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*Dr. F. J. Sanders,*



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1901

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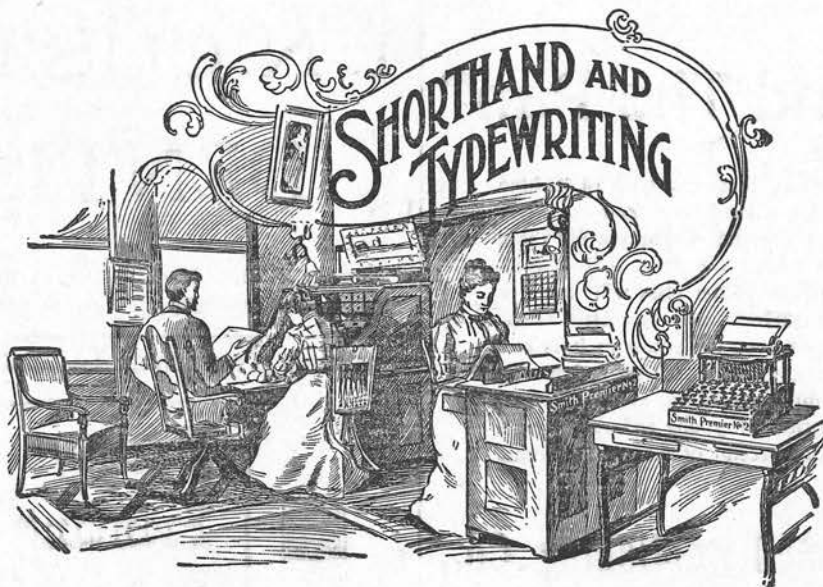
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## Editorial

THE high standard of literary work which is maintained in Otterbein has been a matter of satisfaction to all those interested in the school. It has been a source of favorable comment even from disinterested observers. As a matter of fact, of such high class has been our literary work that we are recognized as being in the first rank among Ohio colleges in this respect. Such a position as this can not be attained without effort nor can it be maintained without hard work. And it is only through the united efforts of all the literary societies that we have met with so great a measure of success. The real history of literary work in Otterbein goes back to 1851 when the first literary society was organized and received its charter. But it soon

became apparent that one society was insufficient for the need. Accordingly other societies were established which finally resulted in four distinct societies, each of which has had the same general purpose in view—the social and literary development of its members. It will be seen at a glance that this year marks the semi-centennial of the real beginning of this important branch of college work. It seems fitting and proper to us that this important event should not be passed over without some suitable commemoration in which all the societies may participate without a feeling of partisanship. This is by no means impossible and a move in this direction would be looked upon with favor by all friends of the societies.

THE near approach of a Thanksgiving day again is sufficient to remind one that prosperity should not be accepted without gratitude. This day of thanksgiving had its origin in the days of our Puritan forefathers and from this inauspicious beginning it has become one of the national festivals which turns on the home life. It is not a day of ecclesiastical saints. It is not a national anniversary. It is not a day celebrating a religious event. It is one of the festivals of our American life that pivots on the household. A typical Thanksgiving feast represents everything that has grown in the summer fit to make glad the heart of man. But it is not a riotous feast. Still less is it a gluttonous debauch. It is a table, surrounded by a group of young and old, laden with the treasures of the year and accepted with rejoicing and interchange of festivities as a



token of gratitude. Above all it is an American day. It is a day which the American family, as an institution, celebrates. Not that America alone has the family; but we owe more to it than to any other institution. We can derive more public good from it, and we depend more upon it, than any other nation does, for education, for virtue, and for defense against wasting evils. Our nation is deeply indebted to the home because it is the source from which springs all true patriotism. The civilizing center of modern America must be the home and the family. It is a peculiar fact, whether it be something in race, or, more probably, the final result of climate, that the northern races are the races of domestic and home habits. The Spaniards do not have it. In Italy there is still less, and in Turkey there is no such family idea as there is in the north. People of the north live not in neighborhoods but together. The love of home and of family in them is strong. Our Anglo-Saxon ancestors have brought with them this love. And since household life in a religious atmosphere breeds strong household virtues and pure family affections, the home not only is now, but always will be, a bulwark of the republic. It is therefore fit and proper that this home festival should be celebrated throughout the land. Whatever will tend to strengthen affection in the home, to augment its sanctity, to make virtue more potent, to increase social enjoyments in which both children and parents can participate—in a word, all those things which increase purity, love, trust, prudence, wisdom, and sympathy should be encouraged, for the American home is the bone and sinew of American greatness.

**T**HE contemplated improvements to the college chapel and buildings are now nearly complete. The painters and decorators have been busily at work for nearly a month past and the result of their labors is both pleasing and harmonious.

The chapel has been so thoroughly renewed

that those accustomed to its former dark interior would hardly recognize it in its new apparel. The stained glass windows in various shades of amber add greatly to its pleasing qualities and when the new carpet and renewed seats are placed within it will be truly a thing of beauty.

The external painting is in shades of brown to harmonize with the brown sandstone trimmings of the Association building and gives a pleasing effect of freshness to the whole. The exterior of Saum Science hall has been dressed in light shade of green with darker trimmings. Against the background of green foliage it presents a charming effect.

The halls in the main building are painted in a light drab to a height of about eight feet, the remaining surface being covered with an ingrain paper. The lighting of the chapel has also been largely increased, there being now over seventy lights installed.

We give this detailed account of the improvements for the benefit of our many interested but absent friends, and would invite you all at next commencement not to take our word but "come and see."

**I**T is a matter of some curiosity to a keen observer to see how many persons there are who set themselves to the acquisition of some single excellence, in their moral life, to the neglect and to the ignoring of others. Here is a person that is prudent to an extreme. He is careful not to do anything that is wrong—and that is right. He watches his thoughts, his feelings, his actions, to keep them from going wrong; and he seems to think that when he has put a bridle on his tongue, when he has shut off all evil he has made great attainment. To be sure, it is a great attainment to avoid wrong-doing; but of how much value is the farmer considered who succeeds only in keeping down weeds? He plows and harrows and hoes day after day; and he rejoices as the summer passes, saying "There is not a weed on my farm—not a single blade

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of grass." And with renewed care and zeal he goes from day to day looking into every corner for any weeds that may have been left, and he says "There must not be a single weed on my farm." But one says to him, where is your corn? "I have no corn," says he. Where is your wheat? "I have no wheat." Where are your fruits? "I have no fruits? What have you? "I have *no weeds*."

There are not a few who are circumspect, and are in earnest, but whose whole care is not to speak a wrong word nor do a wrong thing. The result is that they succeed in doing nothing. Their life is comparatively vapid and void, because they have adapted themselves and confined themselves to one single virtue. They violate no propriety, but they are living negative instead of positive lives. An inanimate thing violates no propriety because it exists, but more than this is expected of human beings. A person who does this is like a man who stands on one leg thinking that both feet are not needful for locomotion.

### Deference to Others

MARGUERITE LAMBERT, '03

NE of the most natural things of human nature is to watch. This characteristic of a human being is noticed before any other. The little babe before it becomes conscious of the things about it will begin to watch. All through its waking hours its little eyes will be constantly fixed on something about it. Invariably will it watch every movement of its devoted mother and its very first acts are imitations of her doings. From the very beginning the child looks to its mother as its pattern and by imitating, learns.

As the child grows older and finally decides a little as to his plans for life he will choose his ideal. Everyone at some time in his life makes up his mind as to what he thinks is the

noblest, the truest, and the loftiest plane to which one may rise, and ever afterward constantly strives to gain that height. These ideals are often personified. If the person has musical talents and is striving to become what seems to him to be an ideal musician he will likely choose as his ideal some great light in the musical world, one who by hard toil and much patience has made a name for himself, someone whose music has thrilled the hearts of men for years and years, someone whose music has prompted men to better living and to loftier planes of living, such a one, perhaps, as Mendelssohn, Beethoven or Liszt. Or, perhaps, he is going to make law his profession. Then it will be his aim to choose as his ideal some great orator, one with great persuasive power, a noble, true, great minded thinker, with a wonderful personality, a keen insight into the nature of men, one who can hold the undivided attention of his jury and win their confidence.\* Such great men as Burke, Clay and Benjamin Harrison. So, for every profession or for any work one may undertake there are great ideals which men are sure to choose and follow.

On the other hand there are those all about us daily who do not come up to our conception of true and loyal persons and simply because they are not just what we think they should and could be we are prone to select all the flaws in their character and condemn them, not giving them credit for the myriads of good things which they do. The critical eye of man looks over and past all that is true, good and noble in a man's nature just to find something with which he may find fault. Men who often are far superior to us and to the ideals which we are striving to imitate, we condemn because something they do is not in keeping with our views. To be continually watching and finding fault is a great injustice to others as well as to ourselves. It often makes of us cold-hearted, hard-hearted, unsympathetic, spiritless, cruel, reserved cynics; while very often a critical, cutting word or phrase has



caused the ones criticised to become disheartened, discouraged, and often criticism has blighted a whole career.

In spite of the many disadvantages of observing others there are many advantages also. It is seldom that one reaches the lofty standard he has made for himself yet very often unconsciously men have reached it and occasionally have gone beyond. It is a fact that most of the living of everyone is from the experience of others. No one can measure the influence or effect of a grand and exalted ideal. All, no doubt, remember the story of the Great Stone Face. A little boy, Earnest, lived with his mother in a little cottage in a mountain village. On the side of a great mountain facing their humble abode was the image of a face, a benign visage which had been carved there by the ages. One evening as Earnest and his mother were sitting in the doorstep she told him that there was a legend regarding the Great Stone Face, that some day a great man would come to their village in whose face they would recognize the features of the face in the mountain.

Ever afterwards that face meant something to Earnest. He studied it daily. To him its features contained everything that was sublime, lofty, dignified and ennobling. Time after time there came to the village renowned persons whom the people hailed as the ones who had fulfilled the prophecy but each time Earnest was disappointed. The face meant more to him than to any other of the villagers. Finally, late in his life, when he was old and hoary headed, he was called upon to address the inhabitants of the little rustic town. Suddenly, during his ennobling address, there burst upon those around, the features of the Great Stone Face and Earnest it was who fulfilled the prophecy. There was everything in his face and in his life that he had ascribed to the beautiful old face in the mountain. Unconsciously by his daily devoted study of that which contained the good, the true, and the noble he became the fulfillment of the

prophecy himself, and this is only one of many instances when men by honest devoted striving have attained that which seemed to them best.

By watching we see that we may either help or harm ourselves and others. It is an easy thing only to see the good traits and characteristics of those whom we love but it is still easier and more natural to see the mistakes and criticise those in whom we are not so interested. Deference is due to our superiors and everyone at times is our superior. For example, if the chief justice of the United States stops a dirty forsaken little newsboy to buy an evening paper, at that time the newsboy is the chief actor in the interview. Regarding everyone as our superior it is easier to see good traits than bad ones. In fact we have no way of knowing the best side of the nature of those about us. In a sense it is the duty of each one to live to himself and often we do not know the truest life of those we know best. It is natural for us to live alone and none of us really wants his whole self known. We have no way of knowing the truest, noblest things in one's nature for,

"We are spirits clad in veils;  
Man by man was never seen;  
All our deep communing fails  
To remove the shadowy screen.  
Heart to heart was never known,  
Mind to mind did never meet;  
We are columns left alone  
Of a temple once complete."

Nor again is it natural for one to do the good he really would do. Ovid said in his time and it is just as true to-day, "If I could I would be better, but a strange force draws me unwilling. I desire one thing, my mind persuades another. I see better things and approve them and then follow worse things." Then "'tis not what man does which exalts him, but what man would do." We cannot see the true, inner, best part of man and we have no way of knowing it. The bitter outer strife is all we have to judge from and because of the very things which we would not do we are



criticised. The only way to be true and deferential to others is to be true to ourselves. As Shakespeare says,

"To thine own self be true;  
And it must follow, as the night the day.  
Thou can'st not then be false to any man."

How often do we stop and think of the good done by those around us? Almost always it is the bad or the ridiculous. This is illustrated to-day much by the use of newspaper cartoons. Did you ever see a cartoon picturing the good and ennobling side of a man's nature, or of any good traits in a government? It is almost invariably to show the worse side or the ridiculous.

In political campaigns do the leaders hold up their principles and the good in their parties so much as they tear to pieces the platform of the opposing party and find fault with the opposing leaders? Is this not too often the case in opposing organizations of any kind?

The natural way is not always the best way. If there is one good trait you see in any one's character and twenty bad ones, tell the good, what little you may know of the good in any one and leave the bad go. Often by a word of commendation men have been lifted to loftier planes of living and helped to better things, while oftener lives have been blighted and ruined by criticism and often unjust criticism.

"The ill timed truth we might have kept—  
Who knows how sharp it stung?  
The word we had not sense to say—  
Who knows how grandly it had rung?"

Let us then help those around us. Help lift humanity to a loftier plane of living by telling the little good we are permitted to know of all that which lies hidden in everyone about us, and leave the false, unjust criticism go unsaid, for—

"Dark is the glass through which we see each other;  
We may not judge a brother.  
We see only the rude and outer strife,  
God knows the inner life.

Where we our voice in condemnation raise  
God may see fit to praise;  
And those from whom, like Pharisees, we shrink  
With Christ may eat and drink."

## Man a Social Creature

H. E. SHIREY, '02

SINCE the morn of creation man must be considered a social being, whether we believe it forced upon him, or whether we believe it to have been intentional in accordance with the divine plan of God matters not, for everything in man's nature leads him to be a social creature. He cannot help himself. His whole being is dominated with a desire for companions, for the association and environment of his fellows. If we look into the deepest recesses of heathendom of India, or into the most barbarized districts of Africa, we find this inborn desire in evidence. Even the savage lives in tribes and seeks out an environment peculiarly adapted to his own liking. If we find cases, as we occasionally do, where man prefers an atmosphere which is distinctly his own we find him to be a dyspeptic and failure so far as life is concerned. This must be true, for every man has the inborn characteristics, which if not crushed and thwarted will eventually make him a man of social attainment. In my mind the social nature of man is necessarily evolutionary. Man's life begins in the home. Here he receives the elements which eventually make him able to meet the demands upon him in his evolutionary march onward.

Youth is a parchment capable of any inscription, and none of these inscriptions are more lasting than those made in the home. Here we learn love and obedience. It is here that the first great lessons of government and law are administered, and as we review the principles of law and government, we will find that we have not departed far from the rudiments of the law learned in our homes. While the laws were unwritten, yet their force was known and

the judgments rendered by parents are usually severe and as chief executive of the household. The parent rules with an iron hand, often executing the laws at the end of a hickory withe.

Thus early in life the rudiments of a successful life are engrafted into the youth, and man cannot be a real success in this life if he cannot take his place in the social realm. From the home, man in his evolutionary process next enters the public school, where he is again subjected to the severest discipline. Here he must meet his fellows on an intellectual plane. He is taught that he is no better than his fellow and will be compelled to perform his tasks just as the others do. He gets the corners taken off. He realizes for the first time that "there are others." He begins to realize that life is a struggle, and that his frail bark will be shattered unless moored to the companionships and environment of those with whom he comes in contact. He reaches out and becomes more charitable, he begins to appreciate the worth of others, or in other words, he becomes entirely changed in his whole social nature. Then comes the time when man must face the battles of life. His opportunities come and bring with them his responsibilities. Whether he accepts his opportunities or not, he is still responsible. It is at this point in his life that his social nature, if it has been properly cultivated, will serve him well. He may be a college man, he may be a genius, or he may be a skilled artisan, and yet not one of these things will make him a leader of people, nor a success in dealing with the problems of life. A very small percentage of the masses can appreciate the latin or greek of the college man. Fewer yet can sympathize with the genius while the efforts of the skilled artisan, to a large multitude, would be wasted on a desert air. It is necessary for man to show the silvery lining of his social nature. His power to influence men will be largely dependent upon his ability to mingle with them.

I believe the masses can properly be classified in divisions, namely: The wealthy classes,

the middle or conservative classes, and the lower classes. The first of these is exclusive, money being the only condition of entering. The second, the middle class, is the conservative element which excludes no man of worth, while the last or lower class is the worthless, shiftless class. Now it is not my desire to say to what class a man should aspire. His nature will place him in one of them regardless of his wishes. It is no great sin for a man to be wealthy or to aspire to making wealth, but if a man seeks to be cultured in the art of socialism he cannot find it in the wealthy classes. Dollars very often blind people to their real duty. They rear tyrants whose commands are obeyed with oriental submission. They create a society so false and corrupt that it becomes a guise under which the whole membership seethes with intrigue and corruption. The law cannot reach it. Money is a solace for all ills, and thus this class of society, generally speaking, eats out the very vitals of our government and our society. It is for this reason that the truly cultured man remains out of the field.

What the world needs to-day and what she is demanding is men. Live, energetic, enthusiastic men, whose very presence in a community stimulate it and make it pulsate with a new vitality. Men who can be relied upon to stand for right and justice, for the moral integrity of our nation. All men cannot be leaders, and it ought to be just as it is. We need standard bearers and we need followers; the one is dependent upon the other. To be a leader is to have a personality which appeals to men, to be a mixer and an organizer. Hence the needs and demands of the world must be supplied from this middle class. It is in this class that we find the man of freedom of thought and speech, whose conservatism and influence saves this republic from many annoyances, during the heated political campaigns through which it must be necessarily pass.

The third class, the shiftless, worthless class, need not be discussed. It is so much in evidence in every city and hamlet that a discussion would be useless. I will, however, men-

tion the one representative element of the lower class. The social fop—that detestable personage who pervades every class of society, forcing his unwelcome presence upon every community. He is an imposter as the books of his creditors will show. He gets into what is called the social swim, and there poses as the “real thing,” much to the expense and chagrin of the clothiers and furnishers. His environment is the gay frivolous, riff raff, brought together under the guise of society. This so called society impregnated with just such individuals likewise seethes with all kinds of debaucheries. Man as a social being is not and does not necessarily need to be a society man or cater to any of the functions of society people. He must be a man of social attainments and his influence and personal magnetism must permeate the society with which he is environed. This means that he must mix with and know his people. He may follow any vocation and yet be a power for good. Thus it is evident that the cultured man is the avowed enemy to the two extremes presented in this paper.

He looks on the movements of the four hundred with disgust and upon the more unfortunate, lower class with contempt. His refinement and gentlemanly culture places him at ease with his environment and his class gives him superiority. He must be the conservative element which saves the nation and society from being ruled by the combined wealth of tyrants. He again prevents it from the anarchy and carnage into which his inferiors would plunge it. So as I see it and understand it, it is every man's duty to himself and the whole community that he be a man of true worth, kind, courteous, genial and always ready to accept the privilege of bettering his fellow man. It is a culture which costs nothing and which pays greater dividends in real satisfaction than any other product of his effort. This world needs good men, not men who lock themselves up in a little world of their own to escape the possibility of having to help another.

God intended man to be his brother's keeper,

and I believe it a duty and one which will be charged against every man as such. From the real social standpoint no man can afford to ostracise himself from society. The world wants people who are mixers. The book worm who grinds away hour after hour behind barred doors is to be pitied. He is injuring himself by his indifference to society. Social contact develops man's real nature and real self, a thing just as essential as mental culture. Then let us take advantage of every opportunity in the social world, be at ease with our fellows, avoid all the chagrin and embarrassment of a dyspeptic. Have a big heart, be sociable. Live for what the world can give you and when the battle is over you will have lived happily here and will have increased your prospects for the eternal life beyond.

### Satire—Discontent of the American People

MABEL MOORE, '04

**F**OR American people of to-day to be always happy and contented is unusual and out of the ordinary. The majority is more often in an unsatisfied, discontented state of being. Always longing for rest and happiness and having the feeling that this would be possible if they possessed this or that thing, or could change their position in life to some certain other. What causes all this discontentment? Why are our lots in life such grievous ones? Yet what more can be expected, since fate has treated the most of us so strangely and unfairly. Some of us are born with light hair and light complexion, or the reverse of this, when we never can be happy until we have just the opposite. Hair dyes and complexion powders help to make the grievances of some easier to bear; but others are forced to go through life with the unfortunate insignia with which they were born.

Then, too, nature seldom bestows the particular form or features that are pleasing to the one to whom it is given. Some are too short



and stout, others too tall and slender to bring personal satisfaction and happiness. Moreover by an unchangeable law, form and stature cannot be increased or decreased at will. Neither can the tall girl change places with the short one, even if that plan would be satisfactory to both. Another source of our discontent is our initial name. Custom and precedence dictate that parents should select the name for their offspring and that the child retain that appellation through life. Few are the instances where the child bears the name that he would have had, if he had aided in this important task. Since we are so created that at birth we are mentally helpless, why could we not have been called number one, number two, etc., until we reached that state where we have wisdom and foresight enough to select or manufacture that appellation that would bring lasting satisfaction to us. Instead of this plan, many of us are compelled to worry through life, possessing some name our parents and ancestors loved; but unfortunately, we do not.

The Apostle Paul lived in ages past, before the people had acquired that fine sense of feeling and sensitiveness to appreciate the unfitness of many of these things, else he could not have said, "I have learned to be content in all things." But this enviable speech was, no doubt, made after the changing of his name from Saul to Paul.

We are not all born social equals. What struggles and woes have we in trying to climb the social ladder! It is our nature to want to be leaders of fashion. The thought of being one of New York's four hundred is fairly maddening when we consider its impossibility. What perverseness of fate placed us upon a common place level? This is another thorn in our flesh, another cause of our discontent. Yet when we are finally admitted to the higher circles of fashionable life, we still find a few troubles and anxieties to undergo.

The struggle to obtain titled husbands is a strenuous one, both upon the nerves and purses of daughters and parents. But if we are to judge from an onlooker's position, it is an aim

worthy of the effort. What untold satisfaction it must bring to be addressed as the Duchess of Manchester or Countess Sobiesby, instead of plain Mrs. Smith or Mrs. Jones or some other name equally as common. How humiliating it must be, when despite all diplomacy and efforts on the part of friends, fate should deny that crowning joy. Nothing remains for her there, but the choice of two evils—be mated to a plain, untitled husband or have none at all.

It is the weaker sex that is so burdened with cares and anxieties, yet the stronger sex have, also, their share. See the discontentment and worry written in the faces of the men of this nation. Nervous prostration overtakes them sometimes in their struggle to get a footing in this world. Time, money, and often virtue must be sacrificed for political honor. Yet, what is his reward? He gains fame and that is more to be desired by some than even money. Be successful and a reputation travels with you. Gain a prominent place in this world and by the aid of the newspapers you have fame. Your lineage, expenditures, likes, dislikes, and everything you possess and know, with many things concerning which you have no knowledge, are discussed far and wide.

The late war brought fame and glory to many of our naval commanders. The guns of the Battle of Santiago have been stilled for over three years, but at present the battle is being fought over again in the courts of the U. S. By this modern warfare, both Sampson and Schley are adding to their already acquired reputation and fame.

So, evidently, it is a desire for increase in what we already possess that partly characterizes the dispositions of Americans, and a lack of all this that constitutes our happiness. Let us have more fame, power, money, wisdom, and beauty, then we will try to be happy. Let the U. S. rule the world, yes, more than that, the sun, moon and stars, the universe; let us all be on an equality, no social or political barriers; let us have the privilege of changing features, form and name as it pleases us; then we ought to arrive at a perfect state of bliss,



When this is possible, when we finally reach a period where every wish is gratified, then may we not be unhappy because there is nothing unattainable for which to long to and occupy our mind.

## The Unseen Splendor

I. N. BOWER, '02

If our eyes were only opened we should see *Him* everywhere,  
In his nature all about us, in the earth and sea and air;  
Could we read creation's story that lies written at our feet?  
Could we see beyond the shadows when the dawn and darkness meet?  
He, Himself, in all His splendor, we should see with mortal eye,  
But we may not see His glory lest we die.

In the guiding of His people, in the story of mankind,  
We might see His strong dominion, were we not so fully blind;  
For the nations are His servants and their madness sings His praise,  
All His plans will surely carry, cost they centuries or days,  
In the end he will be crowned, tho' countless age on age go by—  
And we may not see His glory lest we die.

We are worshippers of mammon, we have stumbled from the way,  
And our greed and lust have blurred for us the splendor of mid-day,  
We have sold our richest treasure for a heap of paltry gold,  
We have sold ourselves for nothing, knowing not that we are sold;  
Now the pure in heart shall see Him, but we dare not raise our eye,  
And we dare not see His glory lest we die.

But tho' His glory hidden deep, His kindness is revealed,  
His love is written large and plain and cannot be concealed;  
As a mother He has pity, for He knows we are but dust,  
And even in His sternest Law, He's something more than just;  
Tho' hidden He will hear us as He hears the raven's cry—  
We may call Him Abba, Father, and not die.

## Y. M. C. A. Notes

The November edition of Association Men is known as the "Forward Number" and deals largely with City Association work. On page 21 are some interesting facts relating to the young men of our cities, which should drive every Christian to aggressive work for Christ.

The week of prayer, Nov. 10-16, was observed in a very fitting manner by the Association. Instead of regular services in the Association building, about ten or twelve group prayer meetings were held, led by different members of the Cabinet. These groups proved very helpful and much good will result from them.

Ohio has 8351 men in her colleges, undoubtedly the choicest young men of the land, the ones who shall be leaders in this generation. Of this number it is encouraging to know that 57 1/2 per cent. or about 4832 are church members, leaving 42 1/2 per cent. who do not make a profession. However there are only 2506 of this number who are members of the Y. M. C. A. Thus the problem before the Associations of Ohio is, How to enlist the 2326 church members in Association work, and to win the 3519 to Christ? There are in all 870 men enrolled in Bible study doing systematic work, and 235 in mission study. The largest enrollment of Bible study is at Delaware, having 120 men. Hiram college heads the list in mission study not only among the colleges in Ohio, but in the world, in all 189 men. Our Association enrolls only about 20 in mission study, which should be increased.

The meeting of October 31st was in charge of the Finance committee. Mr. Arthur Rugh, State College Secretary, addressed the young men on how the money contributed by Associations was used in pushing the work. Of the \$1800 needed for the work the colleges contribute about \$800. leaving \$1000 for the

committee to secure. Mr. Deller then read the budget prepared by the Finance committee to meet the expenses of the Association for the coming year. The budget is as follows: State pledge, \$50; janitor service, \$25; social work, \$25; delegates expenses to Lake Geneva, \$30; Literature, (library) \$10; printing and stationery, \$10; International work, \$5; repairs to Association parlors, \$25; Total, \$195. The financial condition of the Association is good but as this is the largest budget ever presented it will mean a great effort to raise it. We are sure that friends of the college could find no better investment than to aid the students in their Association work.

Another class in Bible study has been formed on "The Life of Christ," making in all now six classes in Bible study with an enrollment of about fifty men. This is larger than ever before but not what it should be, as some Associations in Ohio have over one hundred men enrolled in Bible study. Every Y. M. C. A. man should find his place in a Bible study class.

The meeting on Nov. 14th was held in the prayer room and was addressed by Rev. Mr. Birchby of the Presbyterian church of this place. The meeting was well attended and proved helpful to all. Mr. Birchby began by saying that this is pre-eminently the age of

young men; that nearly all the highest and most important positions in our land are filled by young men. He then read Matt. 3:10-12 and spoke on "Fire as symbolic of the Holy Spirit. Fire purifies—As the fires that visited the ancient cities consumed the huts of the slaves, and only made more beautiful the jeweled temples, so it purifies and refines the life of the Christian. Fire illuminates—The light of the Holy Ghost is reflected through the life of spirit-filled men. Fire spreads—As the light from the torch at the holy sepulcher is soon passed from one to another of the waiting crowd until the whole assembly is a blaze of light, so will the Holy Spirit spread when he fills men. What the church needs, what the Christian Association needs is not better organization but the fire of the Holy Spirit to set it in motion. Jesus Christ applies this fire. He is the baptizer. Shall we receive it?"

### Y. W. C. A. Notes

Our Association considers itself fortunate in having five delegates present at the Y. W. C. A. State convention held at Hiram college, Hiram, from October 31 to November 3. The report given by the girls show that it was a season of joy and blessing to both mind and

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5.30	2.30	5.30	2.30
6.30	3.30	6.30	3.30
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
P. M.	9.30	P. M.	9.30
12.30	11.40	12.30	10.30

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soul. Our Association sent in an invitation for the convention to meet at Otterbein next year but there being other invitations, it is not yet decided where it will be.

Several of the girls visited our sister Association at O. S. U. on last Tuesday, for the purpose of hearing Miss Price, one of the national Y. W. C. A. workers. They report it a pleasant and profitable visit.

The World's Association Week of Prayer was observed in our Association by carrying out the program as planned and presented by the World's committee, and it was found to be very good and helpful. Ten minute meetings were held each day at 12:50 and were very well attended.

The past month has been a feast of good things for the girls of our Association. During the latter part of October, Miss DeForrest, Traveling Secretary of Student Volunteer, was with us and addressed the girls at the regular weekly devotional meeting. She spoke principally upon missions and the importance of mission study. For those who are not sure of the step they take and who have difficulty in seeing their opportunity, she gave a geometrical way of finding it. The point of my opportunity is the point where the line of the greatest need bisects the line of my talents. Miss DeForrest also had the Cabinet called together during her stay with us and offered quite a number of suggestions for different lines of work.

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Wanted by Faculty—Students to sleep at regular hours.

Wanted—Points and ponies, by boys of '03. Write care of Bushong.

Miss Cressie Hudson was the guest of the Lambert family recently.

Miss Dosser, of Syracuse, N. Y., is the guest of President and Mrs. Scott.

All the boys who had attained the age of citizenship went home to vote.

Miss Edith Evans, of Dayton, visited her friend, Miss Meta McFadden, Oct. 29-30.

S. W. Bates, of Rising Sun, has returned to Otterbein. We rejoice in his return, knowing

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that he is a good student, a first-class baseball man, and a capital half back.

Miss Mary Noble has returned to school after having been home on account of an attack of fever.

Mrs. McCormick, of Uniontown, Pa., was the guest of her daughter Mabel for a few days last month.

Great Sacrifice Sale—A limited number of men's hats for sale cheap. Coons and Co., 6 Clements Building.

The new college pastor, Rev. W. G. Stivers, preached his first sermon in the college chapel Sunday, Nov. 3.

The Faculty, after considering the plan of changing chapel exercises to 11:45, decided to continue the present order.

Go to Hollis and Perley for latest styles of fall and winter costumes. Straw hats a specialty. E. College avenue, 'Phone 57.

O. J. Bright, who was compelled to leave school on account of sickness, is with us for a few days. He will not enter school at once, again.

It is with sadness that the ÆGIS records the death of Richard Roberts, who was a student here last year. He went home in poor health and was in a hospital all summer. Having apparently regained his health, he married and

took a trip to California. But his recovery was not permanent and a short time after his return from the West he died at his home near West Hope, O., Oct. 31.

Among the many Hallowe'en parties, one of the most unique and enjoyable was the "wandering nine" party. Nine fair maidens strayed from home in the evening and were searched for by nine young men who knew not whom

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they sought. But success crowned their efforts and a hay ride and a banquet at the home of Miss Martha Roloson rewarded them.

J. W. Burket, of Ranson, O., formerly an Otterbein student, was married quite recently. We send him our best wishes.

The Junior class organized Nov. 6, and elected the following officers: President, C. W. Snyder; vice president, F. A. Edwards; secretary, Meta McFadden; treasurer, Elsie Lambert.

The Academics held a class social in the Association parlors Nov. 13. Music, games, and good things to eat made the time pass quickly and the late hour of ten came all too soon.

The Executive Committee of the Franklin County C. E. Union held their November meeting in the Association building here Tuesday evening, Nov. 12. After the business meeting a reception was tendered the visitors.

The Business Department is in a most flourishing condition. Recently telephone service and electric lights have been added to their rooms which now make their quarters among the most pleasant and convenient of any rooms in school. The large increase in attendance this year in this department is in a great

measure due to the efforts of Prof. Parker under whose care the department is well managed.

Miss Alice Keister visited A. L. Gantz and wife, at Worthington, Nov. 15.

Wanted—Many yards of cheese cloth. Color, blue and gray, by the Freshmen. Cause of scarcity, have supplied all classes and "Preps" on two different public occasions. Chance for big deal to party making best offer.

At 11:30 p. m. Nov. 4, four Freshmen put up a class banner on the college flag-pole. At 7 a. m. Nov. 5, two Preps took it down. It was brought to chapel and the Freshmen made a valiant effort to recover their ensign, but in vain.

The Men's League gave an old-fashioned festival Monday evening, Nov. 11. Everything connected with cooking and serving the eatables was done by the men, and of course was well done. The proceeds were used to carpet the chapel.

The Junior class have decided to issue an Annual and have elected a board of editors. The following is a partial list: Editor-in-chief,

1845-1901

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#### FOR BUSY PEOPLE.

In the vast amount of modern literature it is hard to find what is best without wasting much time on the unimportant. For busy people, the Review of Reviews solves this problem. This magazine has every month a careful digest of the events that make history, a review of leading magazine articles of the month and an index to the standard periodicals. Given the aid of this magazine, aimless reading becomes an unpardonable sin.

W. S. Baker, '98, and N. Faith Linard, '01, were united in marriage at the home of the bride Nov. 14th, at 3 p. m. Mr. and Mrs. Baker will go at once to Logan, where Mr.

Baker is pastor of the First U. B. church. Both have the best wishes of a host of friends in Westerville.

Mrs. Ada Frankham, '97, is at present visiting her parents in Westerville.

William R. Rhoades, '96, spent Sunday in Westerville visiting friends. Mr. Rhoades was at one time one of Otterbein's best athletes, and seems not to have lost the spirit, as he was an enthusiastic spectator at the O. S. U.-Michigan game.

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