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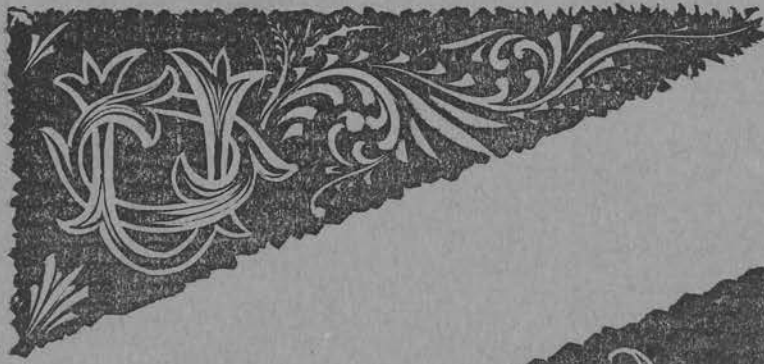
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L. J. J. Sanders




Oberlin Egis

MAY NUMBER


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Contents

Editorial.....	7
The Study of History	9
The Chinese of America.....	12
Power of Influence	14
Baseball	16
Alumnals	17
Y. M. C. A	18
Y. W. C. A.....	19
Locals.....	20




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F. H. REMALEY, '01.....Business Manager
A. W. WHETSTONE, '02.....Assistant
C. O. CALLENDER, '03.....Subscription Agent
B. J. HUGHES, '02.....Ass't Subscription Agent

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Editorial

FOR the first time in the history of the college the publication of an annual has been carried to a successful completion. It is true that once before an attempt was made to publish one, but so many difficulties arose that the project was abandoned. This year the Junior class took hold of it, and everything at present seems to indicate the complete success of the undertaking. The annual is called the Sybil, and will be put up in the best manner possible. No pains have been spared to make it as attractive as possible. All sides of college life, particularly college life in Otterbein, will be represented, and even every student will appear in some way or other in the annual. As the promoters of the undertaking, the Junior class deserves great credit,

while the student body also needs be commended for the manner in which they have thus far supported it. It is to be hoped that every student, alumnus, and friend of the college will give their hearty support, especially when the book is published, and may a copy of this book be found in every United Brethren community.

PROBABLY few people realize the influence that our vast tracts of free land have had on the development of our country. Not only industrially, but socially and morally, the effects of this have been almost beyond belief. Its first effect, of course, was to raise wages, for the servant class, if they grew dissatisfied, had always the alternative of settling on land of their own. From this, too, came our wonderful inventive genius. Machinery took the place of hand labor and increased production many fold and made possible our fabulous wealth and our present industrial supremacy.

To this, too, do we owe in a large measure the wholesome spirit of democracy, of self-reliance, of self-respect, and morality, which are such striking characteristics of the American people. So far, our social fabric has been marked by the absence of class distinctions. It is our boast that men have risen from the common people to fame and distinction; America might be called the land of the common people.

But without wise and careful precautions, this cannot last always. Our country, large as it is, is not boundless. Some day the last free homestead will be taken, the last desert reclaimed. What will be the result? Will

our land become a land of favored few and down trodden many? Let us hope not.

It might be of profit to consider how one country is solving the problem. There, farms above a certain size are taxed to pieces, a graded tax makes it unprofitable for one man to hold vast tracts of land. This, while it does not insure farms to all who want them, does increase the number of land owners and their example might be studied with profit.

DIFFERENT ages in the world's history have been ruled by different ideals. That of the Greeks was beauty, of the Hebrews, duty; alas, I fear that the ruling spirit of our age is booty.

Men would have wealth and so they sell themselves for gold. They warp their whole nature to this one idea, it colors their whole life. The smoke of our factories darkens the blue of the sky, our proud and bustling cities are crowded with slums, the discord of our boasted industries breaks in on nature's music, and our fairest landscapes are ruined by unsightly makeshifts of buildings and the ubiquitous advertisement. In our pleasure in doing, we forget the pleasure of being and seeing. In our mad rush for wealth, we forget to be rich in that wealth which is above all other riches—we forget to be rich in friends. It matters not to us what men or gods may try to give us, if we have not that in us that will make us value the gift and use it, we shall remain poor, though we have the wealth of Croesus. Though our dominion extend from ocean to ocean and from the mountains to the isles of the sea, though all wealth be at our command, and all the world our customers, if we have lost the power to appreciate the best and noblest, we have absolutely nothing.

W. S. White and Geo. Comfort, who have finished two years of the Seminary work, visited friends here recently.

Summer School

IN order to meet the demands of teachers, advanced pupils, those desiring to teach, and our more immediate patrons, it has been decided to conduct a summer school at Otterbein University. This being the first effort of the kind in the history of the institution, your hearty support and liberal patronage are most earnestly solicited.

The purpose is to aid those seeking a higher education, to prepare teachers for examination, to equip them for actual service, to share schoolroom methods of imparting information, and to enable students to make up back work, to remove conditions, to gain time in regular college courses, for which work full credit will be given.

The following branches will be offered: Pedagogy, Psychology, English Literature, American Literature, Rhetoric, Grammar, General History, U. S. History, Civics, Geometry, Algebra, Arithmetic, Greek, Latin, German, French, Biology, Chemistry, Physics, Botany, Geology, Astronomy, Geography, Oratory, Music, Penmanship, Business, Art, Gymnastics, and others whenever its demand is sufficient to justify the formation of classes.

Fifteen experienced and competent instructors have been employed.

The term will begin June 18 and end July 30, a term of six weeks for which the tuition will be eight dollars.

The beautiful little town of Baltimore was the meeting place of one of the most interesting conventions of the Central Ohio Branch of Y. P. S. C. E. on April 24 and 25, 1901. The spirit of the convention was one of enthusiasm for the highest work of the Master. The program was missionary and a marked advance was made in that work. Six representatives from our own Y. P. S. C. E. were present. A large number of delegates were in attendance and made the convention one of the best in its history.

The Study of History.

PROF. CHARLES SNAVELY.

Read before the Franklin County Teachers' Institute
held at Columbus, April 20.

THIS subject is stated in a rather indefinite way. It leaves a good deal of latitude to the speaker. It has some disadvantages, but it has at least this one advantage, you will have little occasion to say I have wandered from my text.

Every teacher faces the three question words, what, why, how. What should be taught, why should it be taught, how should it be taught.

The idea of teaching carries with it the corresponding idea of studying. Hence we must ask, what shall be studied, why should it be studied, how should it be studied.

The importance of history in any course of study worthy of the name, is conceded by all persons making any pretensions at being educators. The tardiness with which history has found its place in the curricula, shows that its importance has not always been recognized. But to day most colleges of good standing have from one to half a dozen or even more professors who give their time and exclusive attention to this particular subject. In the better class of public schools, teachers who have had special training and preparation are engaged to teach this subject, which, it was once thought anybody who could ask questions could teach.

What is the subject we are to study? Who can frame an adequate definition of the term history? The definitions will be as various and as varied as the persons framing them. The content of the term will vary from the bare chronicle to the most abstract speculation about historical truth. Each will contain some truth, none will be quite adequate.

The ideal in the writing of history is most fitly expressed in the aim of the great German Historian, Leopold von Ranke. His aim was

"to tell the truth." The aim in all study of history as in any other subject should be to know the truth, and "the truth shall make you free."

The great English historian, Edward A. Freeman, is the father of the proposition that "history is past politics, politics present history." The department of history in the institution which has done more than any other in this country to stimulate a healthy interest in history, adopted this thought from Freeman for its motto. Although it has been under the necessity ever since of defending its motto, it has never abandoned it. When we read into our definition of politics all those aims and desires which call forth the activity of the state, the motto is not objectionable.

But however much scholars may contend about the sufficiency of any definition or of all definitions of history we can settle this much beyond the shadow of doubt, that the central figure of it all is the human race, its activities, its thoughts, its failures, its triumphs. Frederick Harrison says, "History is the story of man's growth in dignity, power, goodness." No other study reveals the current of human progress. "No real progress can be made which is not based on a sound knowledge of the living institutions, and the active wants of mankind."

The struggles of man to reach a fuller self-consciousness, ought to have an interest for every one. Yet, occasionally we hear people say they cannot become interested in history. To them it is a dry collection of facts and dates, wars and turmoils. The difficulty with such persons is that they do not study it properly. There is an old proverb which says, "He who would carry out the wealth of the Indies must first carry in the wealth of the Indies." The substance of the proverb is summed up in the truism, it is impossible to get something out of nothing. We get out of our study of history an equivalent for what we put into it. There are many readers of history but not many students of history. We lay too much stress upon the facts of history, we

devote too little attention to the consideration of the conditions out of which the facts were evolved.

Studies of any kind are of little value except as they tend to develop the soul. A parrot may be taught to repeat many facts, and by his continual chattering he may furnish amusement for the passers-by, but is the bird profited beyond the fact that he may receive an additional cracker from some kind-hearted admirer?

The end of all studies is the development of the soul. For this development the study of history has its own distinct part to perform. In this study the mastery of facts is important, but it is important only in this respect, that the facts serve as starting-points for the investigation of the causes out of which the facts were evolved.

To study history profitably requires a mind capable of re-creating epochs, situations, heroes, with all their natural environments and molding influences, both direct and indirect. The true student of the past must stand in living relation to the past. Out of the materials available he must construct in his imagination, an ideal country of the Greeks and live their history from their beginning to their downfall. He must go into battle with the mighty Greek and come home with his shield or be carried home upon it. He must study Greek geography. He must revel in Greek art and literature. He must look into Greek philosophy. He must commune with the gods on Mt. Olympus. He must build imperial Rome and extend its dominion over the world. He must walk with Charlemagne as he gathers up the scattered remnants of that once mighty power and cements them into a new nation. He must go with Columbus as he begs at the courts of Europe. He must join the Pilgrims as they lay the foundations for a great nation. He must colonize the country and watch it grow into a condition of power and independence. He must spend a winter at Valley Forge, and at Morristown. He must live in camp. He must join in the

march. He must bear the discouragements of defeat. He must exult in the hard-earned victories.

It is by reading history with an awakened soul that we fully appreciate the present. It is possible for us to read the annals of the past and see no connection between the past and the present other than a time relation. But he who reads with an active mind enters into the spirit of the age of which he reads. His relation to the past is a living relation. The past to him is not dead for he reproduces the experiences of the past in his own individual consciousness. He fully appreciates what the present has cost. He realizes that these advantages, these influences under which we are proud to live, these great onward movements in which we are glad to join, are not the work of a few generations but are the outgrowth of centuries, the survival, revival, and development of the best products of all civilization. He realizes that the nations of to-day are they which came up out of great tribulation, whose garments have been stained in the contests with oppression, with ignorance and superstition.

I presume most of us here to-day deal more with U. S. history than with any other division of the work. It is fitting we should speak briefly of this distinct subject. Our history is short but intensive. It is not accounted for by supposing it to have been a mere matter of accident. We have no mythical, no heroic period. Our early history is grounded in those great world movements which began before Columbus set foot upon American soil. We read our early history in the history of Europe.

American history began in the Renaissance, when men began to emerge from the darkness and superstition which clouded their vision, and to realize that man has a worthy destiny and that destiny is the full realization of human capabilities. The struggle for political and religious freedom was a plant which came to full fruition on American soil, but its roots were grounded in England and the continent.

In order to study our history understandingly we must begin with those world movements in Europe in which men were contending for political privileges and religious liberty, for the keynote of our whole national history is freedom, liberty. No other motive force could have inspired men and women to brave the hardships and suffering attendant upon colonization. The mercenary attempts of earlier years had ended in miserable failure. But the idea of political freedom and religious liberty, a heritage to be bequeathed to all posterity, inspired men to endure hardships, and to surmount the greatest obstacles.

The study of no other movement of the race can be attended with more interest or profit than the study of the growth and development of this idea transplanted in American soil. The separate colonies struggled as individuals for many years without any conscious effort at making common cause for a common end. The organizing idea in our whole history is freedom. During the colonial era it was freedom from oppression and domination from England. Not separation but freedom of action, the enjoyment of all the privileges of Englishmen. There was no conscious movement toward the formation of a new nation, no conscious effort toward a separation from England. What then was the underlying cause which bound all the colonies together in one grand movement?

It was the securing to each of the rights of Englishmen. This one thought inspired all effort on the part of the colonists. The spirit of American nationality became incarnate in this contest. A new nation was born and its animating spirit was the principle of liberty. That principle was to undergo some development.

When it came to drafting a constitution for the new nation two schools of political philosophy became evident, one savoring somewhat of aristocracy, the other of extreme democracy.

The history of the U. S. down until after the time of Andrew Jackson is a story of the con-

test for mastery, which resulted in victory for the extreme democracy. But the democracy of Jackson which triumphed was not the democracy of Jefferson. Jefferson set on foot a movement which wrought great changes in the assertion of the principles of freedom. I refer to the acquisition of the great west, the purchase of the Louisiana territory. This opened vast tracts for settlement. Its influence was to inspire settlers with hopes and aspirations as vast as the regions they inhabited.

The west became a great political and economic factor. The close corporation politics of the east was obliged to give way to the more democratic spirit of the west. The sovereignty of the people had triumphed. The spirit of nationality and patriotism was intensified. The development of the west was the final act in completing the extension of the principle of freedom, which began in the Renaissance and found its fullest triumph in this country through the results of the Civil War, when in theory all men received civil and political freedom.

As I have stated already our history is short but intensive.

In less than a century and a quarter we have established (1) the "thorough acceptance in theory and practice of the widest religious tolerance."

(2.) We have secured "the safe development of manhood suffrage almost universal."

(3.) We have given "a practical demonstration that people belonging to a great variety of races or nations are, under favorable circumstances, fit for political freedom."


(4.) We have secured "The diffusion of well-being among the population."

These four points, says President Elliot, are America's contribution to civilization.

A new male quartet, consisting of the following persons, has been organized: L. M. Barnes, first tenor; C. R. Newman, second tenor; I. W. Howard, first bass; H. Arnold, second bass.

The Chinese of America

GRACE A. WALLACE, '01

S early as 1786, the Chinese began coming to America; after the discovery of gold in California they literally arrived at our shores in droves.

At first the Americans welcomed them as a unique addition to society. The people in the west considered them a great advantage to the advancement of the country, as they worked and could live on less than the white man or negro.

From 1852 to 1854, 40,000 Chinamen immigrated to America. This fact was a cause of alarm to our people. They asked that laws be passed to prohibit this immigration; but, although much has been done, still the Chinaman comes.

On the Pacific slope, where the Chinese mostly congregate, they are so serious a menace to labor that the successful white truck farmer is almost an unknown quantity. Yet it is very fortunate for the city people who have to buy their vegetables and small fruits, and even most of the country people depend upon "John" to bring them their marketing.

The Chinese gardens present a very pretty sight, especially if viewed from the foot-hills. Generally several Chinamen will rent a large piece of land and work together, but they always have one man as an overseer and counsel. The ground is divided into beds or sections as systematically as a flower garden, and the paths are clean and straight. The irrigating ditches, filled with the pure mountain water, between the different green vegetables impress one very favorably. The vegetable men are much neater in their gardens than in their houses. The shanties or one-room houses are very repulsive. The beds are built on one side of the room one above the other on the berth system. Then the small space that is left, they cook and eat and live and shelter their many cats and dogs. Five or six China-

men will live in one of these huts. Their principal diet is rice, pork, and tea.

Every western town however small has a Chinatown of some size. The Chinese will settle in some particular part of the city and soon it becomes one of the most forbidding quarters of that city. To a stranger, Chinatown in San Francisco appears to be an isolated section of Canton, separate and distinct from the rest of the city on whose face it is a blemish. There is something dark and repellent about the average Chinaman that keeps people generally at a distance. The ordinary sightseer confines his visit to a walk through the streets and a peep into the joss-house, restaurant, and Chinese shop.

The dirty red flag that marks the presence of a Chinese landry is familiar to every one. Of all their queer rules and customs, the division of territory for the location of a laundry is the most curious. A laundry is not lawful in the eyes of the union unless the man belongs to the union and his laundry is so situated that there are ten doors between it and any other laundry. When there is but one gate leading from the street into the yard only one door is counted; but if there are two gates two doors are counted. A stable whose door faces the street and whose roof is gabled will be counted as one door, or, if it has a swinging door and level roof, it is one door; but if has a shed roof and no swinging door, it counts for nothing.

The Chinese believe in unions. These are formed to protect him from the white man. A non-union Chinaman finds it very hard to do business, because the union men will divide his customers and each laundry will take the washing for half price or even nothing. Consequently the non-union man is compelled to join the union or quit the business.

The janitor seems to hold the most prominent place of the union. He takes care of the headquarters and the gods, and notifies the men of meetings; and he must have tea and tobacco ready in the hall while the meeting is in session. The term of office is one year. Each union has wooden slats eight inches long

and two inches wide, as many as it has members. Each slat contains the following words: "A meeting at eight o'clock p. m. One dollar fine for delinquency or absence." The janitor distributes the slats and at the meeting they are collected instead of calling the roll. It is not uncommon for men who wish neither to attend nor pay the fine to send the slat by another.

The greasy, dirty Chinaman, standing in the street, his face expressionless, his black hair drawn tight from his low forehead, as he holds communion with his dope god is a figure that brings before us a type of humanity scarcely destined to contribute much to the progress of the nation.

The Chinaman trusts his neighbors and many cousins to the fullest extent. No Chinese door is locked and people are at liberty to open any door and walk in, although it is not very safe if it is in a very large settlement. In San Francisco guides can be obtained from any of the hotels who will introduce the stranger to the mysteries of Chinatown. It is the largest Chinatown in the United States.

In building the Chinese start on top of the ground and build both ways. They have built three stories underground. You can enter on one side of a square and come out again on the other. The space is divided into little cell-like rooms, and, if one peeps in, he is liable to see forms representing human beings in the various stages of the opium stupor; and he will hear groans and growls equal to an animal show. It certainly is not the most comfortable place one might visit, but it gives an idea how many thousand in this country live. The absence of women and children gives to this place a cheerless aspect.

Very few Chinamen have their wives in America. They are here to make a few hundred dollars and will later return to China to live the rest of life in ease and luxury. The homes which are blessed with a woman are neat; and some of the women are moderately nice looking. They live a retired life and never appear in public except with their husbands.

The Chinese worship their dead three times a year—spring, summer and autumn. They always have several whole roast pigs and many goodies to feed the hosts of their friends at the grave; but later the supplies are apportioned to the friends of the dead.

Besides these they have other festivities, as New Year's day and the days of the birth and death of the gods. New Year's celebration lasts a week and Chinatown sounds as though it were being bombarded, and at the end of the week it looks much as if it had been painted red; for the Chinaman is as great a fiend for the big red fire cracker as the small boy, and "John gets a plenty while he's getting." During their holidays they are very generous to their white customers and remember them with candies, nuts, preserves, and various articles of Chinese make. Their candies have a peculiar flavor, and their nuts taste like tobacco and look like a sycamore ball. During the week a grand dinner is given and the Chinese for several miles will meet around one table.

The greatest sin that is in Chinatown to-day is slavery. It seems incredible that slavery should be boldly advocated and carried on in this country with the system that characterizes any commercial project. America is the principal field of the oriental slave dealer and Dupont street, San Francisco, the headquarters of those engaged in the traffic. It seems very easy to evade the American law. It is estimated that of the 2,500 females in San Francisco 1,500 are slaves in the fullest sense. Young girls are kidnapped in their homes in the Orient, brought to America by fraud and imposture, passed through the custom house under false oaths in fear of death, put up at auction before professional slave merchants, knocked down to the highest bidder, and condemned to a miserable life in a Chinese brothel in an American city. Of late there are many missions helping these girls, but it is very difficult to reach them. If they try to escape and fail, it means death by inches.

If we compare these people from the standpoint of cleanliness and morality with many of

our other foreigners, such as the Italian and Jew, the Chinaman will not suffer from the test. The opium habit is bad, but no worse than the liquor habit; and it is to the credit of the Chinaman that he does not tamper with with strong drinks.

In 1897 there were 700,000 Chinese in the United States of whom 150,000 were in California, 20,000 in Oregon and 10,000 in Washington. The rest were scattered over all portions of the country. "Gradually and almost imperceptibly, like the coming of a cold wave or the rising of the tide," the "Little Brownies" have crossed our desert, our mountains, and our valleys so that to-day there is scarcely a city, town or hamlet of our land in which there are not at least a few of these queer little yellow people.

Power of Influence

ELSIE M. LAMBERT, '03

MANY years ago, surrounded by all the beauties that nature could give, filled with all the happiness of a life pure and untainted by sin, the first two beings dwelt in God's earthly Paradise of Eden. No past record of sinful ancestors, a present of purest joy, a future—what? A tempter came, and, in that Eden, spread that sin that down to countless ages passed.

From that time to this an indefinable power has followed man, and that supremacy man calls influence. As the earth is surrounded by an atmosphere, just so is man; and as we must breathe the atmosphere about us, just so must we be influenced by those with whom we meet. Around one, there is the atmosphere as of a sweet June day in whose sunshine of soul and pure, blue sky of truth, we would stay forever. We feel an intense longing for the highest that Heaven can give, beauty of soul. Such was the influence of Mary who loved to sit at Jesus' feet. A life of unalloyed purity and tenderness; of supreme

devotion and loyalty to her Master, who gave the noblest service because she loved so much.

We come in contact with another. 'Tis a breath of sin. We vaguely feel a shadow of evil, but a fascination lures us on. As the atmosphere from the slums of a city with its filthy, crumbling tenement houses, its foul saloons, its bundle of rags. And yet, with all the disgust and revulsion of heart that comes over us, we ask, let us see farther. Such is a character whose life is a bundle of sin; who boasts of a future dark as night; who feels a pleasure in disregarding God's laws and thinks he feels a sense of manliness in that; subtle deceptions that ensnare another make him happy.

A great supper is given to the lords and high captains of Galilee. The wine and jests flow freely and the beautiful Salome dances before them. The king, intoxicated with her beauty exclaims, "Whatsoever thou shalt ask" and the request comes back "The head of John the Baptist." The king is sorry, yet for his oath's sake he granted the request. The web of a spider seems beautiful to a fly, but when once ensnared therein, it never escapes. The charms of Salome so snared the heart of King Herod that he forgot his royal dignity and took from off this earth a shining light.

Among the powers which direct and control our lives we count the home influence among the first. From childhood to old age that influence hovers o'er us. On what does the old man, who has passed his three-score and ten love to linger? A babe enters a home consecrated to God. The first kiss is a prayer. The little eyes look only into a sky of love and when it commences to lisp the first words, they are a little prayer. The child grows and begins to mingle with the lives about it. To it comes the temptation of wrong-doing, but the mother influence says "Be good." The child becomes a man and leaves behind home and all that hallowed place holds dear. Temptations cluster around him wherever he goes.

The young man is troubled knowing not whither to turn, but there comes a still small voice, "Trust in the Lord with all thine heart and lean not unto thine own understanding." Not only does influence emanate from man, but from every creation of nature. A beautiful object attracts us, an ugly one repels. As in the presence of a good man it is hard to think evil, so in the presence of a bad man, sin comes easy.

The pyramids of Egypt have stood for thousands of years as beautiful as when first erected, but the same pyramids if erected in our own country with its changeable atmosphere, would soon crumble and decay. Just so the virtuous one who places himself in the midst of evil, finds his beauty of soul, crumbled and decayed. Solomon was a great and just ruler as long as he trusted in the God of Israel, but a curse when he surrendered to the folly of sin.

Nature is constantly reminding us of the lives of those with whom we associate day by day. The violet does not seek for fame and yet our life-long we can remember, when as a little child, we looked into their faces and called them "Angels." Neither did Ruth live her life of purity and devotion in order to be remembered, but her purity yet lives, and will live forever.

The man of the city whose sky is a brick wall is amazed to see the wealth of hills and forests which God has given to us so bountifully. A child of the slums found a rose which had been accidentally dropped by a rich lady. It carried it to the foul spot it called home and there it shone as a star. The drunken father saw it and thought of the time when the odor of the same flower filled the room in which he vowed to protect and cherish one long dead. A change took place in that little room. Other people of the slums came to see the wonderful change and share the fragrance of that flower. The woman of Samaria found Jesus Christ and many of the people believed on him for the saying of the

woman. The guide who has lived in the Alps is typical of the mountain itself, a great soul in which narrowness never enters. The man Moses who saw the Promised Land while the narrow souls of the Israelites below pined for their old prison, Egypt. The strains of music soothe the most savage heart. The evil emotions of King Saul could only be driven away with the melodies of the young harper. Dr. Faust disgusted with learning and life sits in his laboratory on Easter eve, a glass of deadly poison in his hand. As the glass is raised to his lips, there sounds forth from the church near by the Easter song "Christ is risen." The memories of childhood cluster around him, he thinks of the Christ and the glass of poison falls, his evil purpose forgotten.

A word is a little thing but it is large enough to condemn the criminal or set free the captive. It was only a few words spoken by the prince of mankind yet it made the cross easier to bear. Rome trembled when Paul spoke the burning words of the Gospel. We scarcely hear Andrew's name mentioned but by a few words, he led Peter to the Christ.

There lived on this earth many years ago the Lowly Man of Galilee, whose entrance into this world was heralded by "Good-will toward men." A babe of lowly birth yet one whom pure hearts and wise men worshipped. Je us Christ is the supreme example of influence. A soul of radiant beauty whose influence is infinite. For his forgiveness, the box of alabaster ointment was given; for his death on the cross the spirit-filled apostles went forth unto the world; for the love of Jesus Christ Paul braved all perils and for his "go ye" to-day a thousand hearts are willing to endure death for his sake.

E. C. Goodman, of Goodman Bros., jewelers, has returned from the east where he has purchased a new stock of goods which is now for sale at their store, corner High and State streets.

Baseball

AFTER several weeks of anxious waiting and numerous disappointments, the baseball season has opened; and still we are disappointed. No team in recent years has been so much of a disappointment as the present one. At the beginning of the season and even before the season began, the prospects were very bright for the best team for several years. But our hopes so far have been badly shattered by the very poor showing which the team has made. Some men have failed to come up to expectations, and still others from whom much was expected have failed to show the proper spirit by refusing to play, without giving any good reason for not doing so.

Although we have made a poor start, we have hopes of better work during the remainder of the season. There is no reason why there should not be, we have men who are capable of doing better work than has been done. And if every man who is capable of playing ball will appear on the field every evening and indulge in good systematic practice, we will have a better team. Some changes in the line-up might prove beneficial. By this we do not mean to say that the men who are playing are not all right; but some of them might do better work in other positions and thus strengthen the team. We do not wish to criticise either players or the management. The management has been all that could be asked for.

There is one criticism, however, that should be made, and that is in regard to the "rooters" and the "rooting." If a player makes an error, the rooters should endeavor to encourage him and not try to dishearten and humiliate him by hisses and yells. It would also be a wise plan to commence to root at the beginning of the game and not wait until the eighth or ninth inning. Let the college yell be heard occasionally. Do not be afraid to cheer; it will not hurt you. Come, then, let us "get into

the game." Let every player do his best, let every student do his best. Then at the end of the season, we will all feel happier and will have a record of which we may well be proud.

KENYON 24, OTTERBEIN 2

On the 25th of last month, the team journeyed to Gambier and met our old "hoodoo" Kenyon; and the "hoodoo" still hangs over us, Kenyon has a very strong team, probably as strong as any college team in the state, as her recent victory over Oberlin would seem to indicate. Our team was in very poor shape, owing to the lack of practice; and as they did not play well together, they were defeated by a large score.

OHIO UNIVERSITY 14, O. U. 15

On the 2d of this month, the boys went down to Athens to play the team representing Ohio University. The Ohio boys took a big lead early in the game and were endeavoring, as they said, to beat us as bad as Kenyon had the week before. Our boys were game to the end and won in a driving finish, by batting in six runs in the ninth inning making the score stand 15 to 14. The Athenians have probably been criticised too harshly in the matter of dirty ball playing and bad treatment by the rooters. They played no rougher than is seen daily on the diamond between college teams. The crowd was as orderly as the average crowd at any ball game. The statement which they made in regard to the umpires, however, is untrue. Dew did not accompany our team to Athens; and no one knew that he was going to umpire until the team went on the field. The work of both umpires was entirely satisfactory. Another thing for which they must be condemned is the playing of ringers. It is a well known fact that some of their players do not attend college, never did and probably never will.

The game with the Independents on the 4th inst. was a very poor exhibition on our part. This was partly due to the absence of Capt. Keller and the poor condition of the men.

Several of them did not feel like playing ball owing to the hard game of only two days before. Nevertheless our boys should have won, chance after chance for winning the game was thrown away. Some of the men seemed to be affected with overconfidence and did not play their best all the time. This should not be, play hard all the way and do not think the game won until the last man is out.

D. U. 15, O. U. 2

On Saturday, May 11, Otterbein was again defeated by her old rival Dennison. A new feature was a drive across the country to Granville. This was by far the most pleasant part of the trip. A few changes were made in the team, but did not bring about the desired result. We were unfortunate by McBride being injured at the very beginning of the game. This undoubtedly weakened the team very greatly. The work of the infield was far from satisfactory. Sanders pitched a fine game and with proper support would have won. Dennison, aided by our errors, made their nine hits good for fifteen runs, while our boys only succeeded in making two runs out of eight hits. Dennison has a very good team, the best they have had for years, but they should not have won so easily. All the boys report a very pleasant trip. The team received the best of treatment, aside from the warm reception which was given Captain Keller. We hope to do better when we meet them June 8th.

Delaware comes next. Some more changes are promised in the team by that time and we hope to see a much better game.

Alumni

J. I. L. Resler, D. H. Seneff, G. M. Mathews, D. R. Seneff, A. P. Funkhouser, J. R. King, F. A. Z. Kumler, were delegates to General Conference.

'76 H. S. Frank, superintendent of schools Frankfort, Ind., recently made O. U. a pleasant visit. He gave the student body a few timely words of advice.

'85. F. A. Z. Kumler stopped a short time with us as he was going to General Conference. He gave us some interesting observations from practical experience.

'90. E. V. Wilcox, formerly professor of Biology in a Montana College, is now located at Washington, D. C., in the Experiment Station.

'91. M. S. Pottenger is studying law at Cincinnati.

'91. G. W. Jude is Attorney at Law at Jamestown, N. Y.

'92. Chas. R. Kiser is a physician at Madison, Ill.

'92. W. E. Bovey is pastor of our church at Olin, Iowa.

'92. Geo. D. Gossard is pastor of the U. B. church at Shippensburg, Pa.

'92. J. W. Dickson is pastor of the Congregational church at Turand, Mich.

'92. J. A. Bovey, pastor of the U. B. church, Newark, O., and Miss Alma Julian were married April 30, at the home of the bride, Columbus, O.

'93. J. B. Toomay is pastor of Congregational church at Castlake, Mo.

'93. Maud A. Bradrick is lady principal and professor of Latin and Greek at Epworth Seminary, Iowa.

'94. J. C. Mosshammer is in Buffalo, N. Y.

'94. Geo. Needy is pastor of the U. B. church at Spokane, Wash.

'94. H. Pyle is pastor of Congregational church at Watertown, N. Y.

'94. L. L. Barnard is employed as Architect at 289 Fourth avenue, New York City.

'94. L. A. Thompson is a surgeon among the U. S. troops at the island of Geyte, one of the Philippines.

'98. O. W. Burtner and W. S. Baker were

graduated from Union Biblical Seminary May 6th. Mr. Burtner has accepted a call to Washington, D. C.

Y. M. C. A. Notes

We are glad that several of our men are going to Lake Geneva this summer. Every one should plan to attend at least one of these conferences during his college course.

Every committee should be thoroughly organized and plan for effective work in their departments. This is necessary in order to obtain the best results in Association work.

The service of May 9th was a "kickers meeting," in which criticisms were offered. Many valuable suggestions were made and the Association was greatly benefited by the service.

The Volunteer Band is studying the work of the students' missionary campaign, to which all are invited who can spend a little time in stirring up a missionary interest in their own community.

The visit of Mr. Geo. W. Leavitt, one of the International Secretaries of the Student Volunteer Movement, with the Associations on May 12th and 13th, proved very helpful to

them. His address on Sunday at 2 p. m. was logical and persuasive, bringing every one face to face with the question of a life's work. The conference with the missionary committees and cabinets was pungent and revealing the needs of both Associations. Much depends upon the missionary committees and they need the support of the Association. Mr. Leavitt's secret of success lies in his power to deal with men personally, and in the private conferences he was helpful to many. We trust that his visit will result in additions to the Volunteer Band.

The study in "Comparative Religions" has been a very interesting one, and the information gained by the study is very valuable. The Association owes much to the college pastor for the interest he has taken in teaching the class. An evening in the Association will be given to review the book.

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7.30	4.30	7.30	4.30
8.30	5.30	8.30	5.30
9.30	6.30	9.30	6.30
10.30	7.30	10.30	7.30
11.30	8.30	11.30	8.30
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Y. W. C. A. Notes

The past month our Association has received six new members.

Mr. Leavitt, a National Secretary for the Y. M. C. A., met committees of the Y. W. C. A., from 3 to 5 p. m. of May 12. He gave valuable hints and helps to them. He also gave two able talks during his stay with us.

One of the most helpful meetings of the whole year was conducted by Miss Linard, Tuesday evening, May 7. The topic used was "The King's daughter is all glorious within," and each girl left the room feeling her own duty to be a true and virtuous woman.

Mrs. Lowry, our State Secretary, met with our devotional committee on April 30 and helped arrange subjects for the rest of the meetings of this year. Our girls are always

glad to receive help from Mrs. Lowry. We know that we always get something good and helpful.

Locals

Mary Iva Best visited her parents recently.

H. V. Bear made us a call Sunday, April 28.

A number of the band boys heard Victor Herbert concert.

Capt. W. E. Lloyd has been drilling some new football material.

D. T. Bennert was at home Saturday and Sunday, May 4 and 5.

C. A. Kellar and H. W. Arnold were in their home city Sunday, May 5th.

The Philophronean Quartet will entertain

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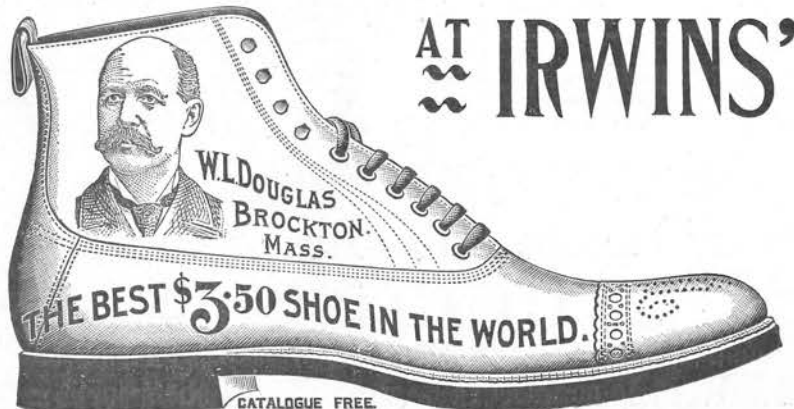
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their society and guests by a program on Friday evening, May 17.

The Faculty granted the Seniors quite a nice vacation, beginning May 22.

President Sanders left May 8 for Maryland, to attend the General Conference.

Quite a number of fishing parties have been seen lately on the banks of Alum creek.

The Methodist church choir gave a very pleasing concert on Sunday evening, May 12. Director, A. D. Riggle.

The Board of Education of Westerville public schools has chosen the following teaching force for the coming year: Superintendent, L. A. Bennert; high school, Prof. J. F. Nave, and lower grades as follows: Emma Barnes,

Anna Baker, Ella Kring, Gertrude Scott, and Otis Flook.

W. M. Gantz is now practicing dentistry at Worthington.

Coach Inglis, of O. M. U., was an O. U. guest recently.

C. W. Stoughton was one of the graduates of O. M. U. this year.

Misses Wallace, Kohr, and Miller were

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the guests of Amy Esterline, at Shelby, over last Sabbath.

Class games of baseball will soon stir up class spirit.

W. L. Mattoon, of O. S. U., was here shaking hands lately.

Go to J. R. Williams for ice cream, ice cream soda, and ices.

Prof. Wagoner conducts chapel in the absence of President Sanders.

Mr. and Mrs. McDonald, of Logan, were the guests of their son recently.

The Philomathean Literary Society gave a public session on Friday evening, May 10.

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The attention of all friends of Otterbein is

called to the advertisement of the College Annual on page 23.

Special attention given to catering.

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Otterbein's annual field meet on Wednesday afternoon, May 15, was unusually interesting. The gold medal held by the class of 1901 for the past three years, was won by the class of 1905. The results are as follows:

100 Yard Dash—O. H. Charles '05, 12¼ seconds.

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 880 Yards Run—W. E. Riebel '03, 2 min.,
 29½ sec.

High Jump—W. E. Lloyd '02, 5 ft. 2½ in.
 120 Yards Hurdle, T. E. Hughes '05, 23¼
 seconds.

16 lb. Hammer Throw—W. E. Lloyd '02,
 57 ft. 1 in.

220 Yard Dash—J. B. Hughes '03, 27½
 seconds.

Running Broad Jump—O. H. Charles '05,
 19 ft. 2 in.

220 Yards Hurdle—T. E. Hughes '05, 33¾
 seconds.

440 Yards Dash—J. B. Hughes '03, 64½
 seconds.

Mile Run—W. E. Riebel '03, 5 min. 52½
 sec.

16 lb. Shot Put—W. E. Lloyd '02, 35 feet.

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 '02, 37 ft. 8 in.

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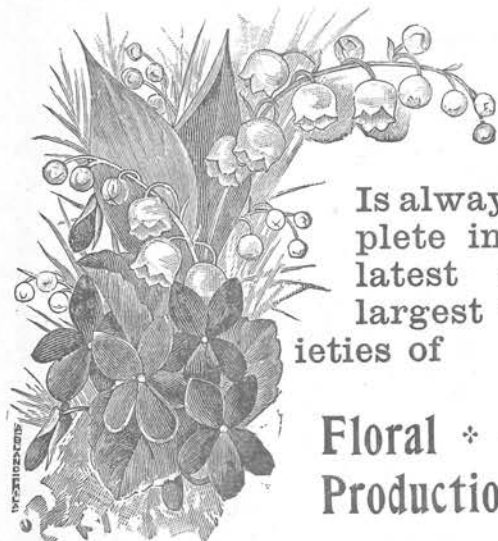
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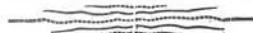
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