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Prof. W. J. Frick.

VOL. VII.

SEPTEMBER, 1896.

No. 1.

OTTERBEIN ÆGIS




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EDITORIAL.

SUBSCRIBERS who know themselves to be in arrears will avoid a dun by graciously remitting the amount due.

HERE we are at last. Subscribers, readers, friends, congratulate yourselves that you receive your paper as early as this. Really we have been so busy greeting the old and saluting the new students, that it was with reluctance that we got down to business and issued this, the first number of the college year, at all.

Now that your paper has come to you, read it over carefully. See what a lot of good news we have for you. First of all read President Sanders' opening address. Then look over the locals and Association notes. Run over the Alumnals, and then note the pranks that Hymen has played. We want you to read the

editorials too. Don't forget to examine the pages of advertisements. You will find out there where and how to save money. After that, give the college yell in old-fashioned style and send up three cheers for the ÆGIS with the vigor of a Bryan or McKinley enthusiast. Then kindly remit that subscription long overdue, and when you have done all that you will be happy and will be prepared to enjoy life and the monthly visits of the OTTERBEIN ÆGIS.

THIS is semi-centennial year, the year of the golden jubilee. This year everything and everybody is to be semi-centennial in character. As Dr. Garst said in his speech on the opening day, "We are to be semi-centennial students." This year all past records are to be surpassed. No shirking, no standstill, no sleeping, but hard earnest conscientious work is to be the semi-centennial idea. Our professors have promised to do their part. The students now here have vowed that they will see to it that nothing shall be useless or low. Now it is for you, alumni and readers, to pledge yourself once more to the loyal support of every semi-centennial interest. Will you do it? Of course you will.

But if you want to keep in touch with this spirit in the college, you should have the ÆGIS sent to you. So help this movement along by sending your own name and that of a friend for the semi-centennial volume of the OTTERBEIN ÆGIS.

NO the many new students we extend a kindly greeting. We are glad that you have come among us. The presence of forty or fifty new faces, all beaming with enthusiasm

as yet not tested by the hard work of college life, gives new inspiration and hope to the old battle-scarred collegian.

The new student is likely to have some disappointments during the first few weeks of college life. He will get homesick, and will run out of money, and become completely disgusted with everything. Unconsciously he will be ridden into society but, alas, he will not find it out until too late. But these are the tests by which everyone is tried. Stick to your work, new student; push right ahead. Get acquainted with everybody. Go to all the meetings, lectures, receptions and football games, and soon you will be moving in harmony with everything and everybody about the college.

QUITE an interest is manifest among the students in the political events of the campaign. But the interest is not such as it should be. Too many are not familiar enough, indeed, with the lives and political record of the candidates. Some are content to let others discuss the issues for them without even an attempt to inform themselves upon the subjects of discussion. Others, it is true, talk politics too much. What is needed is a little careful and well directed study on these questions. No one is a good student who does not do this. He cannot be regarded as a good citizen of the republic and meriting of the right of suffrage, who does not understand something of the principles for which he votes.

THE football team has gotten down to hard work and there is every indication that we shall have a winning team on the gridiron this year. About thirty men are now working for the various positions. Not in many years has such interest been taken in the game as this year. College men are coming to understand that well directed football exercise is healthful and helpful and are going into the sport with a vim and vigor unparalleled.

Every interest of the university requires the

enthusiastic support of the football team and the Ægis promises to lend its heart and hand to the encouragement and success of the players.

THE OPENING.

THE opening of the Fall term was auspicious indeed. The scenes about the college Wednesday morning, September 2, were of fitting interest and inspiration for ushering in a new year of school life.

The old students had nearly all returned and were glad to meet and greet each other after a vacation in which diversified experiences had been rife.

There were to be seen also a score or more of new students, whose long cherished desires for entering college had at last materialized, thus permitting them to step upon the threshold with brave and happy hearts.

New students are always warmly greeted and have assured to them the best wishes and support of all the loyal sons and daughters of O. U.

The exercises attending the opening were held in the chapel at 10 o'clock. Rev. R. P. Miller, of Homestead, Pa., and Senator Harbough, of Kal'da, O., assisted in the devotional exercises. President Sanders then delivered the opening address, and it gives us great pleasure to present this scholarly production to our readers in this number.

Following this, Prof. Garst made a very happy speech in which he emphasized the fact that this is our semi-centennial year, and that everything should have a semi-centennial spirit pervading it.

Dr. Haywood was the next speaker, and he spoke in a reminiscent vein of the record and progress of the college during the half century of existence.

The opening exercises were now over and matriculation, organization, and recitations were matters to which the attention of all was next turned.

THE UNCONSCIOUS IN EDUCATION.

[Delivered by President T. J. Sanders, Ph. D., at the opening of the college year.]

EDUCATION, for the individual, is the conversion of potentiality into actuality ; it is the development of hidden and dormant possibilities into conscious realities ; is an ever increasing attainment of his ideal ; and by creating an hereditary tendency to the transmission of these powers, education becomes for the race the ever increasing realization of the Ideal Man.

Knowledge is the translation of being into thought, and, to the extent that we possess it, it is the consciousness which the soul has of itself, its acts and states, and of its correspondence with the innumerable agents constituting its environment.

Thought is the reflex of being, is continually springing out of being. Each is continually confronting the other, is essential to the other, and so the human soul becomes a veritable microcosm. Says Plato in *The Laws*: "A good education is that which gives to the body and to the soul all the beauty and all the perfection of which they are capable." Some philosophers have regarded the soul as a *tabula rasa*, a piece of white paper ready to receive impressions from without, and its essential nature to be passivity and receptivity, rather than activity.

But the soul is a distinct entity whose every manifestation is under the character of spontaneity. Mind is a self-conscious activity, a pulsating center of forces, and within it is the *nisus* of its own activities.

While thus a center of forces, it is acted upon, and it in return reacts upon its material and spiritual environment, puts the stamp of spirituality upon these impressions and converts them into conscious knowledge. Knowledge is the food for the soul's growth and so, we are to "form the mind by furnishing it." How we should stand in awe while contemplating the argus-eyed soul endowed with

powers susceptible of infinite growth and development ! For so it is ; with every increase of knowledge and development, there is ever increased ability to acquire and develop. And often the dormant, block-head soul, by a single word or look or incident, becomes a magazine of power and astonishes the world.

The subject of our theme implies consciousness, as well as the assuming of unconsciousness in education. Consciousness in general, is that attribute of the soul by virtue of which it stands face to face with itself, knowing itself as such immediately and directly, and all its states and phenomena, and the products of these phenomena and of the faculties. It is the faculty of internal perception, or self-consciousness. By it, when we know, we know that we know ; when we think, we know that we think ; when we feel, we know that we feel ; when we will, we know that we will ; and know self, or the ego, as the ground of these cognitions, feelings, and volitions.

By the conscious in education, we mean the predetermined, premeditated action of the will of one person upon the will of others in order that they may be both disciplined and cultured ; and the philosophy of the process consists in a psychological induction ; the induction being made by the soul of the teacher upon the soul of the pupil.

By the unconscious in education, we mean that natural education which we receive without our knowledge or will,—the grand result of our antecedents, and our material and spiritual environment.

Our theme is a broad one and intensely interesting, but before we proceed to its analysis and discussion, we shall consider mental latency, manifested under extraordinary circumstances, and the general process of the soul's growth.

Under extraordinary exaltations of mind, such as febrile delirium, madness, and somnambulism, whole systems of knowledge have flashed out of oblivion and unconsciousness into luminous consciousness ; often, too, when

these systems have never before been consciously before the mind. Says Dr. Rush, (I quote from Hamilton's *Metaphysics*) "The records of the wit and cunning of madmen are numerous in every country. Talents for eloquence, poetry, music, and painting, and uncommon ingenuity in several of the mechanical arts are often evolved in the state of madness.

* * * Two instances of a talent for drawing have occurred within my knowledge. And where is the hospital for mad people, in which elegant and completely rigged ships, and curious pieces of machinery have not been exhibited by persons who never discovered the least turn for a mechanical art previously to their derangement." Out of the many cases on record, I cite but one, familiar to students of Havens "Mental Philosophy." In a girl's school of art in France a prize was offered for the best painting. A timid young lady, conscious of her inferiority, yet eager to obtain the prize, commenced a painting. As the work progressed, she observed that each morning there were additions from an unknown and superior hand. Perplexed at this, she inquired of her friends, but they were wholly ignorant of the cause. She locked her door and set articles of furniture against it, so that anyone entering would awake her. But the work went on as mysteriously as before. At last her friends, thinking she might be the one, watched her. She would rise from her bed, dress herself and sit down to her painting. It was her own hand that did the work, and her picture, notwithstanding her protestations that it was not her own, won the prize. These abnormal states of mind, reproducing what had been wholly lost, and evolving powers and faculties never discovered to the mind in the normal condition, are not creative; they only show what *is*; make manifest hidden powers.

According to our definition, education is a *growth*, a development of possibilities into realities; is the unfolding of the germ, an

effort to realize the *perfect*, the *ideal* of its kind. *But all growth is unconscious, spontaneous, mysterious.* All effort, anxiety, worry, toil, for the express purpose of growth, count for naught. We cannot, by taking thought, add cubits to our mental, moral, or physical stature. We would no more think of the child's trying to grow and growing thereby than for the man to lift himself over the fence by pulling his boot straps. Growth is a development, an unfolding, a living, spontaneous impulse from the center outward; accretion is but addition upon the circumference. He who made the lilies which outshine the splendor of Solomon, tells us also how they grow, and this is typical of all growth. "*They toil not, neither do they spin.*"

Dr. Harris in those celebrated articles upon "Educational Psychology" published in the *Illinois School Journal* in which he sets forth his recent discovery that sense-perception employs the figures of the syllogism, their modes, and the categories of the mind, after a full discussion and illustration says: "Thus to and fro moves the syllogizing without coming to consciousness." And again: "Sense-perception uses these categories unconsciously. Reflection subsequently discovers their existence and finally their genesis."

By thus having shown that the chief characteristic of growth, or education, is its spontaneity, we may seem to have indulged in a *petitio principii* and have nothing left for ourselves and our people to do. But such is not the case. The part in education left for us outside of the "*occult coadjutors*," is to *furnish conditions*. We may do the planting and watering, but God will give the increase. The child eats, and plays, and sleeps, and—grows; *it knows not how*. It grows while it sleeps and it grows while it is awake. The eating, and playing, and sleeping are the conditions of this growth, and these it must furnish. The condition of growth for all our powers is exercise, followed by nutrition and rest; and

so, to the unfolding mind, time is an important element and too much mental pabulum at any one time produces the mental dyspeptic. Twenty-two hundred years ago, Aristotle laid down the fundamental tenet in intellectual development in these words: "The intellect is perfected, not by knowledge, but by exercise." The secret of the whole matter has also been beautifully set forth by the Seer of Concord: "Work and live, work and live, and all *unawares* the advancing soul has built and forged for itself a new condition."

And now, in making a partial list of the occult factors that contribute to a rounded out manhood and womanhood, we shall place first, as the *sine qua non*,

HEREDITY.

We said that for the individual, education is the conversion of potentiality into actuality, possibility into reality, and the attainment of an ideal. Now, heredity gives us *possibility* and possibility only. The law of heredity is but a part of that broader law: Like produces like.

By a careful study of the antecedents of a man we may judge what he might have been, and by a study of the life of a man himself, we see how nearly he has attained to the limit of his capabilities. Says Dr. Ridpath in his *Life of Garfield*: "Not one man in a million reaches the limits of his possibilities." And so, whether one may become a lawyer, a physician, a theologian, an artist or artisan, a poet or a philosopher, may be determined prior to the council of the gods by reading the prophecy in the "red blood ancestral." Scientists say that nine-tenths of genius is hereditary and one-tenth accidental. If this be true, and also that not one in a million reaches the limit of his capabilities, what a vast field for education! And what an inestimable loss does the state sustain in not developing her citizens to the maximum of their potential! And so it stands us in hand to know what it is that shall touch the hidden springs of the soul and awaken it to

a newness of life and activity—whether it be climate, or soil, or mountains, or society, or sky, or sea, or living teacher. In general, the genesis of knowledge in the individual must correspond with the genesis of knowledge in the race, and so Nature becomes man's first and sternest teacher. Knowledge being but the translation of being into thought; thought must be but the reflex of being, and so there must of necessity be a wonderful harmony between man and his environment.

CLIMATE.

Coincident with the physical zones of the earth are corresponding zones of human development. Within the tropics, where Nature is lavish in the bestowment of her gifts, and man, like the nestling bird, while basking in the sun, with gaping and upturned mouth may receive her bounties, we find the home of despotism and caste, a semi-civilization, man undeveloped in body and mind, and a lazy, half-asleep indifference to the great, busy, throbbing world.

In the temperate zones, where both Nature and Revelation declare that we shall eat our bread by the sweat of our face, and where we "work and live, work and live," and where we *must* work to live, the advancing soul has ever wrought and forged for itself new and higher conditions. And with that beautiful balance between light and darkness, heat and cold, sunshine and rain, and with the increasing mastery of nature's forces, consequent upon his own personal development, man has attained to his highest development.

Within the arctics, in his struggle for existence, man contends against too great odds, and the result is a mental and physical dwarf.

MOUNTAINS

beget the high and noble mind, not that of the crouching slave. The highlander and mountaineer loves freedom—freedom of thought, volition and action. These characterize their whole life in all its phases. In the dwellers of the mountains, we find the reflex of their bold-

ness, loftiness, and ruggedness—the particular instance of the “Great Stone Face” made general.

THE SEA,

the symbol of eternity, subdues the soul, fills it with awe and hushes it into silence as we behold its majestic grandeur, its prodigious power, its ceaseless motion, its boundless waste of waters. It tends thus, to beget within us some of the greatest and most fundamental of ideas—space, time, eternity, power, motion, and our own utter dependence. These thoughts, awakened within, in their outward forming, make for freedom and breadth of thought, feeling, volition, and action.

Such is physical environment. But more keenly still is the soul susceptible of its spiritual environment. Let a soul be enveloped in a German fog or a Scotch mist, or nurtured in the soil of the “dirt philosophy;” let it breathe an atheistic, or agnostic, or pantheistic, or sceptic, or mystic atmosphere; let it be beclouded by superstition; let it be driven hither and thither, as its thinks, by fate, and vastly different will be that soul’s life-fruitage and eternal destiny than when its enswarthment is an atmosphere of Immanent Theism and man has an abiding faith in the supremacy of conscience, in his own absolute freedom, and sovereignty of God. It is only by a tremendous effort on his own part and by the light from Heaven which lighteneth every man that cometh into the world that he can lift himself above the determining influences of heredity and his environment. So, too, is it with our political and social surroundings.

“History,” says Carlyle, “is Philosophy teaching by experience.” It enables man to look out from his little self and see his larger self. What his larger self, with a given belief or disbelief, has produced or become, his smaller self, in the same condition, is likely to produce or become. Each age, like the seed, is the ripe fruit of what precedes it and is the germ of that which is to follow. Plant within

France the seeds of materialistic philosophy and it culminates in the horrible fruitage of a French Revolution. As with communities and nations, so with the individual. Each one creates about him an atmosphere peculiarly his own—the *joint product of all that he is*. And like the electrified or magnetized body, that by induction produces in adjacent bodies the same electrical condition, he, by psychic induction produces in those around him the same spiritual condition. Note the influence of the heroic and brave spirit upon the timid and faltering; the hopeful, sunshiny spirit, upon the despondent and doubting; the contagion of studentship that emanates from an enthusiastic lover of learning. Thus from the dull clod through the varying grades of inorganic and organic matter, vegetable and animal life, till we reach man at the summit, the most highly spirit-imbued, there is manifested an ever increasing spirituality; and this spirituality, in proportion to the degree contained, steals insensibly into our souls, making for our weal or woe, whether we will or nill.

This brings us to the unconscious tuition of the teacher when in the presence of his pupils. By this we mean that part of the teacher’s work which he does outside of his formal attempts at teaching. In the sum total of his work, it is the unintentional part. With him as with all things else, it is the *spirit* that tells. “As is the teacher, so the school.” “The teacher is the soul of the school.” To Mr. Garfield, himself and a Mark Hopkins sitting upon slabs, constituted a university. The great question, then, is not one of bricks and mortar; not one of apparatus and appliances, beautiful and well graded books and courses of study, but who and what the teacher? It is not so much what we say or do that counts for the world, but it is the inspiration we give to others. This inspiration is the exact counterpart of our true worth, our inner substratum of being. There can be no deception. “Whatsoever a man sows, that shall he also

reap." We can take out only what we put in, and we can give to others only that which we ourselves possess. The savage believes that every time he conquers an enemy, the spirit of that enemy enters into him, transformed into power and strengthens him for new and higher conquests. So it is; every victory gained, every difficult problem solved, only fit us for new and higher conquests. "Few know of life's beginnings, men behold the goal achieved." For every hour of faithful toil in obscurity, so much of triumph and mastery in the hour of trial. We reap just what we sow, only thirty, sixty, and one hundred fold greater. "He that sows in tears, shall reap in joy." "He that sows the wind shall reap the whirlwind." We cannot over-draw. Our checks will be honored only so long as we have money on deposit. It is our hidden resources, our latent powers, our inner substratum of character, that wreaths a crown of glory over all we do and say. Ideas are the warriors of the world, and the force they have when uttered depends upon the man behind them.

All science, all truth, leads up into the heaven of God and terminates in mystery. And as we ponder over any great thought there is ever present the grander, the diviner part which forever remains unspoken, and a painful sense of the utter inadequacy of language to express, perhaps an inability of the mind to clearly perceive it. This law holds in nature. We may be loquacious and prattling while we receive her ordinary teachings, but when she teaches us her greatest lessons, she seals our lips, uncovers our heads, and fills the soul with awe. It is only when there is reserved force that we are pleased. The successful race horse that expires upon reaching the goal, and the singer, that with wasted breath and flushed face, reaches the required pitch, do not command our admiration. The gigantic Corliss engine that attracted its thousands at the centennial, though nominally fifteen hundred horse power was capable of doing

the work of twenty-five hundred horses. Wendell Phillips used to say that when you would hear such an one you would say, "That was a grand effort," of another, "That was a masterly effort," but when you would hear O'Connell you would say, "*That was no effort at all.*"

That which gives the peculiar charm to the orator is not so much what he says, as that diviner part which remains unsaid. It is the manifestation of the hidings of his power. And herein consists the master, he who not only performs well his part, doing it easily, noiselessly, and with processes concealed, but in the doing indicates, manifests, that grander, diviner part, his hidden forces, latent powers. An elocutionist not long ago said that on his way to hear a great lecturer, he carried in his hand the lecture, published in a paper, for which he paid five cents and at the same time a ticket to the lecture for which he paid one dollar—five cents for the lecture and ninety-five cents for the man behind it. We can conceive of a system of schools manned with wooden, mechanical teachers, doing in a perfunctory way all the conscious work of the teacher. But the results upon manhood and womanhood as compared with the real school might be something like the lecture and lecturer—in the ratio of one to nineteen! Prof. John Ogden in his "Art of Teaching," speaking of the mechanical in the recitation, says: "Now, if the teacher is compelled to resort to these questions, he becomes a mere parasite. He teaches merely with a reflected light; and often the orb whose rays he borrows, is a feeble one. Judge then of the feebleness of the light he sheds. He becomes to the pupil what the moon is to the earth, a pale, sickly orb, whose light is only the faint reflections of the sun. It might shine upon the earth for a million of years, and never cause one single bud to start, or flower to bloom, or a spire of grass to grow. The earth would grow colder and colder all the time, just as some scholars do, intellectually and morally, under the second-hand teaching. But it is the sun, the warm, mild yet energizing rays of the

sun, that penetrate the bosom of nature and cause her great heart to beat with emotions of life and joy. So with the true teacher: he should shine with no reflected light; he should warm with no borrowed heat; but should vitalize every principle of intelligence in the child with his own native-born vigor."

There would then seem to be this paradox: The teacher teaches most and best in that he seems not to teach at all, and the "Unconscious in Education" becomes the more important factor.

Not only does the teacher by his own personality create in the school room a pervading atmosphere which, like the soil producing a peculiar flavor in the grape or odor in the rose, gives tone, color, and permanent bias to his pupils, but in the particular and special ways—by voice, by look, by posture, and by jesture are the real qualities manifested.

With every increase of spiritual development we become more and more transparent, and hide from the keen perception of our pupils we cannot if we would. Faithful teacher, be not discouraged, it is yours to sow and scatter, and thou canst not tell which shall prosper. Says Dr. Brooks: "We may not remember one in a hundred of the refined sentiments we heard fall from the lips of cultured men and women, but they have left an impress behind, and have touched our souls to new issues. We have forgotten the incidents of the books we read, and cannot quote a dozen of their sentences, yet we think and write differently from what we should have done had we not read these works. The refinement of a mother's words and manners, the upright life and unremembered expressions of a father, leave their impressions upon the soul, and show themselves in our own actions and moral sentiments. The boy who is surrounded by vulgar companions may not remember a tithe of the vulgarity which he has seen and heard, but it has lowered his sense of refinement and soiled the purity of his imagination and taste."

In the midst of all his duties, the superintendent should find, or make time for growth. It

is his chief function to be a source and center of power and inspiration, to vitalize and energize this great mechanism, the school. He should be a student of the history, philosophy, art, and literature of his profession. The stream never rises higher than the fountain. Educational forces always tend downward and outwards.

We are brought back again to the latent, the hidden, the unconscious. Can this be increased? Can we change our form and features? Can we become other than what we are? To which we unhesitatingly say, yes. But no one can at a given time be other than what he is. He cannot by saying, "I will be strong;" "I will be brave;" "I will be influential;" become such at will. The Savior told his disciples who had failed to heal the lunatic son that the power to do so went not out but by prayer and fasting. This is the keynote—*toil and sacrifice*. It is the *sine qua non*. "There is no excellence without great labor."


Let us look for a moment into physical science. Here we find two kinds of energy—kinetic and potential, the energy of motion and the energy of position. Latent power, potential energy, is the energy of advantage—the result of work performed. So it is with all elevated bodies, force was required to put them there and they are ever ready to expend it. Instance a flat iron upon a mantel; by a cord fasten it to some clock work secured above, remove the mantel and at once the machinery is set in motion. Here, these two forces vary inversely—the maximum of potential being the minimum of kinetic, and *vice versa*. But it is not so in the spiritual realm. Here, withholding tendeth to poverty. "To him that hath (and uses), shall be given." So, each increase of power is advantage, not to be lost by the first expenditure, but to abide and increase, and increase with the using, through all life.

Would we, then, create an indescribable inspiration by our simple presence? Would we still be a grand teaching power in our pupils after all our lessons are forgotten? We must work and live; must tarry long and drink deep

at the Fountain of knowledge, must abide in her temple; must sit at the feet of the Great Teacher. Acquisition and conquest must be the law of our lives. There must be the previous discipline, the triumph of self over selfishness, of right over wrong, of reason and conscience over passion and impulse. This will give us the right of eminent domain, a reservoir of power, a grand moral and intellectual harvest. Then since like produces like, the fruitage of our lives will be a manhood that is manly, a womanhood that is womanly, and, in the language of Huntington, "a character high, erect, broad-shouldered, symmetrical, swift, not the *mind* but the *man*. * * * Men fit and ready for all crises, prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in a jury-box, tenacious at a town meeting, unseducible in a crowd, tender at a sick bed, not likely to jump into the first boat at a shipwreck, affectionate and respectful at home, obliging in a traveling party, shrewd and just in the market, reverent and punctual at the church. * * * This is the manhood that our country is asking of its educators—well built and vital, manifold and harmonious, full of wisdom, full of faith. Teachers are, under Christ, the masters of this immortal rearing. * * * They are friends and benefactors of the family. They are builders and strengtheners of the republic, perpetually reinaugurating the government. They are fellow-helpers to the truth of Him who is Father of all families, King over all empires, Head of the church."

Y. M. C. A. SUMMER CONFERENCE—LAKE GENEVA.

D. I. LAMBERT.

N the shores of Lake Geneva, Wis., eighty miles north-west of Chicago, from June 19 to 29, 1896, was held the annual Y. M. C. A. conference for college students. There were in attendance 300 students, representing 125 colleges of 17 different states and Canada.

Little idea of the inspiration to be received from such noted and devoted instructors as this conference affords can be formed from the limited space occupied here—much less of that received from the personal contact of the representatives from 125 of America's best institutions, as they come together and mingle their devotions at this "Bethel."

Suffice it to say, that of the five schools of this kind now in the world, including Mr. Moody's at Northfield, one on the Pacific coast, and one in Tennessee, Geneva's was considered by one of Mr. Moody's own instructors to hold first rank in the world.

The opening address of the conference was given by Gilbert A. Beaver, International Secretary of the Y. M. C. A. He called attention to the fact that this was by far the most remarkable year the Y. M. C. A. had yet witnessed in colleges. This is a fact in our home colleges, but much more remarkably so in the colleges of foreign lands. This fact is more properly appreciated when we remember that John R. Mott, former secretary of the International Y. M. C. A. committee, has been spending the past year gathering the Christian students of England, Scandinavia, Germany, Switzerland—in fact all Europe—India, Turkey, Australia, Japan and China into one world-wide confederation; and thus making of the Y. M. C. A. a Christian college fraternity which belts the globe.

The entire forenoon of each day during the conference was given to meetings, each one hour in length. In the afternoon no meetings were held until 6:30. From then until 9:30 the work was divided between the life-work meetings on the lake front, the delegation meetings, and the platform meetings.

A series of Association conferences were held, in which the Bible study department, the missionary department, the work for new students, the special work of the new president and other Association officers, and like subjects of vital importance to the individual Associations were discussed. Two Bible classes were conducted daily. The class in devotional study was under

the leadership of Prof. W. W. White, of the Bible Institute, Chicago. The personal worker's class was taught by Prof. Jas. McConaughy, of the Mt. Hermon schools, Mass.

At the twilight meetings held from 6:30 to 7:30 on the lake front, in the quiet of the evening, where nothing but the rippling of the waves broke in upon that silent hour, strong appeals were made to the American student to look for his life work in lands where the story of the cross had never been told. It was a critical time in many lives. While every one is not called to such fields, the unconditional surrender made to God there, which brought the joy and peace of the Holy Spirit, to many, meant the selection of a foreign land for life work. Nearly forty volunteered for foreign missionary service during these meetings.

In the platform meetings lectures were given on subjects of vast importance to every Christian life. Some of these deserving special mention were: "Christian Character" and "Rationalism *vs.* Christianity," by Dr. McPherson, of Chicago; "The Love of the Holy Spirit," and "The Baptism of the Holy Spirit," by Wilbur Chapman, D. D.; "The Christian Ministry" and "Christian Culture," by Bishop Vincent; and "The Power of Prayer," by Prof. W. W. White.

Very practical and stirring addresses were given throughout the conference by Mr. Sayford, of Boston.

The closing service was held Sunday evening, June 28. The thrilling testimonies of at least two hundred that evening told of the effects of that last day of consecration on the shore of the "Modern Galilee." Words are feeble things to express the meaning of times like these. There the acquirements of centuries past, and the destiny of centuries to come, seem to be focalized into a single hour.

By the student who is ambitious to make his life tell most for Christ and the world, great sacrifices can well afford to be made for the privilege of obtaining the helpful influence of such an institution.

LECTURE COURSE.

WE take pleasure in stating that we all have something interesting and valuable coming to us through the Citizens' Lecture Course for the coming year. The following entertainments have been provided for: Nov. 9—Temple Quartet. Nov. 23—Dr. P. S. Henson; subject, "Fools." Dec. 14—Rev. Morgan Wood; subject, "American Nuts Cracked and Uncracked." Jan. 26—Dr. Eugene May; subject, "The Home of the Poets." Feb. 17—Royal Bell Ringers.

Those who have the means of knowing say that it will be a series of superior entertainments. Those whose good fortune it has been to "take in" the Lecture Course heretofore know its contribution to a student's stock of knowledge and experience. It is worth something to listen to the master orators and rhetoricians. It is a wholesome delight to listen to those who, in charming song have won the praise of both hemispheres.

A sixth entertainment as yet unprovided for, is promised, making six entertainments for the comparatively small sum of one dollar.

The committee will arrange for sale of tickets in ample time, and desires a liberal patronage, in order that the high standard of the course may be maintained.

No student should miss this prominent educative feature of the university course. Every boy should buy at least, one ticket.

Y. W. C. A. NOTES.

A short devotional meeting was held Wednesday, Sept. 9, at four o'clock with Mrs. Minshall as leader. These meetings are very precious ones and bring us all into closer fellowship with one another and our Master.

The second regular prayer meeting of the Y. W. C. A. was held on the 15th. The meeting was led by Miss Frances Miller and the subject considered was "Rivers of Living Water."

Miss Alma Guetner gave a report of the Bible Study work of the Lake Geneva conference.

On Wednesday, September 2, the Y. W. C. A. tendered a reception to the new girls in the Association parlors. The reception was well attended, about seventy-five young ladies being present. After some time had been spent in social intercourse, Miss Snively, the president of the Y. W. C. A. gave an address of welcome, after which dainty refreshments were served. The evening passed very pleasantly and when all left it was with the thought that the Y. W. C. A. had a great work to do here at Otterbein.

The first regular prayer meeting of the college year was held on the evening of September 8. A very interesting and instructive meeting was led by the president, Miss Snively. The topic discussed was "Jesus Christ a Personal Friend," and the importance of forming and cultivating the friendship of Christ was presented in an impressive manner. The aim of the Association is to make this organization an important factor in college life this year, and the cooperation of every young woman in school is needed to accomplish it.

Y. M. C. A. NOTES.

As an Association we have been much helped by the presence, for a few days at the beginning of the year, of Hollis A. Wilbur, State College Secretary of the Y. M. C. A. The spirit of earnestness and devotion manifested by Mr. Wilbur, will doubtless mean much to the Ohio college Y. M. C. A. this year.

The Y. M. C. A. opened its year's work with renewed energy and tact. The Fall Campaign Committee were early in the field, and did good work among the new students. The receptions held at the beginning of the term were very successful. We are anticipating a successful year. "Come with us and we will do thee good."

On Sunday afternoon, Sept. 6, a meeting of the Y. M. C. A. was held in the prayer room

of the Association building which was long to be remembered, and we trust will prove of lasting good to the Association. Much preparation had been made for this meeting, by different groups of Y. M. C. A. boys throughout the town. Talks were given by the president of the Association, and Mr. Wilbur, State Secretary. The testimonies and prayers given by the boys in response to these, showed a determination and consecration able to be produced only by the abundant presence of the Holy Spirit; and which ought to tell much on the coming year's work.

On Thursday evening, Sept. 3, the Y. M. C. A. met for its first meeting in the parlor of the Association building. Previous arrangements had made preparations for an informal reception of the young men on this evening, this being the first meeting of the year. After brief devotional exercises, Prof. Zuck responded to the call of the leader, with a few well chosen remarks. The president of the Y. M. C. A., Mr. Lambert, then gave a ten minute's talk on the present outlook of the Y. M. C. A., and its significance to us as college students. After singing our National hymn, our Association hymn, and college song, which was each joined in with enthusiasm, the president requested that each one make himself a committee of one to see that everyone get acquainted. The rest of the evening was spent in an unusually social time, during which the Association building resounded with laughter and song and college and class yells.

O HYMEN HYMENAE!

Ralph W. Kohr, '94, and Josephine Longshore, of Westerville, were married on the evening of September 8, by Rev. T. H. Kohr.

Burton E. Moore, '88, was married Sept. 1 to Miss Harriette Rennard, of Bethlehem, Pa. Mr. Moore was assistant professor of Physics in Illinois University last year. This year he holds a similar position in the University of Nebraska.

H. C. Ferguson, ex-'00, was married Sept. 1st, to Miss Daisy M. West, of Logan, a sister of J. P. West, '97. He will superintend the schools at Jobs, O., this year.

Frank S. Douglass, ex-'98, was married Aug. 27th, to Miss Maud Nye, of Elkhart, Ind. They will make their home in South Dakota where Mr. Douglass has accepted an appointment to preach.

Cards are out announcing the marriage of R. A. Longman, '96, of Germantown, to Miss Leota V. Duncan, of Harrison, O. The wedding is to occur at Miss Duncan's home, Oct. 8. Mr. Longman has been serving very acceptably as college pastor at York, Neb.

C. R. Frankum, '96, and Ada P. Markley, '97, were married, June 24, at the home of the bride's parents in Westerville, by Dr. G. M. Mathews, of Dayton, O. Mr. Frankum is teaching this year in Shenandoah Institute, Dayton, Va., where he is instructor in Latin, Greek and Literature.

Word comes to us just as we go to press, that S. R. Seese, ex-'98, is married to Miss Kittie Owens, of Owensville, Pa. Mr. Seese is well known among us as a genial, whole-souled fellow, and the ÆGIS and all its readers join in congratulations to him. He will serve as pastor of the U. B. church at Madison, Pa., during the coming year.

F. S. Minshall, '96, was married to Myrtle Ervin, Aug. 15, in Arcanum, Ohio, at Miss Ervin's home. Rev. Dr. Ervin, the bride's father was the officiating minister. Mr. and Mrs. Minshall are under appointment to missionary work in Africa, whither they expect to sail Oct. 5. They have the sympathy and best wishes of a large circle of friends.

E. G. Pumphrey, '91, of Dayton, O., and Ella Rhoades, of Fostoria, O., were joined in the holy bonds of wedlock, Aug. 19, '96, at the home of the bride's parents. The ceremony was performed by the bride's father, Rev. W. J. Rhoades, assisted by Rev. W. O. Fries,

college pastor at O. U. Mr. Pumphrey is a teacher in the High School at Dayton and will make that place his future home.

John A. Shoemaker, '94, of Wilkinsburg, Pa., and Daisy M. Custer, '95, of Westerville, O., were happily united in marriage at the bride's home, Sept. 10, '96. President T. J. Sanders performed the ceremony, assisted by Rev. W. O. Fries. Mr. Shoemaker was formerly editor in chief of the ÆGIS. The ÆGIS staff extends congratulations and best wishes. They will be at home at Wilkinsburg after October 1st.

ALUMNALS.

C. B. Stoner, '96, is teaching at Osborne, O.

W. R. Schrock, '96, is doing post graduate work in the O. S. U.

E. E. Hostetler, '96, is an instructor in the High School at Peru, Ind.

W. B. Kinder, '95, is pursuing special work in higher mathematics in O. S. U.

J. E. Eschbach, '96, is engaged in the educational work near his home at Warsaw, Ind.

W. L. Richer, '96, is professor of mathematics in Shenandoah Institute, at Dayton, Va.

F. O. Clements, '96, is taking special work in chemistry in the Ohio State University this year.

Miss Eva Doty, '96, paid us a short visit last week. She is teaching in the public schools of Bowling Green.

A. C. Flick, '94, left home a few days ago for Syracuse, N. Y., where he is professor of History in Columbia College.

N. E. Cornet, '96, has gone to Missouri, where he is pastor of Avalon College. He is also pastor of Greek in that institution.

L. K. Miller, '96, spent a few days with his many friends here the first week of September. We were glad to have "Doc" with us again.

L. A. Thompson, '94, of Dayton, recently spent some time here with college friends. He will pursue his medical studies in N. Y. during the year.

W. H. Anderson, '96, and wife will teach at Mogadore, Summit county, Ohio, this year. Mr. Anderson paid us a visit at the opening of the fall term.

T. G. McFadden, '94, has resigned his position as secretary of the Y. M. C. A. at Dayton and will take a course in pedagogy at Johns Hopkins university.

S. W. Keister, '77, has been appointed pastor of the U. B. church at Mt. Pleasant, Pa. He visited his alma mater and preached in the chapel on Sunday, Sept. 27.

Prof. E. D. Resler, '91, is taking post graduate work in the department of pedagogy in the Ohio State University. It is a one-year course, leading to the M. A. degree.

J. M. Martin, '96, spent Sunday, the 13th inst., with friends in Westerville. Mr. Martin will be engaged this year in the educational work at Elmwood, Ohio, where he is the superintendent of the public school. His school opened Sept. 14.

The many friends of Miss Helen Shauck, '96, have recently enjoyed a pleasant visit from her. At this writing she is spending some time with former associates and friends in Johnstown, Pa. Miss Shauck will spend the winter in Cincinnati, Ohio, where she will receive special instruction in music.

LOCALS.

The C., A. & C. R. R. is now carrying our mail instead of the Columbus Central. The electric railroad is a grand success for many things, but it is more convenient for our mail to be carried by the steam cars.

The Y. P. S. C. E. is well attended and manifests much interest. We feel an invigorating

influence from the old students who have returned, and from many of the new. May this interest continue throughout the year.

The Athletic Association owes a debt of gratitude to M. H. Stewart for his liberal donation of a good, large, strong backstop. This was a needed improvement on the athletic grounds, and the gentleman did it as a free-will offering to the Association. Mr. Stewart certainly deserves the esteem of the boys in return.

Have you a "Point" for this year? If not apply to the Christian Association. They have secured 600, suitable to either lady or gentleman, which are perfect gems. Most of the students were supplied the first week of school. They are very valuable—a complete guide and companion for all occasions—lectures included—for a whole year. Don't fail in having a "Point."

Another improvement has been made in the equipment of the Association building. The Athletic Association has had an excellent shower bath completed in the basement of the gymnasium. The football players have daily free use of it. It works charmingly, giving either hot or cold bath. So much for the football team and its invincible manager. Cannot the same spirit move others until the Association building is furnished throughout?

The Philalethean and Cleiorheteian societies installed officers in their societies on the evening of the 24th, of the present month. In the former society, Alma Guetner became president; in the latter, Ada Markley-Frankum assumed the toga of the president's chair. A fine literary and musical program was rendered in each of the societies. A few invited guests were present in each hall to hear the program and enjoy an evening with the ladies assembled there.

The football team is now in excellent condition, and starts into the year's work with marked vigor. Much interest has been manifested in the equipment of, and much care in the selection of the team, and it is in splendid

shape. The team has been furnished throughout with new shoes, new turtle-neck sweaters, and new stockings marked with two inch cardinal and tan stripes. The schedule thus far arranged is as follows: Oct. 10—Kenyon here. Oct. 17—O. S. U. at Columbus. Oct. 24—Washington and Jefferson at Washington, Pa. Oct. 31—O. W. U. at Delaware. Thanksgiving day—Wittenberg at Springfield.

Rev. W. O. Fries, who has so efficiently served as college pastor for the past four years, was returned for another year by the Central Ohio Conference which met in Columbus this month. Rev. Fries is to be congratulated on this recognition of his past work here. He has a fine class of people to whom he can address his thoughts and this, indeed, should give him inspiration and courage in the preparation of the sermons for his congregation.

Saum Hall seems somewhat deserted this year, there being only four girls living there at present. It will soon be a problem for the managers of the institution, to settle what shall be done with the hall. The girls seem to prefer to room out in town and to run clubs, board themselves and enjoy the liberties and privileges of the young men and other young ladies whose homes are in the village. It does seem proper that this ambitious spirit of our young ladies should be allowed to develop itself, and if they show to the full satisfaction of the ever watchful prudential committee, that they can do business for themselves, why, then, should we not commend them in this effort to be independent and self-supporting?

On Saturday evening, Sept. 5, the Y. M. and Y. W. C. A. gave a joint reception to the new students. The early part of the evening was somewhat stormy, but the clouds broke away leaving a clear sky and an invigorating atmosphere, so that the evening could scarcely have been surpassed for such an occasion. The reception room and parlor of the Association building were soon thronged with happy hearts and smiling faces. A card having on its face

the name of the bearer sandwiched with two short sentences thus: "I am" *name* "who are you?" worn by each served the purpose of an introductory committee. The evening was very profitably and pleasantly spent in renewing old acquaintances and in forming new. Though most of the students had met with one another, either in recitation room, on the campus or some other desirable place previous to this gathering, yet this was the first time for this college year that the students, as a body, had congregated. As steel sharpeneth steel, so the beaming countenances of the fellow students and professors, made cheerful by the heart's finest music, had the desired effect of lacerating the bands which are prone to fetter a selfish ego, and did much to engender a mutual and beneficial relationship. A short program was rendered during the evening, most excellent music being furnished by Prof. Peterson, instructor in voice, and the Y. M. C. A. quartet. Mr. Wilbur, state secretary of the Y. M. C. A. college Association, who was present upon the occasion, gave a short address, which being both pleasing and inspiring, enlisted the attention of all. His words were very appropriate to the occasion, and could not but find a lodgment in the hearts of all who heard him. He especially emphasized, in a pleasing story, the value of a college education. More especially, however, he spoke of the work and advantage of the College Christian Association. Rev. Fries, the college pastor, gave a very attractive and practical address as he is accustomed on such occasions. His wit and humor, and careful advice held the listeners in close attention. It would doubtless be wise if a reformation were made in the social life of Otterbein, and such occasions were more frequent. Whatever of loneliness, whatever of homesickness that seemed to cast its spell over one not accustomed to breaking away from home relationships, was no doubt banished from all, and the testimony of all bears witness that the evening was very enjoyably spent, and was an occasion long to be remembered in the life of every Otterbein student present.

Bertha Smith was recently promoted to the sophomore class.

Word has been received from Lena Brenner that she cannot enter college this term.

O. C. Ewry was licensed to preach at the session of the Central Ohio Conference this month.

The senior class is about to decide the momentous question as to the matter of caps and gowns. Probably before the ÆGIS reaches its readers this question shall have been settled by the class and Otterbein students will know whether the agony is to be suffered this year or not.

Solomon says there is nothing new under the sun, but that won't work in Otterbein history, as we have in our midst the first young ladies' boarding club ever organized in O. U. It is composed of ten representative young ladies, and we understand they dine intellectually and fare sumptuously every day.

On examination of the college register recently, the names of one hundred and seventy-six students were found. Of these one hundred and one were gentlemen, fifty-four of whom were voters. Of the seventy-five ladies it was noticed that thirty-three were likely to participate in an election for members of the board of education next spring.

Minerva Park, the beautiful and pleasant

resort for O. U. students, was closed on September 20. Hardly had the gates been closed until it was heralded along the road that the large and spacious pavilion, which had been the pride and admiration both of the managers of the park and the hundreds of people who visited there, was burned to the ground. The origin of the fire is unknown and only a mass of ashes and brick is left where once stood one of the prettiest pavilions in the state.

The first game of football of the season was played here September 26, with Ohio Medical University. The game was announced as a practice game, and indeed it was rightly named. The entire game was one-sided throughout. Otterbein easily run up a score of 38 to 0 against the medical boys. Our fellows did some nice work but there were many things observed which would warrant us in saying that the men must do some hard, close, skillful work if we are to be victors in some of the games which are to be played during the season.

Otterbein University may now well begin to emphasize the university part of its name. In connection with the larger department in its literary courses, it may lay claim to others which are fast gaining reputation as a distinctive and lasting feature of Otterbein. The art department opens with its usual tact and vigor so long exhibited by its efficient instructor. The music department is still in the ascendency, under the efficient instructors,

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Prof. Meyer of the instrumental department, and Prof. Peterson of voice and harmony. The largest vocal class ever known in Otterbein is now being organized. At least three graduates will be numbered from this department this year. The department of oratory and expression under Prof. Fox, formerly instructor in King's School of Oratory, is gaining ground this year, and seems to be with us to stay. A new department in fine art penmanship has been organized, and is under the efficient instructorship of Prof. O'Brien, formerly of the Pomeroy schools. Proper interest in these new departments will widen Otterbein's reputation.

On Friday evening, Sept. 11, the Philophroean and Cleiorheteian societies gave a conjoint reception to Mr. and Mrs. Fred S. Minshall, two former members of these respective societies, who sail for Africa, as missionaries, Oct. 5. As each Mr. and Mrs. Minshall were greeted by the many friends of their college days, it doubtless brought to them, as it did to us, many of the happy days and hours which have slipped by into the fleeting past. A large number were present, and in spite of the warmth of the evening, spent a most enjoyable time together. A short program was ren-

dered during the evening, consisting of well rendered music, and addresses by Mr. and Mrs. Minshall. As they once more stood before us and briefly rehearsed the joys of their college life at Otterbein, our hearts responded with delight, but saddened as they confronted the realities of life and turned their gaze steadfastly into the dark continent beyond the sea. Such times cannot be forgotten. We bid them God-speed in the noble work to which they go.

Rev. I. L. Oakes, '94, now pastor of the U. B. church at Gallion, visited college Sept. 26 and 27.

Bishop J. W. Hott lectured at the chapel Monday evening on the subject, "The Bible in Bible Lands."

Charles Snively, '94, of Massillon, spent a day or two with his sister, Nellie Snively, last of the week. He was on his way to Johns Hopkins.

Rev. J. G. Huber, '88, U. B. pastor at Germantown, was here latter part of last week among college friends. He conducted chapel exercises Friday.

The Ægis has already arranged for some excellent matter for the October number.

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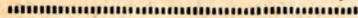
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Danville	11 58	12 06	5 26	-----	5 54	-----
Fambler	12 16	12 25	5 45	-----	6 12	-----
Mt. Ver { Ar	12 30	12 40	6 00	-----	6 25	-----
} Lv	12 48	12 45	-----	-----	6 30	-----
Mt. Liberty	1 09	-----	6 23	-----	6 39	-----
Centerburg	1 17	1 12	6 32	-----	6 57	-----
Sunbury	1 34	1 34	6 48	-----	7 20	-----
Galena	1 39	1 39	6 53	-----	7 25	-----
Westerville	1 52	1 52	7 05	-----	7 38	-----
Columbus A	*2 15	2 15	†7 30	-----	8 05	-----
	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 05	-----
Westerville	12 09	1 06	6 27	-----	5 33	-----
Galena	12 20	1 21	6 40	-----	5 46	-----
Sunbury	12 25	1 26	6 44	-----	5 51	-----
Centerburg	12 42	1 51	7 04	-----	6 13	-----
Mt. Liberty	12 51	2 01	7 12	-----	6 23	-----
Mt. Ver { Ar	1 08	2 20	7 28	-----	6 45	-----
} Lv	1 13	2 25	7 33	-----	6 50	-----
Fambler	1 28	2 40	7 47	-----	†7 00	-----
Danville	1 46	2 59	8 00	-----	7 20	-----
Brink H'v'n	1 55	3 09	8 12	-----	7 30	-----
Killbuck	2 24	3 41	8 42	-----	P M	-----
Millersburg	2 36	3 55	8 53	-----	-----	-----
Holmesville	2 46	4 06	9 08	-----	-----	-----
Orrville } A	3 20	4 45	9 37	-----	-----	-----
} L	3 25	4 55	9 42	-----	-----	-----
Warwick	3 45	5 18	10 02	-----	-----	-----
Barberton	4 01	5 37	10 17	-----	-----	-----
Akron	4 20	5 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	*5 45	*7 30	†12 10	-----	-----	-----
	P M	A M	P M	-----	-----	-----

* Runs Daily. † Daily except Sunday. ‡ Flag Stop
| Meals. L Lunch.

Where no time is given trains do not stop.

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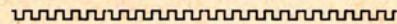
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