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VOL. X

SEPTEMBER, 1899.

NO. I.

OTTERBEIN ÆGIS

OTTERBEIN UNIVERSITY




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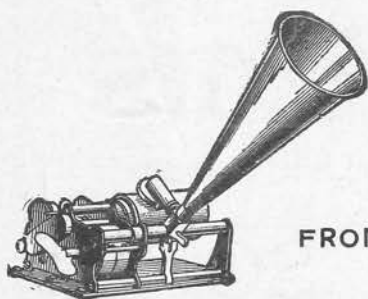
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EDITORIAL ETCHINGS.

Greeting

Our appearance upon the field of action may seem a little late, but we bring to you, dear readers, our best wishes and a royal greeting. The joys and delights, that always attend, with more or less intensity, the opening of the college year, have almost made us forgetful of our duty to our readers. Although the ÆGIS staff is so happily situated as being surrounded with youthful impulses, longings, and aspirations, yet, it is with a great deal of reluctance that each member enters upon the duties of the year. This reluctance is not due to the honor, or the privilege, or the opportunities

which the ÆGIS offers to its editors, but because of the high standard and the unselfish attitude which the staff is under obligations to maintain. The aim shall be throughout the entire year to give cleancut news at the right time and your hearty co-operation is most earnestly solicited.

The Opening

If good cheer and enthusiasm at the opening of the college year are to be regarded as favorable omens, certainly this year at Otterbein will be one of unusual success.

At nine o'clock on the morning of September the sixth, a large number of students, among whom were many new faces, with here and there an honored and enthusiastic alumnus, gathered in the college chapel to engage in the opening exercises.

After devotion Dr. Thompson, president of the Ohio State University, was introduced, and delivered an inspiring address in which he set forth the many opportunities of self culture and mental development which the college student enjoys, and also gave many valuable suggestions as to how the students might make the year, and their entire college course a success. The address was listened to with rapt interest throughout, and at its conclusion all felt that it was too short. But the plain, simple truths, presented in a frank, manly way cannot fail to make a lasting impression upon all who were present.

A proper beginning bids fair for success in any line of work, and we hope that the enthusiasm which characterized the opening exercises may be carried into every department of work throughout the year.

The Library All students should avail themselves of the great opportunity for a broader culture and training which our large and well classified library affords. The professors will tell very soon whether the students that come before them are from families who associate with books. It makes great difference whether students are from homes where books are considered the most essential furnishings and where culture is hereditary, or from pioneer settlements which have not outgrown the hard struggle for livelihood. In college, advantages along this line come to all alike. The culture that comes from the library reaches through more than one generation and the inspiration spreads wider than the influence of a single individual.

The poets that we read quicken every impulse, open the eye of the soul in imagination and often unite the heart of the reader to the heart of the poet, as two lives moving on, in one common union of purpose, thinking the same thoughts, feeling with the same sympathy, breathing the common air of love, will grow to look alike. Just so, a sensitive soul becomes like the truth it gathers from the books it reads. Think as you step into the library that you are in the company of the choicest spirits that ever walked the earth, seers, philosophers, poets, and that here before you are the panoramas and the revelations of their inner life.

There is an aristocracy in books which should be cultivated. The souls of the writers will vitalize your own, they will lift you up into better manners, grander purpose, and a broader comprehension of man and principles. A thinker should be devoted to the library; it is the record of the acts, thoughts and feelings of mankind, the treasure house where the jewels of all time are preserved and the doors are opened only to students.

Punctuality Punctuality is a subject that should be close to every student's heart. It is one of those important

subjects that should be so woven into our natures that it could never be neglected. There can be no more opportune time for the cultivation of this habit than during the college course, the fitting time of life. Nothing is so telling for a good, conscientious, student as his promptness or punctuality in all of the true activities of college life.

The principles or the habits which one cultivates in his course of training, are so permanent, so lasting, that no one can afford to become careless or indifferent in regard to the time in which he meets his obligations. The spirit that causes one to be behind time for a recitation, will soon destroy the very life of the study. The great truths to be taught will lose their charm for a mind that is not up to time. Punctuality leads to hard study, hard study to a good standing and a true mental development, and a true mental development to a purer, broader, and deeper life. If you wish to become a true man, to be able to wrestle with this matter-of-fact world, then promptly attend to the duties you are now under obligations to perform.

Religious Attitude A serious mistake made by many Christian young men and women upon leaving home to enter college for the first time is that of neglecting to connect themselves immediately with some religious organization of the college which they enter, and of going directly into active Christian work. Failure to do this exposes them to many dangers. Immediately upon entering college every young man and woman begins to form new friendships and new associations. Indifference to Christian duty at such times encourages the friendship of those who are not inclined to be religious, and when once such friendships are formed it becomes a difficult task to break away from them. The presence of those with whom professing Christians have been associated in sinful acts makes them timid about performing Christian duty when opportunity is afforded, and very soon

the joy they found in Christian service before entering college is a thing of the past, and then, very often, the blame is laid upon someone else. The Young Men's and Young Women's Christian Associations of Otterbein furnish abundant opportunity for spiritual growth, and all students entering the college will do well to connect themselves with one of these organizations.

Points to
New Students

The student entering college for the first time undoubtedly finds himself subjected to an abrupt change of environments and probably discovers that the time required in the preparation for recitation hours greatly exceeds his expectations. He will do well not to attempt to carry all the school work possible, which of necessity must detract from outside reading. While it is the intention of the college course to equip one with a liberal education, and prepare him for specialization along a chosen line, yet, if he gives all his time to text books and fails to keep abreast with the times and in touch with the outside world, he will not graduate with as broad an intellect and as good a foundation upon which to build as if he had devoted more time to the current events of the day.

Each student will appreciate the value of the literary societies in Otterbein. Early in his college course he should unite as an active member of one, and avail himself of all opportunities to develop his literary powers. The ability to arrange his thoughts in logical form and to couch them in appropriate language, and the faculty of a pleasing accentuation are fundamental qualities of the polished man.

Citizens' Lecture
Course

A well balanced course arranged especially to meet the demands of Otterbein students and higher education. For the benefit of new students a brief explanation of the Citizens' Lecture Course seems necessary. This method

of entertainment and education originated about twelve years ago and since that time the leading lecture course talent of America has appeared upon the chapel platform. About \$400 is expended annually in securing talent and the aim has always been to simply pay expenses.

The committee appointed to secure the course believe the list of talent mentioned below is fully up to the standard of past years. The usual price of \$1.00 for the course of six entertainments will prevail the coming season. John R. Clark opens the course October 28, with his famous historical lecture, "To and Fro in London." This lecture has been delivered over 1700 times since its conception and will doubtless be quite popular. The next number on the course was arranged especially with our music loving public well in mind. The Bostonia Sextette with a clarinet virtuoso for director and assisted by a first-class soprano soloist comes to Westerville for the first time Saturday evening, Nov. 11. We guarantee universal satisfaction, far above our usual musical performances.

Dr. John P. D. John, December 13 furnishes the intellectual treat of the course. His subject, "The Worth of a Man," is spoken of as fair and fearless, candid and courteous.

Elias Day, a new man to the western states, has an innovation in characterization, mimicry and stories. His date, Feb. 1. His evening of pure enjoyment deals largely with the effects of national life and personal character upon the face. This is undoubtedly fine.

Slayton's Jubilee Singers, the leading concert company of America, consists of four gentlemen and four ladies of color. Their every appearance means a recall. Their first visit at Westerville occurs February 17. The repertoire includes some of the oldest and latest jubilee plantation melodies, introducing solos, duets, quartets and specialties in costume.

The excellent course ends March 12 with a

humorous lecture by Wm. Hawley Smith, a man who lectured and toured this country with Bill Nye and who since Nye's death has been in great demand upon the lecture platform. Tickets for the above course will be on sale very shortly by several of Otterbein students.

Emerson as a Poet

FRANK OLDT, '01

MATTER is in itself temporal. All its phenomena have a transient existence, being but the shadows, we might say, the ghosts of the thought which brought them into being. They are only the forms which great and abiding truths assume while manifesting themselves. Poetry is the ceaseless striving to express the spirit of the thing, to see through the object, and to ascertain the cause, the life, the truth which underlies its existence. The poet separates the hidden principle from the form in which it manifests itself. He does not consider facts as real and final, but uses them as types or images of the truths they signify. Especially is this true of the poet of nature. The woods, the fields must be to him as an open book. Not only do the beautiful appearances of its external forms charm his acute senses, for that is superficial, but every stream and tree and flower and bird must reveal the secrets hidden in the depths of their being.

Emerson was a true poet of nature. His verse is full of the revelations which are given only

"To him who in the love of nature holds
Communion with her visible forms,"

And in return for this love Emerson was given such an insight into the truths and teachings of the natural world as has been the privilege of comparatively few to enjoy. Could anyone but nature's confidant have written such a truth as is contained in these lines:

"Behind thee leave thy merchandise,
Thy churches and thy charities;

And leave thy peacock wit behind;
Enough for thee the primal mind
That flows in streams, that breathes in wind.
Leave all thy pedant love apart,
God hid the whole world in thy heart."

Or these to the Rhodora, a New England flower:

"Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing;
Then Beauty is its own excuse for being.
Why thou wert there, O, rival of the rose!
I never thought to ask I never knew.
But in my simple ignorance suppose
The self-same Power that brought me here brought
you."

Often he happens upon a strain so beautiful that its equal can hardly be found anywhere. What can be more exquisite than this passage?

"Thou canst not wave thy staff in air
Or dip thy paddle in the lake,
But it carves the bow of beauty there,
And the ripples in rimes the oar forsake."

He could find material and images for all his best thought in the things round about him. He needed only to step outside his door to find a poem in the bumble bee as it filled the summer breezes with its lazy buzzing. The titmouse with his cheery chickadee on a stormy, wintry day could give him the inspiration for one of his best poems. No unfamiliar or foreign nature can be found in his verse; but the forests, the fields, and rivers which he learned to know and love, appeared in his rhymes. He, himself, teaches the same thing in the "Humble Bee."

"Burly, dozing humble bee,
Where thou art is clime for me,
Let them sail for Porto Rique,
Far-off heats through seas to seek;
I will follow thee alone,
Thou animated torrid-zone!
Zigzag steerer desert cheerer,
Let me chase thy waving lines:
Keep me nearer me the hearer,
Singing over shrubs and vines."

And to show that this plan is the best, one example from the same poem will be sufficient.

"Wiser far than human seer,
Yellow-breeched philosopher!
Seeing only what is fair,

Sipping only what is sweet
Thou dost mock at fate and care
Leave the chaff, and take the wheat.
When the fierce northwestern blast
Cook sea and land, so far and fast,
Thou already slumberest deep;
Woe and want thou canst outsleep;
Want and woe, which torture us,
Thy sleep makes ridiculous."

Would this have had half the force and beauty if he had said the same of the bees which gathered the sweet product of the wild thyme growing on the rocky slopes of classical Hymettus. Far better and simpler is the plain "yellow breeched philosopher" of our own native land.

Emerson cared but little for the forms of metre. Often he would flagrantly violate the most important rules of versification in order that the spirit of poetry might be manifested in its greatest power. He sacrificed the art of composition with the superficial polish and smoothness which it gives, for the rugged beauty and strength of thought which only the true poetical genius can produce. Yet, sometimes, he is so completely possessed by the inspiration of the "Heavenly Muse" that the words naturally flow into their proper positions, and while they unconsciously form themselves into a verse, perfect in construction and metre, they so express the sentiment of the author that we are thrilled through and through by their force and spontaneity. Such a passage is the following:

"So nigh is grandeur to our dust
So near is God to man
When Duty whispers low "Thou must"
The youth replies "I can."

Although he did not have the desire to restrain his song within the bounds prescribed by man; yet, nature gave to him an Aeolian harp from whose vibrating strings, life with its throbbing energy and ceaseless changes might bring forth all the melodies arising from the harmonious working of God's great creation. Perhaps we could get no better idea of his peculiar views of versification than as we find them in one of his poems.

"Thy trivial harp will never please
Or fill my craving ear;
Its chords should ring as blows the breeze
Free, peremptory, clear.
No jingling serenader's art,
Nor tinkle of piano strings,
Can make the wild blood start
In its mystic springs.
The kingly bard
Must smite the chords rudely and hard,
As with hammer or with mace;
That they may render back
Artful thunder, which conveys
Secrets of the solar track,
Sparks of the supersolar blaze."

* * * *

"Great is the art
Great be the manners of the bard.
He shall not his brain encumber
With the coil of rhythm and number;
But, leaving rule and pale forethought,
He shall aye climb
For his rhyme.
Pass in, pass in! the angels say,
Into the upper doors,
Nor count compartments of the floors,
But mount to paradise
By the stairway of surprise."

Shakespeare with his versatile genius has painted for us almost every phase of human life with a perfection that seems beyond the power of mortal man, but in none of them do we have even a glimpse of the man himself. Milton physically and intellectually shut off from intercourse with his fellow-men, withdrew his soul from the external world and gave to us a dream, though exalted and majestic, yet only a dream of heaven and its pure ethereal inhabitants. Emerson, not trusting his muse to so high a flight, simply came in touch with nature and from the contact there arose out of his soul glowing tributes to her manifold charms. Unconsciously Emerson reveals himself to us in his verse. When we peruse his poems, we see reflected in them the man, and what a man it is—philosopher, sage, poet, gentleman. We learn to know him, and knowing, we are irresistably drawn nearer the goal of the human race. By coming in contact with his living personality our own dull lives become enthused with his magnetism, our conceptions of life and nature are broadened, we begin to see the

Creator in his relation to the created, and we feel the great world spirit as it slowly but surely weaves the destinies of the universe.

Debate

Resolved, That the Light of Nature Alone is Sufficient to Prove the Immortality of the Soul

AFFIRMATIVE—E. A. SANDERS, '02

THE question which we have before us for consideration, while it may at first glance seem trifling, shows itself by deeper study to be worthy of our closest attention. Resolved, That the Light of Nature Alone is Sufficient to Prove the Immortality of the Soul. What can be of more importance than the question of our own immortality? It has interested all men in all ages of time, hundreds of philosophers have speculated concerning the probability of an after existence, and it remains to-day the chief desire and hope of millions. In considering this question special notice should be given to the clause, "is sufficient," this was included with the full consent of my opponent and is of great importance, the question is not Resolved, That Nature Alone Proves the Immortality of the Soul and that nothing else does, but That the Light of Nature Alone is Sufficient to Prove the Immortality of the Soul.

All knowledge may be divided into two classes. First, that obtained through divine relation, and second, that obtained by man through the workings of his own mind, both in its observations of external phenomena and in its study of its own inner actions. The first may be called the light of God, the second the light of nature. Who can survey the panorama of nature as it is spread out in lavish beauty over the autumn landscape; the trees, the flowers, the hills, the d dles, the birds and beasts, all offering up their endless song of praise and thanksgiving to their Creator, and not be compelled to admit the existence of a divine, spiritual ruler over all? And as truly as nature, in

all her myriad forms, proclaims the existence of God, just so truly does she proclaim man's relationship to Him. She furnishes the background against which the spiritual man may stand forth clear and distinct, over-reaching and transcending his material self. The standard in comparison with which the soul is assured of its own superiority. As sure as does the sluggish caterpillar emerge from its cocoon transformed into the lovely form and gorgeous hues of the butterfly, so sure will this soul, now imprisoned in its mortal body, emerge with a glory that will as far transcend its present state as the butterfly transcends its larva, and, with its knowledge increased as many fold as is the single seed in the full ear of grain. Were there no other proof than the light of external nature, it alone would be sufficient; but even it must pale before the convincing evidence of man's own inner nature. Reason and conscience, the very faculties which differentiate him from the rest of creation, most positively assent his immortality. The highest conclusions, reached only after the most careful and logical reasoning, point unmistakably to this.

"Conscience," says Bishop Butler, "unless forcibly stopped, materially exerts itself, and always goes on to anticipate a higher and more effectual sentence which shall hereafter second and confirm its own." This prophetic action of conscience is certainly one of the strongest proofs of man's immortality. Within us are wrapt up both the real and the ideal, the natural and spiritual, the mortal and the immortal, and the soul looking through the telescope of conscience down the dim vista of eternity, sees far beyond the river of death, landmarks, by which it must yet pass, and the home prepared for it from all time. Says Joseph Cook, "All there is in literature, all there is in heaven sacrifice, continued age after age, to propitiate the powers beyond death, all there is in the persistancy of human endeavor, grotesque and cruel at times, to secure the peace of the soul behind the veil, are but proclamations of the prosthetic action of conscience; yet conscience, itself, is but one thread in the web of

pervasive, organic instinct, which anticipates existence after death.

This instinct is shown by our recognizance of, and sense of obligation to conform to, a perfect moral law. It appears in the universality of belief in an after existence. All widely diffused beliefs are inherent in human nature. Such instincts are not obtained by mere tradition. Belief in a future life is found in the Brahmanism of the Hindoo, in the Buddhism and Confucianism of the Chinese, in the Zoroastran of the Persian Parsee and in all the religious beliefs and superstitions of the natives of Asia, Africa and America. The ancient Greek philosophers had firm faith in the immortality of the soul. Let him who does not believe this statement read in the *Crito* the glowing words of faith and trust in which Socrates, on his dying bed, conversed with his beloved disciple. All Pagan religions, however primitive and crude, contain this one essential doctrine. This must be admitted, and since these nations were without the Bible, or any direct revelation from God, it conclusively shows that the light of nature alone is sufficient to prove the immortality of the soul. Allow me to repeat, all Pagan religions, however primitive and crude, contain this one essential doctrine. This must be admitted and since these nations are without the Bible, or any direct revelation from God, it conclusively shows that the light of nature alone *is sufficient* to prove the immortality of the soul. The lofty pyramids cleaving the Egyptian sky are but another evidence of man's attempt to immortalize himself. This is also shown by the natural human delight in permanence. These points, to which I have called your attention are but a few of the many which might be mentioned to prove the existence of a natural, instinctive longing for and belief in a future life. And, since this is so evidently true, we may directly infer man's immortality. For, nature is complete, harmonious. No desire is created without its corresponding fulfilment. So far as human observation can extend, there is no exception to this law. Wherever we

find a climate we find a fauna and flora to match it, an appetite food to match it, an ear sound to match it, a sense of the beautiful beauty to match it, and so on through endless cases. In the celebrated words of Joseph Cook, "Nature makes no half-hinges. God does not create a desire to mock it." What parent would do the same with his child? Certainly no further proof is needed. External nature alone gives man at least strong grounds for inferring his immortality, and this is conclusively proved by his own inner nature.

William Cullen Bryant, once while musing in the dusky twilight, heard the bugle note of the wild swan as he passed o'erhead on his long southern flight, and, as he gazed after his retreating form, far into the distance, he uttered these noblest sentiments of his belief in immortality.

"Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far through their rosy depths dost thou pursue
Thy solitary way?"

"There is a power whose care
Teaches thy way along that pathless coast,
The desert, and illimitable air,
Lone wandering but not lost."

"He, who from zone to zone
Guides through the boundless sky thy certain
flight,

In the long way that I must tread alone
Will lead my steps aright."

NEGATIVE—B. F. CUNNINGHAM, '03

IN considering this question it is well to notice very carefully the definition of this term, nature. The Standard says: "Nature is the existing universe as an effect or as produced with all it contains, i. e. its laws and phenomena. Specifically, the material universe embracing matter in all its forms and combinations, the world of matter. 1. The system of arrangement and sequence of these forms and laws that they obey, and the causes or forces that lie at the foundation of this system, often conceived as one power and

personified as she. 2. The system of all created things, material and spiritual, including all forms of being but the supernatural."

The next logical thing to do is to define our position. We debate this question upon the assumption of the immortality of the soul. Now in closely examining this subject for discussion, we see at once that two questions are involved in it. First, what does nature prove, and secondly, what does it not prove respecting the immortality of the soul? Let us consider for a moment the first of these two questions. What does it prove? She exhibits harmony and beauty, as well as power. But this neither proves the existence of God nor immortality. She casts a strong presumption in favor of the existence of God and immortality but by no means does she prove it. God is supernatural. We are dealing with nature and thus far, has nature ever proved her origin? No. There are strong probabilities that over and above us there is a Creator to whom this work of creation may be ascribed, but understand, these are only probabilities and no number of probabilities ever make a certainty. But again from whence comes this intuitive conviction of a God? not through the light of nature but from revelation. But even if we would admit that nature does prove the existence of God, does this prove the immortality of the soul? For to say that because God is, and is what He is, there is an immortality, is to go directly into the supernatural instead of the natural for the proof and evidence.

If nature proves the immortality of the soul, there must be something in nature which teaches what this life eternal is. But how foolish to think a thing which is itself finite and not eternal, can prove to us the supernatural or eternal. It is true, nature is the manifestation of life. For example, the leaf, it is beautiful, perfect, symmetrical and rich in color. Now in this leaf we say there is life; but there comes a time when this same leaf ceases to be—it fades, withers, and at length is no more. Now the manifestation of that life is gone. Where is that life? Did it end

with the dissolution of the leaf or did it survive the death of the material? We do not know; but one thing is certain, we do know that nature does not explain what has become of this individual life. This leaf is a part of nature, and what may be said of a part may be said of the whole, i. e., all nature points to an end or it is itself finite and not eternal. Now nature not being eternal and immortality being of unending existence, shows that nature can not prove immortality. Nothing can prove or teach what is infinitely beyond itself.

But again if nature teaches or proves the immortality of the soul, we would expect those most closely associated with her to possess the firmest convictions of it. But searching for facts, we find that this is not true. Huxley, Darwin, Spencer, Humboldt and many others who lived closest to nature, studying and observing her laws and phenomena with an untiring zeal, forever questioned and doubted immortality. We can easily account for their attitude, their disposition of mind. They did not see immortality manifested in nature because they did not know God. Our hope of immortality must and does rest upon divine revelation and then we are able to see more of him by beholding nature. Thus far we have considered external nature, now let us glance for a moment at what the affirmative would call inner nature, but we supernaturalism.


Man is both natural and supernatural. Man, by virtue of his two-fold constitution, the spiritual and the material, is qualified to understand the organs of nature, to appreciate its laws and forces, but in addition to this he can ascend into the high and recondite regions of the supernatural. He is a natural creature inasmuch as he is subject to its laws. That man is over and above nature, that he is supernatural is most beautifully represented in the language of the Psalmist, David, when he says: "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the divine and hast crowned him with glory and honor. Thou madest him to have dominion

over the works of thy hands; thou hast put all things under his feet." If nature is in the hands of man then man must be above nature to have dominion over it. Hence supernatural. While the natural man whispers, "I die," the supernatural echoes back, "There is no such thing as death, what seems so is transition."

Dr. McCosh says: "The raising of the dead (immortality) is supernatural for there is no physical or physiological law capable to produce such a result. Not able to find a cause among natural agencies, the mental principle insists on a supernatural cause and rejoices to recognize it in Him, to whom, all inquiring into causes ever conduct us." In conclusion, the only absolute proof we have of the immortality of the soul, is found in the simple faith of the resurrection of Jesus Christ.

The Real and the Ideal

JOS. H. CAULKER, '02.

 WONDERFUL age, this—an age in which the thoughts of men are day by day being embodied into living actualities; an age in which the mighty forces of nature bow down in servile homage at the shrine of man, the undisputed lord of creation. See how the pent-up steam violently moves the ponderous locomotive so deftly contrived, roaring through the land on a net-work of rails like a raging hurricane; see how it drives the ferocious monsters of the deep that defy all opposition of wind and tide; see those swarthy bands that girdle the continents through which the deadly lightning vibrates for a thousand miles, carrying messages to remote parts of the world—all at his bidding. At times they rebel against such high-handed tyranny; they break their bonds and kill and wound by the hundreds, but he stands and proudly laughs, as with his magic wand he soon cows them into calm submission and says "come" and they come, "go" and they go. He endows with intelligence the binder

to cut and bind his crops; the loom to weave his cloth, and the shuttle to fashion it into garments; the phonograph to resound the songs of the dead and absent ones; a thousand and one things he does that strike even himself with blank amazement.

We pause and ask the causes of these multitudes of realities by which we are surrounded on every hand. They are the products of his imaginative creations—the ideals—made possible by his reasoning faculty and rational intuitions. It is here he divests himself of the qualities of his fellow animals and soars into the realm of the divine. Here lies the secret of his irresistible rule over the universe. Apparently so insignificant, yet possessing all power, and living in two spheres—now a beast, now a god. He indulges in the practices of the ox, but at his rebuke, the fierce panther, the king of beasts, the massive elephant, and the proud steed crouch at his feet. But for these ideals, he would be like the swallow, which forever has but one way to fashion its nest.

What we call civilization is a conglomeration of materialized and practical ideals. These become both cause and effect of the higher development of the world which is but a progressive revelation of the Ideal which is perfect and eternal in the mind of God. They are the mediums through which this progressive revelation becomes intelligible; they are the standards by which we measure all things, moral and physical; for the nearer the object approaches that perfect intellectual something, the greater its efficiency to discharge the functions of its existence, whether useful or purely ornamental. Can we then ever gain an intelligent knowledge of the qualities of any object, or appreciate the merits of any organization without some perfect standard by which alone comparison obtains? When we speak of a beautiful day, a lovely rose, a calm sea, we imply, though often unconsciously, a something far beyond our ken, which is perfect in beauty, loveliness and calmness, and

which centers in the divine mind whence nature itself is but a reflection.

All the various departments of human interests have, from time to time, their respective ideals. The realities themselves become ideals—such realities that, in their relation to those of their kind, far transcend them in the excellence of their qualities. Thus in the military world we have a Napoleon whose genius dazzled the world for more than a decade, when mighty kingdoms and empires lay writhing at his feet; a Washington, whose indomitable tenacity to principle and unflinching courage in the face of an unequal struggle, culminated in the establishment of a nation; the navy has given a Nelson, a Farragut and a Dewey, the newly enlisted hero, the rumbling echoes of whose guns may still be heard on the distant seas. These men whose unparalleled exploits maintained the integrity of their respective nations, have now become objects that excite the ambition of the youth of the land. Oratory has had its Demosthenes and Cicero; art, its Apelles and Raphael; poetry its Homer; so have statesmanship, law, medicine, business, and the long list of professions, produced their own ideals. In this connection, we shall refrain from considering those ideals that have been a detriment to the world's progress. That such ideals are grossly erroneous, we dare not deny. These are they that bring into existence those transient realities that vanish away like a shadow, or sink the race into indescribable woes. To-night, let us think only of the ideals that lift our beings into a higher plane of nobility and excellence.

As the ideal, so the real. The Greeks from their lofty ideals have so indelibly placed their impress on the art, literature and architecture of the world, that even to this distant day, their influence is almost paramount; the artist who portrays on his canvas his perfect ideals, conveys to the soul the sublime poetry of nature, at once sweet and elevating, for then is there a harmonious blending of beauty and

incident that fires men's hearts with eternal interest; the very countenance of John Knox, the Scotchman, and the slender form of Wycliffe, were able to withstand the storms of opposition that assailed the reformed faith, because in them was shown, in the fullness of its splendor, the life of the lowly Man of Galilee.

Our ideals are important. But the resultant realities are no less important to us, as they serve our immediate comfort and convenience. To-day, the young man or woman who faces active life, although fraught with the most sublime ideals, meets with the stern questions, "What are you," "What can you do," echoing from a thousand avenues—not where did you attend school—a most fortunate question, methinks, for those whose earthly circumstances do not allow them to share the coveted privileges of these centers of power, and those to whom it is imputed a misfortune for being in a small institution of learning. In active life, the real man must act. That part of him—the soul—which not even the lash of the slave driver can ever reach, must act. It must be in every enterprise to make it a success; for the thin layer of hypocrisy soon gives way under the scrutinizing darts of the world's eye, and the real man comes into plain view.

Such then are the rewards of real merit, that from the ranks of those apparent unfortunates, come those who startle the world by their sterling capabilities in all the various walks of life. They stand among the leaders of the nations; they may be named among the famous inventors and discoverers; they help to bring about the environments that in turn shape their lives—all these things they certainly acquire by rigid personal application prompted by high ideals. A man is therefore what he makes himself.

How do we stand in respect to our ideals? Already the death knell of the nineteenth century mournfully tolls, and soon its tinkling echoes will die away in the distant air. A

marvelous century is dying. It leaves us in the presence of an array of realities that inspires us with greater hopes; the mountain peaks and deep caverns of the earth are no longer barriers to the intercourse of men; the islands of the high seas are no longer isolated by their formidable liquid heaps; for the bleak North and South loudly articulate with the torrid center, and the East and West join hands in friendly greetings. Why then should not progress be possible, when the combined thought and power of the world can be more or less focused in a point of the globe! In a few more days, we shall stand at the threshold of another century, rich in its promises of greater achievements. By virtue of the existing realities, we shall be confronted by still higher ideals, the attainment or near approach of which, will mark an age of such development never before known in the history of the race.

That we are improving, and improving fast, no one can deny, if he but look about him. But the present status of all the various industries and professions, however, and the attitude of their respective promoters and professors, points out plainly that we are yet but "little children picking pebbles on the beach while the vast ocean of the unknown stretches before us." The watchword is, *Improvement!! Improvement!! Improvement!!!* Men therefore are straining every nerve and fibre of their being to obtain these improvements without which the growing demands of the endless complexities of modern civilized life can hardly be met.

As a proof of our advancement, we have existing to-day, certain things, outside of the material realities and by far more important, of which our age may well be proud. There are governments in which liberty of mind and body—the only avenue to true happiness—has fair play; governments where a high grade of intelligence and culture are essential factors for their successful management—and what is more desirable than intelligence and cul-

ture? There are forces at work that tend to overthrow the chronic prejudices that have called into vogue the spurious theories and ill-gotten philosophies so distressing to humanity; broadcast over the land are colleges, universities and institutions of similar character, where, some day, we hope to see the complete dissolution of these prejudices; there are inevitable agencies also that cause men to topple from their narrow bases of thought and action. Their minds are charged with such elasticity that they bring within the scope of their interests, all members of the human family. To day the question of the universal brotherhood of mankind is not simply theoretical but practical. Men have suffered the most malignant opposition—lost all earthly property, lost all social distinction, and lost life itself, all in the interest of their unfortunate brothers. They suffered thus in order to obtain that moral ideal in the mind of God who claims all as his own. But a few months have gone, when under the unfurled standard of this mighty republic, marched the white man, the black, the red and the brown, with hearts beating in concord and thrilled with the same emotions, to vindicate the cause of the helpless against a cruel oppressor.

But in spite of all these things, we ask again, how do we stand in respect to our ideals? We have yet to see the day when science will solve the problem of that most intricate mechanism—life—and thereby give to the medical profession its final triumph over all diseases, when all its professors will walk in the atmosphere of Æsculapius; we have yet to see the day when man shall acquire such a perfect control over nature that there can be no deadly interruption; when judgment, untainted by stealth and bribery, will mete out an unreserved verdict for the right; when the principles of a pure democracy will transform the land into a veritable Utopia; when idiocy shall no longer wield the rod of majesty, but when the name of a king shall carry with it all that is noble, grand and beautiful; when human nature shall be wholly divested of all that is low and repul-

sive, and when the higher desires shall have the ascendancy.

Association Notes.

Y. W. C. A.

The first meeting of the Y. W. C. A. was very well attended, and if it may be considered as an index for the year, we may anticipate a good year's work. It is the aim of the Association to make this the best year in its history.

The annual reception given by the Y. W. C. A., on the evening of Sept. 6, from seven to nine, was a very enjoyable affair. Light refreshments were served during the evening by the social committee.

The Bible Study committee are carefully preparing a course of Bible work for the Association. It is the desire of the committee that each girl be enrolled in some Bible class.

Y. M. C. A.

Dr. Garst led a very inspiring meeting of the Y. M. C. A. Sept. 21.

On Sept. 28 the Bible study committee will have charge of the meeting and will outline their work for this year.

During the absence of the president of the Association, Mr. Head, Mr. Seese has been ably performing that duty.

The young men are coming out to Thursday evening meetings much better than usual; some have taken a new stand for Christ; many new men are in school that have shown themselves willing servants of the Master; in all, there are indications of an excellent year. The Y. M. C. A. sets the standard of manhood for the college student, and we are glad to say that the standard set by the Otterbein Association is worthy the full consideration of every student.

Miss Martha Lewis, a graduate of last year's class, is again in school taking post graduate work.

Athletics.



ATHLETICS in our colleges engage the attention of not more than one-third of the student body. Young men and young women starting away to school, look to the training of their minds and forget about the developing of their bodies into that healthy state which is so essential to good work. Some think physical training unnecessary; others, who see the need of systematic exercise, refuse to economize enough time to devote to it. Arrange your work, write out a schedule of your classes, prepare a certain lesson at a certain time and you will soon find that you have an hour or more a day for athletics. You need not go upon the gridiron and be jostled about, or even upon the diamond, and be made the laughing-stock of your companions, but anyone can enter a class in physical culture and run no risk whatever. Ask yourselves this question if you are undecided as to what you should do: "What is an unsound body to me in this race of life?" Many a person graduates from college never to be seen in active life. Why is it? Can it be that some are denied the pleasures that come from participating in the real struggles of life? God has placed you upon this earth and has endowed you with all the requisites for a successful life, if you but muster up courage enough to develop your physiques and train your intellects. Let those of you who have not been participating in athletics come to the front and do good work for your college and for yourselves, in the physical as well as in the intellectual sphere. You will gain and the bookworm will lose.

Alumna! Notes.

Among the alumni of Otterbein who have returned during the summer to pay a visit to their Alma Mater, may be mentioned W. R. Rhodes, '96, of Fostoria; J. B. Gilbert, '97, of Dayton; W. C. Teter, '98, of Ohio Medical,

Columbus; Edith Sherrick, '97, of Scottdale, Pennsylvania.

Anna Baker, '97, has resigned from Sugar Grove Seminary to accept the position of assistant principal at Columbus Grove.

O. C. Ewry, '99, has been appointed by the Miami Conference to a charge at Cherry Grove. We wish the gentleman much success in his work.

Laura Ingalls, '97, who has taught so acceptably for two years in the Brink Haven schools, has been elected to the principalship of the grammar grades of the Worthington public schools.

The many friends of Rev. W. B. Gantz, '95, will be pleased to learn that he has so far recovered from his attack of appendicitis, which he had during the fall, as to be able to resume the duties of his pastorate.

W. G. Tobey, '99, goes this fall to Shenandoah Normal Institute, located at Reliance, Va. He will have charge of the department of languages at this place and will undoubtedly be a valuable addition to the faculty.

F. B. Moore, '97, has been called from the principalship of the Shiloh schools, where he has been serving for the past year, to the same position in the schools at Columbus Grove. The ÆGIS desires to congratulate the gentleman.

N. E. Cornetet, '96, who has been for the past three years professor of Greek in Avalon College, is taking a short rest and vacation now. He expects either to return to Avalon in a new capacity or to take work in Scioto conference.

Mr. and Mrs. M. B. Fanning, '94, of Duxbury, Mass., spent a week here visiting friends. After his graduation here Mr. Fanning graduated with high honor at Harvard and then spent a year in travel in Europe. On his return he accepted the position of Head

Master, Powder Point school for boys which he now holds. Mrs. Fanning is also Head Master Alden school for girls, Duxbury, Mass.

Edgar L. Weinland, '91, a prominent young attorney of Columbus, has just taken a fine new office in the eleventh story of the Wyandotte building. His new rooms are spacious and elegant and will certainly prove a great convenience in his work.

We are glad to note that Fred S. Beard, '99, who has been spending the summer here engaged in post-graduate work, is recovering from the illness from which he has been suffering. We hope to soon see the gentleman walking among us in his accustomed vigor.

Alma Guitner, '97, who has just returned from her year's study in Europe, goes this fall to the new Eastern Indiana Normal University, which has recently been started by President F. A. Z. Kumler at Muncie, Ind. She will occupy the chair of modern languages at this place.

C. R. Frankham, '96, who has been the superintendent for the past two years of the Worthington schools, was elected this summer to the superintendency of the schools at Mechanicsburg. We congratulate the gentleman on his advancement. Miss Lenore V. Good, '98, has also been elected to a position in the same school.

MARRIAGES.

R. E. Bower, '95, was married Thursday, Sept. 7, to Miss Maud Fulkerson, of Frankfort, Ind., at the home of the bride. After October 1 they will make their home at Chicago, Ill., where Mr. Bower will pursue a course in Rush Medical College.

W. B. Gantz, '95, was married on June 29, to Miss Maud Barnes, '98, of Westerville. The ceremony was performed by Rev. Thomas H. Kohr in the Presbyterian church at this place, and after a tour through northern Ohio and New York Mr. and Mrs. Gantz went to

Beaver Dam, Wis., where Rev. Gantz is pastor of the First Presbyterian church.

F. B. Bryant, '99, was married to Miss Dorothy Gruening, of Brookville. They will make their future home at Shiloh, where Mr. Bryant has been recently elected principal of the public schools.

The wedding of Stephen C. Markley, '95, and Miss Mary Mauger, '95, occurred at Pataskala on the 14th inst. After they have completed their wedding tour they will settle in Richmond, Ind., where Dr. Markley has a growing practice.

On the 30th of August J. L. A. Barnes, '94, pastor of the West Broad Street Presbyterian church, Columbus, was married to Miss O'louise Morrison, of Bryan. After the ceremony they departed on a wedding tour to the Adirondacks and since Sept. 26 they have been at home in Columbus.

Locals

At the opening of school, the college witnessed the return of the greater number of last year's students excepting the graduates of '99, together with an extraordinary large enrollment of new ones. The intention of so many of the latter to complete a course, and the addiction to study, the ability and general culture, which seemingly characterize the majority of them, are encouraging facts to the college.

The Y. W. C. A. and Y. M. C. A. receptions were held on the evenings of Sept. 6 and 7. These receptions are usually largely attended and serve as a means of acquainting new students and as an inducement for them to identify themselves immediately with association workers.

On the evening of Sept. 9, a general reception was tendered all the students. The primary object of it being to afford an opportunity for every student to acquaint himself with

as many as possible. The closing of some plans for the ensuing year might be stated as a secondary object. Unfortunately, to the disappointment of some ladies, these arrangements were not made, due probably to the timidity and reluctance of the gentlemen. However the reception should not be regarded by them as fruitless, for undoubtedly the timidity and reluctance will vanish in their own good time and the ladies' hopes will be lost in fruition.

About two weeks ago Bishop E. B. Kephart visited his daughter, Mrs. L. F. John, and family, of Westerville. During his short stay he favored the college by his presence at the chapel one morning. For some reason the Bishop failed to address the student body for a few minutes as usual. They always manifest their appreciation of his entertaining and instructive remarks by the applause rendered.

On Saturday evening, Sept. 16, a supper was served at Auntie Merchant's by the Ladies' Aid Society of the U. B. church. The proceeds of the supper being applied to the payment for the parsonage.

Rev. J. W. Kilbourne, who was lately elected as one of the presiding elders of Miami Conference, has removed to Westerville, where his son is attending school.

About a week after the opening of the Wes-

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terville schools, a vacancy arose in the grammar department by the resignation of Mr. E. M. Mills. The position was filled by Miss Andrus, an Otterbein graduate of the class of '92.

Mr. G. B. Kirk, a well known student at O. U., was lately afflicted by the sudden death of his mother. Mr. Kirk enjoys the highest respect of all Otterbein people and certainly has their sympathy at this time.

Mr. I. W. Howard was a visitant at Dean, a short time before returning to school. He reports a very exhilarating and profitable visit.

Any person wishing to procure cider will do well to consult H. E. Shirey and Co. This firm is reasonable in prices and solicits students' patronage.

Miss Faith Linard spent a few days in Wes-

terville a short time ago, visiting among her many Otterbein friends. She began her work as teacher in the Arcanum schools, Sept. 18. She expects to be at O. U. the spring term.

Prof. A. B. Shauk, of Dayton, visited his daughter Alice, at Westerville, Sunday, Sept. 16.

Mr. G. A. Sebald spent a week in Westerville after school opened. His time was occupied by conversation with old friends and by matrimonial contemplation. As Mr. Sebald will take a commercial course in Columbus this year, he will be missed very much at Otterbein, especially on the football team.

The outlook for a winning football team at Otterbein this fall is very promising. Nearly all the members of last year's team are again in school, and the prospect for developing mater-

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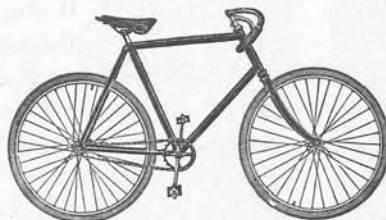
On the evening of Aug. 27, 1909 Mr. A. R. Hendrickson, a student at Otterbein for the past three years, and Miss Kansada Kelso were united in the bonds of conjugal love in the U. B. church at Mountain Lake Park, Md. Shortly after the covenant was rendered valid by the seal of Hymen, the newly wed couple started for Westerville. Mr. Hendrickson will continue his school work at Otterbein, while Mrs. Hendrickson will pursue a course in music. THE ÆGIS cordially congratulates the bridal pair and wishes they may ever live as contented as the roses of Sharon and as peaceable as the doves of Mt. Ararat.

Miss Alberta Fowler, who has made an enviable record, both in Columbus and Westerville, as a church soloist, gave a farewell concert to her many friends on Monday evening, Sept. 11. She was assisted by the well known Columbus musicians, Mr. Edgar Weinland, Mr. H. B. Carter and Mrs. E. Mae Miller. Miss Verna Fowler rendered two readings. The

program as a whole was excellent and deserving of the patronage it received. Miss Fowler left the following Wednesday for Boston, where she will pursue a music course in the New England Conservatory.

A generous gift was that which followed a very neat speech on the college campus Thursday afternoon by Mr. Weber, secretary of the Franklin County Republican committee. College men know what college life is with all its trials and difficulties and they employed this means of lightening the expense of athletics. Our townsman, Dr. Van Buskirk, deserves much credit for the help received and manifests an interest in Otterbein athletics. A gift of \$50 in cash is surely a generous one and was

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received with college yells and an old time hand-shaking. Come again gentlemen. We wish you success.

Herbert E. Hall has been suffering for the past week with a severe attack of malarial fever. At this time he is slowly convalescing, and it is hoped he may soon be able to resume his work in school.

On Saturday, Sept. 23, Messrs. Griffith, Dallas, Whetstone, L. M. Barnes, W. A. Kline, Bowen, D. L. Riggle, Good, Needles, J. Brashares, of this place, were honored as members of the Republican glee club of Columbus, which furnished the music for the opening of the Republican campaign at Akron.

On Friday evening, September 22, Miss Marguerite Lambert entertained the class of 1903 at her rooms on College avenue. It was the first social event of the class and quite an enjoyable one. The evening was happily spent in games of different kinds after which light refreshments were served. All but three of the class were present. Although the first event of the kind for the class of '03 they expect to spend many happy hours together during the next four years.

At about 9 o'clock of September 28, the heavy tread of the Preparatory students was heard around the Association building. The movement was for the purpose of gratifying their magnanimous social natures and to quicken their propensities for broader and higher things. Everything was a complete success. Agreeableness and true delight were tantamount. During the social gathering, light refreshments were served between the courses of which appropriate toasts were given by Messrs. Turban and Whitecamp. Mr. Riebel, their newly elected president, was present and presided over the business session. At about 11 o'clock they all deemed it expedient to return to their rooms, feeling greatly strengthened by the ambrosial wafers and nectareous draughts.

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