Sunday, March 1st. "The Duties We Owe to Ourselves as Students" was the subject of a timely talk the following morning in prayers.

F. A. Williams, '83, a prominent physician of Ritchie, Ill., has received an appointment upon the Silver Cross Hospital Staff. This gives the gentleman a fine position and increases his field of work considerably. He is related to our genial J. R. Williams.

W. E. Bovey, '92, again gets his name in the ÆGIS. This time however interest centers in the new O. U. student who arrived Saturday, Feb. 22. His name is Henry Waters

Bovey and he is classed in the infantile department at the present. If he at all resembles his paternal, rest assured as to results. The very best congratulations that we have on hand are yours, Wesley.

Daniel L. Bowersmith, '71, for over twenty years connected with the Ohio State Journal, for a large portion of which as general manager, died Saturday, March 14. His school work was crowned with honor and ever since his untiring and ceaseless energy has brought fresh laurels. The friend of every one that he met was the simple secret of his success. It was through his efforts that the Columbus Alumna Association of Otterbein was formed and as president he served one year. Always interested in all that pertained to Otterbein and her advancement and intimately connected with every interest makes, his death universally deplored.

## LOCALS.

On Saturday evening, the 14th inst., Senator Harbaugh of the Ohio Legislature lectured in the college chapel under the auspices of the Y. P. S. C. E. His subject was, "Sherman's March to the Sea."

The Sunday school class of J. M. Martin was given a pleasant reception by their teacher on the evening of the 14th inst. Dainty refreshments were served, and a most pleasant evening enjoyed by all.

This department is negotiating with the freshman class for the privilege, under their copyright, of publishing their class yell. If we are successful the different class yells will be given in a future number.

Teacher in history—"How did the Huguenots receive the news of Admiral Coligny's death?"

Sophomore girl—"I think they received it very sincerely."

The juniors recently had a meeting and decided to banquet the seniors. More about



this interesting event will be given in the next number. They also adopted a class yell and it is universally agreed that the yell is in every particular worthy of the class.

There has been a decided improvement in the singing at chapel hour. One hundred Otterbein hymnals have been distributed among the students for their use at prayers, and now there is no measure to the volume of song which reverberates through the halls.

On the evening of the 16th inst. the faculty made a most pleasant surprise upon Professor John Haywood at the home of Professor McFadden. On that day Dr. Haywood was 71 years of age. Refreshments were served and a most delightful time was reported by all.

On Sunday evening, March 8, Rev. Edward Marsden, a native Alaskan, now a student at Lane Seminary, gave a lecture on the subject, "A Missionary's Views of Missionary Work." The gentleman is a graduate of Marietta College and is preparing to return as a missionary to his native land.

The work of the winter term will close in a few days and many of the students will hasten home to rest for a few days before entering for the spring term. The work during the present term has been most pleasant to both professors and students. A number of new students is expected at the opening of the spring term.

Rev. Fries, the college pastor, recently visited a number of United Brethren communities in Northern Ohio, lecturing at Cleveland, Toledo, Fostoria, and other cities. These calls which our pastor receives speak in no unmistakable terms of his increasing popularity and the esteem in which he is held in the circles of the church.

J. M. Martin has purchased a kodak and now he is seen daily taking photographs of his friends as he finds them in their walks about the college. He has also taken some

excellent views of the campus and college buildings. These will be a source of much pleasure to the gentleman in after years as they will recall most vividly the scenes and associations of his last year in college.

The managers of the baseball team are to be congratulated upon the prospective success for the coming season. Eight games are now scheduled for the team. The first game will be with Denison on the home grounds April 18. The management will give a new and novel entertainment early in next term for the benefit of the players. Now is the time to give all the encouragement and help possible to this most delightful of sports and thereby help to make this year the most successful in our history.

The baseball fiend is again in evidence. Already the boys who delight so much in this sport are out on the grounds at work. There is every reason to believe that we shall have an excellent team the coming season. The fellows are enthusiastic and will work hard. The grounds will be improved in places and new men will fill up vacant positions. A liberal subscription for the benefit of the team has already been taken and with proper support at home games, there is no reason why O. U. should not have a most successful season on the diamond.

The first and second division of the ladies' society of the U. B. church gave a very excellent entertainment at the town hall on the evening of the 10th inst. The program consisted of two parts. The first part included a number of drill exercises in physical culture, conducted by Miss Luella Fouts. The second part was a pantomime of Francesca and Genevra in five acts. The players were arrayed in brilliant costumes, and the whole produced a fine effect. Quite a number of the students assisted in this part of the program and rendered valuable service. Much praise is due Mrs. Dr. Van Buskirk who directed so



nicely this part of the program. About \$58 was realized from the entertainment. The proceeds will be applied in paying for a parsonage.

The Westerville public school building was formally dedicated on the 19th inst. Governor Bushnell made the principal address of the day, being followed by School Commissioner Corson and Superintendent Shawan, of Columbus, and others. The building is a beautiful brick structure, has all the modern improvements and facilities, and cost about \$20,000. Supt. E. D. Resler, an honored alumnus of Otterbein, has charge of the schools and is rapidly bringing them up to a high standard. Supt. Resler is a genial, good-spirited, scholarly gentleman, and it is due in no small degree to his zeal and push that Westerville now has a school building of which it well may be proud. Several members of the faculty took part in the exercises and on this account as well as the interest which the

college has in the public welfare of the village, a holiday was given to the students that they might enjoy the exercises also.

The senior class will be out in a few days with caps and gowns. Before making an appearance in their new clothes they decided to give public notice of the event. Accordingly one of their number purposely and maliciously stole a sheet off of Simon Brenner's bed and painted upon the same in the class colors a panorama of the class marching into chapel wearing the relics of ancient times. This notice was then suspended on a wire from two of the tallest trees on the campus and for many days its muslin folds sported with the wind, giving ample warning to the passer-by of the approach of the long-expected event. In the meanwhile Mr. Brenner sleeps in his plundered bed, or sits up all night watching for some of the "great and mighty '96" in order that he may take revenge on them.

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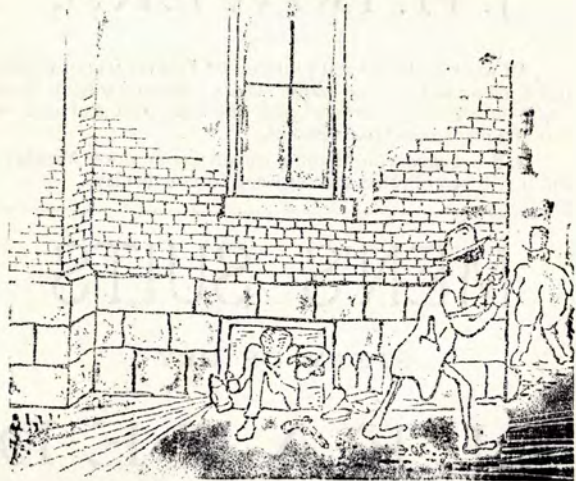
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POINTS.

Some inventor would bring everlasting glory upon himself could he produce some mechanical contrivance by which college authorities could make their students do just as they would have them do, keep them well timed and properly distanced, or by some electrical contraption, throw the proper amount of energy into each individual so his gyrations about the throne would be neither erratic nor sluggish. Some philosopher would be given a well endowed chair could he produce a textbook of mathematical formulas, by which all the little springs and big convulsive geysers of animal and spiritual vitality could be discovered and trenched into the proper channels. In short, some person would merit the eternal benediction of the faculty and the people of Westerville could he tell them how to make wise students cease doing foolish things, how to make them as prudent and discreet in all

things as they are in some things, how to make them less deceptive and double-dealing, or in other words answer the question, why students in general can't tend strictly to their own business.



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### SOUTH BOUND

Cent. Time.	2	28	38		8
	A M	P M	P M		
Cleveland L	*8 10	8 00	†12 45	-----	-----
Euclid Ave	8 22	8 12	12 57	-----	-----
Newburg	8 31	8 25	1 12	-----	-----
Hudson	9 10	9 05	1 50	-----	-----
Cuyahoga F	9 23	9 19	2 06	-----	-----
Akron	9 33	9 33	2 19	-----	-----
Barberton	9 51	9 50	2 35	-----	-----
Warwick	10 07	10 07	2 51	-----	-----
Orrville } A	10 28	10 28	3 12	-----	-----
} L	10 33	10 33	3 20	-----	-----
Holmesville	11 02	†11 04	3 51	-----	A M
Millersburg	11 12	11 16	4 02	-----	7 10
Killbuck	11 22	11 29	4 12	-----	7 23
Brink H'v'n	11 49	11 56	4 40	-----	7 51
Danville	11 58	†12 06	4 50	-----	8 04
Gambier	12 16	12 25	5 10	-----	8 22
Mt. Ver { Ar	12 30	12 40	5 25	-----	8 35
} Lv	†12 48	†12 45	5 30	-----	8 40
Mt. Liberty	1 09	-----	5 48	-----	8 58
Centerburg	1 17	1 12	5 58	-----	9 07
Sunbury	1 34	†1 34	6 18	-----	9 27
Galena	1 39	†1 39	6 23	-----	9 32
Westerville	1 52	1 52	6 35	-----	9 45
Columbus A	*2 15	2 15	†7 00	-----	10 10
	P M	A M	P M	-----	A M
Cincinnati.	*6 00	6 40		-----	
	P M	A M		-----	

### NORTH BOUND

Cent. Time.	3	27	35		7
	A M	P M	A M		P M
Cincinnati.	*8 00	*8 00	-----	-----	-----
	Noon	Night	A M	-----	P M
Columbus L	*11 45	*12 35	†6 00	-----	†5 00
Westerville	12 09	1 06	6 27	-----	5 25
Galena	12 20	†1 21	6 40	-----	5 38
Sunbury	12 25	†1 26	6 44	-----	5 43
Centerburg	12 42	1 51	7 04	-----	6 05
Mt. Liberty	12 51	†2 01	7 12	-----	6 13
Mt. Ver { Ar	1 08	2 20	7 28	-----	6 30
} Lv	1 13	†2 25	7 33	-----	6 35
Gambier	1 28	2 40	7 47	-----	6 50
Danville	1 46	†2 59	8 00	-----	7 08
Brink H'v'n	1 55	3 09	8 12	-----	7 18
Killbuck	2 24	3 41	8 42	-----	7 50
Millersburg	2 36	3 55	8 53	-----	8 00
Holmesville	2 46	†4 06	9 08	-----	P M
Orrville } A	3 20	4 45	9 37	-----	-----
} L	3 25	4 55	9 42	-----	-----
Warwick	3 45	5 18	10 02	-----	-----
Barberton	4 03	5 37	10 17	-----	-----
Akron	4 20	†6 05	†10 36	-----	-----
Cuyahoga F	4 32	6 17	10 48	-----	-----
Hudson	4 45	6 30	11 02	-----	-----
Newburg	5 20	7 05	11 42	-----	-----
Euclid Ave	5 31	7 16	11 57	-----	-----
Cleveland A	*5 45	*7 30	†12 10	-----	-----
	P M	A M	P M	-----	-----

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