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Prof. F. E. Miller

77238-1



CONTENTS

Frontispiece Dr. Bookwalter
Biography Page 7
Pres. Bookwalter

Literary

"Thousands of Worlds" 9
"Social Unrest and the Probable
Solution" 10
"The Essential in Character Build-
ing" 12

Editorial 14
Local Items 16
Association Notes 17
Athletics 18
Alumnals 19
Exchanges 20

September
== 1904 ==

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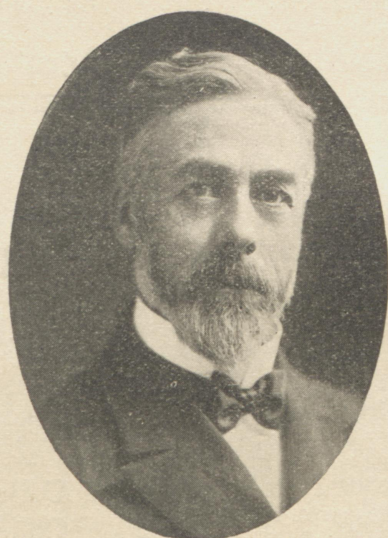
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LEWIS BOOKWALTER, A. M., D. D.



VOL. XV.

SEPTEMBER, 1904

No. 1

Biography

PRESIDENT L. BOOKWALTER

A new college president is a center of interest. Not only do students and alumni of the institution so favored wonder how the new president is going to act, and what he is going to say, but the eyes of persons who are probably not interested either in him or his work are turned toward him. These individuals desire to know whether or not he has the characteristic biography of college presidents.

The Aegis is very much pleased to present to its readers a likeness of the new president of Otterbein, Dr. Bookwalter. He is the son of Rev. Isaac L. and Phebe Bookwalter. Was born near Hallsville, Ross county, Ohio, on Sept. 18, 1846. He was raised upon a farm near the place of his nativity, whence his father removed to Minnesota. Soon after arriving at the new home, Dr. Bookwalter became a Christian. Feeling that his life should be given to God entirely, he became a student of Western College, Toledo, Iowa. In the meantime, in 1871, he married Miss Emma Guiter an alumnus of Otterbein, and an instructor in the college where he was a student. Dr.

Bookwalter graduated from Western in 1872. The same year he secured his license to preach.

One of the attributes of Pres. Bookwalter that bespeaks his success with us is that he is acquainted with all phases of college life. For two years he was a treasurer of a college. For nine years professor of ancient languages. A principal of an academy. President of Westfield for two years. Ten years president of Western, Toledo, Iowa. This is a bare statement of fact, but sometimes facts are the best eulogy which can be declared concerning a man. That a man has personality and vigor in the filling of such a list of offices as has been named is demonstrated by the attitude of those in authority and by their desire for his continuance in office. That Pres. Bookwalter has always possessed these two qualities is evident. If it were not so the Board of Trustees of Otterbein would not have given a unanimous vote in his election.

In all the toil of training and directing college youth, Dr. Bookwalter has never forgotten his vows to the church. Re-

signing his position, he went to Union Biblical Seminary, where he graduated in 1887. During his seminary course he founded the Oak Street Church of the United Brethren in Dayton, of which church he was pastor for two years. Remaining in Dayton and ministerially-occupied, he was a member of the Executive Committee of the U. B. Publishing House. He was a member of two General Conferences, in which conferences he was highly honored, being appointed upon the Commissions for the Revision of the Confession of Faith.

Dr. Bookwalter is the author of several pamphlets and books. His travels abroad have been confined to one hasty tour of Europe in 1899. The degree of Master of Arts was conferred upon him in 1875 and that of Doctor of Divinity in 1890. Both degrees were conferred by his Alma Mater.

No biography is complete unless it in a measure sets forth the character of the man or woman to a certain extent at least. In looking into the face of Dr. Bookwalter, one is struck by the personality it possesses. A strong will, yet tactful, never driving, but rather leading. Deep insight, perceiving the motive rather than the action. Inquisitive, desirous of the truth. One of the most striking features is the veneration, which is manifest. Study the face and see a christian character, a character which has a single purpose, namely, to do the things which he has vowed to his Maker.

The ÆGIS desires to congratulate the board of trustees of the college for its wisdom in selecting Dr. Bookwalter to lead in the affairs of Otterbein.

TO THE STUDENTS AND ALUMNI FROM PRES. BOOKWALTER.

Through the medium of the ÆGIS I take pleasure in addressing the students and alumni of Otterbein.

The position in Otterbein University to which I have recently been called has created a relation between us similar to that which we now mutually sustain to the University itself. While our college has multitudes of warm and valued friends, who have never had the privilege of student life within its halls, yet, in the very nature of things, its students, present and past, sustain to it and its leaders a relation closer and more vital than can any others.

I sincerely congratulate you upon the healthy and promising conditions into which, during the recent years, your school has come, and I congratulate myself also, upon having been called to the administration of its affairs at so auspicious a time. Passing by the assuring financial conditions, I wish to say that the vigorous internal life which I have found here is most gratifying. The fine opening we have just had is an inspiration to us all, both faculty and students.

We are now come to the time in the life of Otterbein University when we may and when we shall plan for larger things. The aim will be to increase the facilities and advance the efficiency of the school, so augmenting its power and widening its influence. There should also be sought a larger growth in the number of students. The securing of this lies largely with the students and alumni. A faithful and systematic presentation of the advantages afforded at Otterbein is all that is needed to crowd our halls with students. Let every one who is now a student or at any time has had connection with Otterbein become, as never before, an interested, alert promoter of its interests.

L. BOOKWALTER.

LITERARY



THOUSANDS OF WORLDS.

I. N. BOWER, '02.

Flying thru trackless space with speed greater than a cannon ball goes this old world of ours. With resistless force it rushes on and seems to obey no law yet we know that its path is fixed and sure and that its revolution marks off the years and seasons exactly to the second. Our world is not a lonely traveler, seven other great worlds and a host of smaller ones like it obey the mighty influence of the sun and in his relentless grasp, hurry onward in their endless round.

On a clear night, we see the sky crowded with countless stars, each star a sun and each, without doubt, surrounded by a crowd of worlds. What a numberless host! What a vast army of flying worlds! Yet this army of flying, whirling worlds is kept in more perfect harmony than an army of battle, not one goes astray. Their orbits have been fixed since the beginning of time by a few simple laws; the limits have been fixed that they may not pass over.

A world apiece for every one of us, that may well be a literal fact, it is no less true in another sense. This world does not appear the same to any two of us; I can not see with my neighbor's eyes, he can not see with mine. These different worlds are largely of our own creating, largely dependent on our disposition and circumstances. Look, for example at the different effects the same piece of scenery will have on men of different callings. The farmer will see, on hillside and level, the possibilities of raising crops. He will idealize it, will picture it to himself cleared of underbrush, the ditches and gullies filled up, the knolls dotted with pasturing cattle.

The lumberman, passing over the same ground will see everything in a different light; to him, the world is made up of trees and logs and sawmills. His world is a wooden world, a vast lumber yard.

Whatever the view may hold for others, he sees nothing but tree-trunks.

And in like manner the city bred man, the scientist, the geologist, the botanist, each sees what no one else sees and each sees just what he is looking for. Each one, in blissful ignorance, goes on his own way, fondly believing that no one else is truly living because they do not live in the same world as himself. The hard-working farmer imagines that his life holds all that is worth living for; he knows nothing of the advantages of city life, its opportunities for study, for culture, for amusements and social enjoyment.

"Deah me" says the city dude, on the other hand, "What ba'hen lives those fahmers must live. Just think of it; no steam yacht, no club house, no summah palace at Newpoht." Alas, no, they have nothing but health and home and friends, and God's nature around them and in them. Pity them, do.

Here, too, is where the saddest part comes in, as well as the most ludicrous. We are shut off from each other by a gulf which we do not pass over, even when we can. We pass our brother in the street and go our way; our lives do not touch, tho our coat-sleeves may. 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. That man is rare who with quick sympathy makes you feel that he understands you, that he enters into your life so fully that you can trust him with all you have.

Our individual lives have been compared to circles of larger or smaller diameter. You know you can draw large circles touching and then place smaller circles in the spaces among them, and the smaller ones may touch nothing at all: just so two lives may be side by side, the one

broad, varied, useful, rich; the other, poor, narrow, and selfish.

The mathematician will draw an infinite series of circles, then he will draw another series, each one of the latter cutting each of the first at right angles. What is this but a picture of two communities or two nations whose ruling ideas are at cross purposes?

In 1861 the people of the South thought that a state might leave the Union, the people of the North thought directly the opposite; the people of the South wished to take slavery into the territories, the people of the North were unwilling; the result was the Civil War. Back of every war, back of every battle and struggle and contest, we may see first the conflict of ideas, the opposing of opinions; the combatants are living in different worlds and cannot understand each other.

Some men live in feeling, some in thinking, some in acting. Some of us live only in the world of the senses, some shut themselves off from this and live only in the abstract realm of pure reason. As to their manner of seeing and thinking men may be divided into several classes: those who observe without thinking, those who think without observing, those who neither think nor observe, those who both think and observe. You will find men of the first class great enthusiasts for science, for knowledge, for culture; but alas, "knowledge comes but wisdom lingers." They know and know many things but cannot combine and use what they know. Dozens of men knew how to make an induction coil, only Morse

could use this knowledge and give us the telegraph. The telephone depends on principles that were common knowledge for 50 years, yet only three men could use this common knowledge. A circular saw, a piece of wire, and the genius of Whitney made the cotton gin.

It matters not to me what men or gods may try to give to me, if I have not that in me that will make me value the gift and use it, I shall remain poor, tho I have the wealth of Croesus. If my eyes are blinded to the beauties of nature, there can be for me no beauties of nature. If my heart is not attuned to the music of the spheres, all my music will be dead silence or rasping discord. The man who can enter most fully into his surroundings, the man who with broad mind and quick sympathy and true feeling can enter into the lives of those about him, will live in the lives of all his friends. What they know, he shall know, what they feel, he shall feel, the richest treasures of their lives shall be his to use and enjoy. And if he puts himself in touch with that great master mind which planned all these worlds, that mind which knows the little worlds of each of us as parts of one great universe, that mind whose wisdom is infinite and whose law is love, he then will begin to live in truth. Nature will be to him an open book, history a poem, and life a boundless joy. Then he will find

"Books in the running brooks,
Sermons in stones and good in everything."

SOCIAL UNREST AND A PROBABLE SOLUTION.

JOHN W. FUNK, '06.

Aristocracy has been the bane of centuries. When the nations were formed they were ruled by men who through some means had acquired superior knowledge, or through superiority of power had been able to seize the government. Under these tyrants, the people were ground to dust, and in very few instances do we hear of open rebellion. In the midst of this period of persecution the great teacher of Galilee condemns those in authority because of their binding "heavy burdens and grievous to be borne, but they themselves do not move them with one of their fingers."

Advancing in time to the deeds of the Crusaders and the middle-ages, we are compelled to say that they are blots upon a civilization which claimed to be Christian. Yet to this period of history belongs the beginning of the powerful mediocracy which has been and is playing so important a part in the advancement of the present-day culture.

To the Crusaders we owe the fact that the feudal system was broken, and with it disappeared the objectionable selfishness of the Noble. The learning which before was only the right of monks, became more universal. The printing press

was invented, books were written in which was recorded the pent-up thought of ages. The grand continent upon which we live was discovered. The thirteen colonies became the United States with possessions beyond its rightful domain both in the Occident and in the Orient. Such is the nation sprung from the mediocracy established by the effects of the crusaders and subsequent events.

From the very worst form of abject submission, the common people have arisen or attained to a position in which some persons of harsh speech would say, they are insolvent. Not that they should not have their rights, but that they have no right to demand remuneration for work for a man whose work is not equal to value received. That has been done and is being done. I refer to the action of the unions. At first the unions were what this country needed, but as in nearly all other lines of commercialism, the mad rush for the almighty dollar, has seized them. Seemingly no longer do they consider whether the applicant for admission is the skilled mechanic he claims to be, but whether he has the initiation fee and is willing to abide by the rules of the union. Such conditions are deplorable. That one man should control the wills of the laborers and mechanics of our shops and fields is not radical. But that he has the power, because of petty grievance to cause a strike is absurd.

However, the blame for the differences between capital and labor are not all to be placed to labor's credit. The inbred spirit of independence nerves the toiler to labor and even grind that his family may not be dependent upon other sources than himself for sustenance. There is a limit to grinding. When corporations combine to form larger corporations, they follow the law of Darwin restated, 'the survival of the man or men with the most money.' This amassing of wealth is seemingly the signal for a reduction in wages.

The fact is illustrated by the U. S. Steel Corporation. After the management of the various mills became one, a notice of cut rates in wages was posted. The men could do nothing to illminate the objectionable reduction, many of

them were already in a condition of penury.

Thus the mighty forces stand. Capital with its millions—and labor with its work. Capital says "You shall work for so much," and labor says "We will work for so much." Do we sympathize? Both claim they should have more reimbursement, the capitalist from the workingman, and the workingman from the capitalist.

As a solution of the matter we make a plea for humility. We would urge that all men be humble as was the Holy Man of Nazareth. We would even advocate that all men accept Christianity. But are they doing this? To answer this question and to ascertain whether men are becoming humble and forgetful of themselves in their dealings we must refer to the signs of the times. Christianity is the only factor in the world's history which offers so much as an approach to the restitution of peace between men. The book of Holy Writ admonishes that "ye do to others as ye would be done by." This is the way that religion would direct us. But whether those who seemingly care little for it will heed, is hard to say. Some of the people of our land are advocating that theory is the predominating influence of Christianity. Others seem to see that there is a growth away from theory and an increasing tendency to the worship of God in spirit and in truth.

Which of these opinions is gaining ground must be answered from observation. True and not theoretic religion stands for the progress of civilization. If true religion is taking hold upon the nations of the earth, then is there hope of progress, and in progress an illmination of the errors which make the clashes between Capital and Labor so furious.

One of the signs of the times which is of special interest to us is the Russian-Japanese war. Is it the outcome of just claims? That it is, is almost certain in nearly all our minds. That Russia tried to gain Manchuria and Korea by underhand means, thus adding to her own strength and at the same time opening the way of conquest of Japan, is patent to every one. So that without further demonstration it may be said that the war is waged on just claims. Since

the war is waged upon just claims, may it not be said that the principles of religion are manifest in its inauguration? Since we admit that the war is concerning religious principles, must we not admit that the principles of religion are becoming more widely spread and of more far-reaching influence? When we consider that not more than three-fourths of a century ago, Japan lay in the darkness of heathendom, and that now she carries on a war on religious principles, we are compelled to admit that the principles of true religion are becoming established and fixed in the hearts of the heathen.

But if the heathen only are benefited by this growth, then are civilized countries the objects of pity. The life of any nation is its youth. The pulse of the youth can best be tested by the tendency of the student body of that country. If the tendency of thought is away from the divine and toward a scum of human ingenuity, the next generation will be influenced by Atheism and Agnosticism. But if the student body is awakened to a sense of its obligations to the almighty, the age is likewise affected. The first half of the 19th century was marked by the advent of Darwin and his school of thinkers who impeded the work of the Bible by saying that the miraculous of

the creation was only an ordinary process, and in obliterating the miraculous of the creation depreciating the truly miraculous deeds of Christ. The result was the springing up of the theoretic religion of which I spoke, and a school of agnostics, the last of whom was Robt. Ingersoll. The last half of the 19th century was marked by an awakening of religious zeal, and a special effort to reach young men. The Y. M. C. A. is the outgrowth of this. It is not our purpose to trace the growth of the Y. M. C. A. nor to note the kindred organizations of which it is the parent, but simply to say that the awakening aroused among students and young men will wield a mightier influence upon the future than it is today. It is needless to say that the membership of the student branch is increasing every year.

These two instances of religious progress will be sufficient to prove that civilization is advancing in many more ways. Since religion and civilization go hand in hand, may we not hope for a time in the near future when strikes shall be no more? When laborer and capitalist shall be as brothers? That this may be, both must put aside their hatred for each other. And that this may be, both must accept the principles of religion as the basis of the dealings of man with man.

THE ESSENTIAL IN CHARACTER BUILDING.

A. E. LANDIS, '06.

Have you ever read or heard the story of St. Christopher? He made a vow that he would serve only the greatest. So he first gave his undivided devotion to the village lordling, then to the king. One day he discovered that the king was afraid of the devil so he sought his company and found it without difficulty. However, as he and Satan were going through the forest and they came to a cross, the symbol of the greatest might in the universe, Satan turned pale. Henceforth St. Christopher served the true God.

It is not St. Christopher, alone, who seeks to serve the greatest, but man everywhere—universal man always seeks the strongest. He ever pays the tribute of devotion and esteem to that which he thinks highest and of most importance.

What is the strongest and where is the highest? For our education and development we want to seize upon the greatest. We desire for our lives that only which is noble and supreme.

We live in the midst of a multitude of forces in active operation. Every element of nature is full of power. The air is a storage battery for the unmeasurable forces of electricity. The earth has shown her power as she pushed forth grass, leaf, bud, and blossom, and every form of enchantment. Five million horse-power is wasted every minute as the Niagara rushes over the falls. The ocean rolls its waves of might in tumultuous grandeur.

Let us grade these forces and see which is the highest. Gravitation is a force which handles worlds as easily as we do

toys. By it the earth and moon have been carried around in the curves of their orbits. The far distant stars and mighty suns are swung through space at the rate of a thousand miles a minute without a jar—never an inch out of place nor a second out of time.

Yet gravitation is considered the weakest of the forces amid which we live. The law of cohesion is higher and more intense. It holds particles together so that with great sledges and chisel we are scarcely able to break asunder a cubic inch of iron.

Then comes the force of chemical affinity—higher than gravitation and cohesion. It holds together particles of air so that nothing less than lightning can rend them apart.

Greater still is vegetable. It lifts the tree hundreds of feet in the air in defiance of gravitation: lifts up and separates large stones by its roots in defiance of cohesion; and separates air into its elements in defiance of chemical affinity.

Mightier yet is animal life, mastering, not only gravity, cohesion, and chemical affinity, but even vegetable life; and above each and all is the power of the mind of man. This makes him master. He is a combination of all the forces here below and with something added. The day of developing the body almost to perfection at the expense of the mind and soul is past.

We live in an age, not of theory and dreams but of colossal achievements. We have come up step by step, constantly adding something to the past. That which is immortal in us has made us the monarchs of the earth. Our schools and sciences has made God's will possible, for he said "Let man have dominion."

How is it, then, possible for man to control and harness these physical energies? That he can lift massive rocks in defiance of gravitation and poise them on high pinnacles? That he can break the cohesive power of the limestone rock and then glue the pieces together with mortar in the wall? That he can change the form of water into an expansive gas, so full of power that the massive iron engine trembles and throbs and almost leaps under the calm hand of the engineer.

It is the mind of man—his spirit.

This always stands above and masters these forces, and to the discipline of the mind of man these subordinate powers yield complete obedience.

But is this all? Is there nothing greater on earth than man and nothing greater in man than mind? Who has not felt that there is in him something different from the physical world? Who does not know that he is the recipient of influences from out and beyond and above himself?

Man has some power in his body; he has more power in his mind, given him at his birth, but he may have the highest power only when he becomes spiritual. Man is born of the flesh, it is true, and is a natural man, but he may be born of the spirit and be supernatural.

We have mental and spiritual faculties as well as physical. We have the faculty to discern the truth as well as to see objects; we have the ability to imagine as well as hear music; a heart capable of the ecstasies of love as well as a hand to grasp.

These immortal faculties may degenerate into weakness and almost uselessness as the eyes of the fish in the Mammoth cave. But we have them, nevertheless, and should develop them.

I assure you that there is a realm of power that far surpasses all the material forces, and that we can rise into heights of the highest excellency if we allow the Ruler of the spiritual kingdom to manifest his divineness in our lives.

This is no theory or speculation, but a part of man's history. The scriptures relate things possibly only to men twice born. Whence the power that came to man that he could survive the lions' den; or walk the liquid pavements of the deep; or come unscathed from the fiery furnace?

Do you say these are miracles? So they are. But do they not show that there can come to man the help of the divine? That it is possible for him to be endued with a power that is not of earth? Yes, the achievements of mind in the realm of matter are prodigious, but the achievements of spirit in the realm of mind are far more colossal.

Off the coast of Cornwall, England, is a reef on which a lighthouse was to be

OTTERBEIN AEGIS

Published on the 20th day of Each Month of
the College Year,
In the Interest of OTTERBEIN UNIVERSITY.

Editorial Address:

Editor OTTERBEIN AEGIS, Westerville, O.
Business Communications:
Business Manager, OTTERBEIN AEGIS,
Westerville, Ohio.

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Subscription, 50c. per Year, in Advance.
Single Copies, 10c.

Subscriptions will be continued until the paper
is ordered stopped by the subscriber, and
all arrearages paid.

REMIT SUBSCRIPTIONS TO THE
SUBSCRIPTION AGENT.

Entered at the post-office, Westerville, Ohio, as
second class mail matter.

PHILOPHRONEAN PUBLISHING CO.,
PUBLISHERS.

—DIRECTORS—

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J. F. NAVE, Treasurer.
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EDITORIAL

Whoop, Hip, Whoop, Who!

O. U., O. U.

Hi-o-mine, Ot-terbein,

Whoop, Hip, Who!

Perform the next duty before you—
subscribe for the AEGIS.

Welcome back to Otterbein, the old;
thrice welcome the new!

Our motto this year is not only "EX-
CELSIOR", but also "ULTERIOR."

We rather incline to the opinion that
Westerville will have from this time on,
sufficient demonstration to discourage any
inclination to somnolence.

The AEGIS has reduced some in weight,
but gained, we trust, in beauty and at-
tractiveness.

Amid the most auspicious circumstan-
ces, another college year begins its cycle.

The outlook never was brighter, con-
ditions never more favorable for a pros-
perous and successful year. Upon the
authority of one of the officials of the col-
lege, who has witnessed many a fall-open-
ing, we learn that the enrollment, to the
date of this writing, has exceeded that
of any year in the history of Otterbein
University.

The same old-time college-spirit, that
has been the charm of Otterbein for a
half-century, still prevails, as vigorous
and lusty as ever, enthusiastic, genial
and loyal, and we do not anticipate, very
soon, an ebb-tide in this particular.

Many faces are new, but they are good
faces, happy and intelligent faces and not
at all bad-looking, and while we are glad
to welcome these, our new friends, and
do warmly greet them, it is also an unal-
loyed pleasure to renew the acquaintances
and friendships of former years, and we
are pleased to note the goodly number
that have returned. To all, both stu-
dents and faculty, the AEGIS wishes a
very pleasant and profitable year. The
moments are golden, the opportunities
are many and weighted with the interests
of the future—it remains now to each
one, to make the most of his opportunity.

OUR NEW PRESIDENT.

In the election of Dr. Bookwalter to
the presidency of Otterbein, the Board
of Trustees, we believe, has added a
strong factor to the life of the institution.
Coming as he does, well-qualified by long
experience in higher education, intima-
tely acquainted with every detail of col-
lege management, and widely and favor-
ably known throughout the church, we

feel sure a prosperous and highly satisfactory regime is to follow. Furthermore, the Board acted wisely in relieving the presidency of the burden of classroom work, an antiquated, though perhaps necessary, requirement. The step is one in the direction of progress. As it now is, the president may take the field, undeterred by a multitude of duties lying without his province, and represent the school, as only a president, with a leverage of prestige, can do, which very thing we believe Dr. Bookwalter is eminently fitted for. His success in the management of Western College, bespeaks for him a large measure of success in his administration of affairs in Otterbein. He is a perfect gentleman, genial and warm-hearted, a recognized scholar, a man of note in our church, and withal a safe and prudent business man. Otterbein has reached the threshold of a new era of prosperity and usefulness, when she may and will plan and work for larger things. We believe a large place in the educational world awaits this time-honored institution and we sincerely wish for her, a steady and rapid progress to the place she deserves.

The ÆGIS is with the President in everything he may undertake to further the interests of the college, and trusts that a revival of interest may now be awakened throughout the co-operating territory, in behalf of Otterbein University.

THE ESSENTIAL IN CHARACTER BUILDING.

(Continued from page 13)

built. The first to build it was an eccentric man by the name of Winstanley. He was proud of his structure and boastful of his accomplishment, and from his lofty balcony he would defy the storms and ocean by crying out "Blow ye winds, rise ye ocean, I defy you." But one night a terrific storm tossed it from its

foundations as if it were a play-house. It was built a second time by Rudgart, who declared that he would make it more nearly imperishable than his predecessor had done. He reared it out of wood and stone and it was strong and massive, but fire fed upon the wood and the building again perished. Afterward, the great Smeaton was called to the task. He raised a cone from the rock upon which it was built. He made it as strong and substantial as human ingenuity and skill were able. Then just above the water on the base of the lighthouse he carved these words, "Except the Lord build the house they labor in vain who build it," and just beneath where the light sends forth its rays he inscribed these words "Laus Deo"—a praise to God. That lighthouse stands to this day as a beacon light to the storm-tossed mariner.

So with life's work and character. Build it not with perishable material for it will be tried as by fire and the storms of life will test your faith and courage. Write as a foundation inscription "Except the Lord build the house they labor in vain who build it," and then your life's work will be eternally crowned with a "Laus Deo"—a praise to God.

THOSE WHO TRY BUT FAIL.

EDWARD B. GRIMES, '83.

God comfort those who try, but fail;
Who falter, fall and rise again;
Who struggle on from day to day
With hope of only scant reward;
Who vainly strive 'gainst so-called Fate
To reach what seems some nearby goal,
But which, delusive to their sight,
Is ever just beyond their grasp.
No laurel wreaths e'er crown their brows,
Or loud huzzas proclaim them great.

They play the smaller, humbler parts
On Life's vast stage, where fellow-men
Achieve renown, and mount to heights
To which they never can attain.
Bless them for bravely bearing on—
'Neath sombre Sorrow's darkest skies,
Through all the trials of ill success—
Their cumb'rous crosses to the end;
For keeping up their courage, Lord;
For trying, trying once again.

Dayton, Ohio.

If you would be pungent, be brief; for it is with words—as with sunbeams—the more they are condensed the deeper they burn.—Southey.

LOCAL ITEMS.

B. F. BEAN, *Editor.*

Doff your hat to our new President.

The Senior Class appears rather masculine this year.

The opening address was given by President Bookwalter.

Climer and Whistler report good trade for their new enterprise, Restaurant.

Prodigals returned—L. A. Weinland, E. J. Leshner, F. O. VanSickle, Lafe Cooper.

Postlewait and Bean spent the evening of September 8th with J. G. Wooley at Columbus.

From this time on, any joke about the mud will be considered bad form. Let by-gones be by-gones.

Miss Heller, of Bucyrus, has been upon the sick list. Because of good care she is able to be about again.

Burtner begins school a week late, but he fully atones for this by bringing two new students with him when he comes.

Trimmer means to be in school, but he will spend Saturdays and Sundays with parents and *friend*, during the fall term.

Ask T. E. Hughes why he ordered a special pair of new shoes. Also, why he did not wear them.

Ah! Those angelic sparks of love and sympathy that flit from soul to soul enrapture the mind and carry it into regions beyond.

J. W. Bower, a former student of Otterbein, professor in Western College, is now superintendent of the schools of Mechanicsburg, O.

Street improvements in Westerville are moving along nicely. West Main street is completed. College avenue is paved from the College to State street, and the brick are being rapidly laid on State street. Before the November elections we will have the prettiest little city in central Ohio.

Mr. Hanger was on the shelf for a few days. But contrary to David Hill, the New York politician, he is again able to assume active duties of school life.

Coach Keene returns with the same old avoirdupois, and that perfectly natural smile, all his own, dispels from the heart of every foot-ball man any appearance of gloom.

Isaac Newton Bower, '02, paid a visit to friends in Westerville. Incidentally he brought his brother to school and put him on the track of the class grades he used to get.

J. W. Markley has returned from northern Michigan, where he spends his summer vacations. He is building a cottage there and intends to make it a permanent summer home.

Suit brought today before the faculty: Dr. Bookwalter versus "Mary Ann". To quiet title. Attorneys for plaintiff, Rossetot and Snavelly; attorneys for defendant, J. W. Funk and E. M. Hursh.

Some leaves have begun to fall. Hendrickson began voice-culture last week. He will soon be ready to sing classical music. You can scarcely understand any of his words now, when he sings.

The new brick dwelling erected in front of college is a splendid product of well disciplined minds. Architects, S. W. Bates and E. C. Worman; builders, Deller and McDonald; hod-carrier, Offenhauer.

It is with sorrow that we learn that Earl Weaver has been compelled to return to his home. He had a bad cold when he arrived in Westerville which settled on his lungs. His friends wish him a speedy recovery.

Miss Alice Bookwalter, a graduate of Western College, Toledo, Iowa, and of Smith College, Northampton, Mass., spent a few days with her parents here, prior to taking up her work as a Y. W. C. A. secretary in Pittsburg, Pa.

ASSOCIATION NOTES

Y. M. C. A.

Judging from the conditions under which the work has started, surely we are justified in looking forward to a year rich in spiritual blessing. We have a fine class of new men, a large majority of whom are already active christian workers, who have manifested a desire to take part in the work of the Association by becoming active members at once. The old workers, with the help of these new men should make this a prosperous year for the Master's cause.

The old members gave the regular annual reception to the new men on Thursday evening, September 8. All phases of college life were duly presented, Manager Starkey and Capt. Altman each gave a short talk on the importance of the coming foot-ball season.

The Bible Study Rally was held Thursday evening, September 15th. Secretary McLachlin was present and addressed the meeting. The enrollment in Bible Study is expected to be larger this year than ever before; all leaders have been secured and the classes will be organized and begin work at once.

On Saturday evening, September 10, the regular joint reception was given in the Association parlors. A very pleasant evening was spent in welcoming the new students, renewing old acquaintances and making new ones.

The first meeting of the year held in the Association building Thursday evening, September 8, was an important meeting in many ways. It was marked by an enthusiasm which the leader imparted to the members by his earnest talk, and the way in which all present, both old men and new, took advantage of the opportunity to testify for their Master. Through earnest prayer and proper exercise of true faith we can have many such meetings during the year.

Y. W. C. A.

The new year's work in the Y. W. C. A. has started off with vigor, and with promises of a good year.

The places left vacant by the old members, are being rapidly filled by the new girls, who are so quickly coming in and joining their forces with us.

The Tuesday evening meeting, Sept. 13th, was led by Miss Grace Ressler, chairman of the membership committee. The meeting was a success in every particular. The subject, "Loving Allegiance," was well handled, and the majority of the girls vowed to do more earnest service this year than ever before. The attendance was good.

Bible classes will be organized the coming week. Every girl in school will be solicited and urged to join a class. Watch the bulletin board for courses to be given and the leaders.

We want this to be the grandest year that Otterbein has ever known, and a thorough, systematic study of God's word can do much to help us realize our aim.

The delegates who have just returned from the Y. W. C. A. Conference held at Geneva Lake, September 1-12, report a happy time. The work done there is of such a nature as to arouse one's spiritual activities to do great things for Him who takes into account all our efforts in his behalf.

The Y. W. C. A. of Otterbein has been very fortunate in securing this place for the State Convention. It will convene the third week in October. We feel this will prove to be both a blessing and inspiration to us all, and an opportunity not often afforded so small a college as ours. We desire every girl to do her best to make it a successful conference.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he will accomplish; for he learns to economize his time.—Judge Hale.



ATHLETICS



town and college.

The Association is out of debt (some of us know well the courageous striving this end has necessitated); there is a strong management at the head of affairs; we have a coach for the foot-ball men who knows the game and who has won the hearty friendship and support of those he led to hard earned victories here last season; a captain seasoned by the toil, sweat, bruises, defeat and victory of half a dozen foot-ball campaigns, and to cap the climax a student body which is solid on one point, viz: "Victory or death for the tan and cardinal."

Twenty-eight men, husky, big, more or less experienced in the game, and very anxious to work, made the dust fly on 'Varsity Field last Tuesday evening. Hershey R. Keene, our coach last year, who will lead us again this fall, between smiles, kept the big squad busy and officially started the training for the foot-ball season of 1904.

Tuesday evening, Sept. 13th, the foot-ball squad met in the college at the call

of Student Mgr. Carl Starkey and received inspiring and instructive talks from Coach Keene, ex-Capt. Bates, ex-Capt. Worstell, ex-Capt. W. E. Lloyd, "Rastus" Lloyd, O. M. U.'s coach this year, and our Captain Altman, the best end in the state.



COACH KEENE

This year the team will have the use of well equipped baths. It is to be regretted that the mismanagement of those in charge deprived the men of the use of the baths the first few days of training but we hope that the seriousness of the need for the bath will so impress those in authority that hereafter repairs will be completed before actual training begins.

We are anxious to see what the boys will do about 'Varsity sweaters. Last year the color scheme was hastily decided. Many would shed rich, red blood for their beloved colors, but for such a combination of colors as white and red—"Never!"

Foot-ball slogan: "Fly, 'Varsity, Fly!"

Among the veterans appearing on the 'Varsity Field are Bates, last year's captain; Capt. Altman, McDonald, Rosselott, Ayer, Bennett, Worstell, ex-Captain Flick, Clymer and Funk. Van Sickel, an old-time veteran, will be in this year as tackle and will materially strengthen the line. Bailey and Whistler have played here before and Smith is showing up well as a new man. You will hear more of them after the season has progressed a little farther.

How about the new foot-ball uniforms? Prettiest I ever saw. Next after red, white and blue the tan and cardinal flies highest.

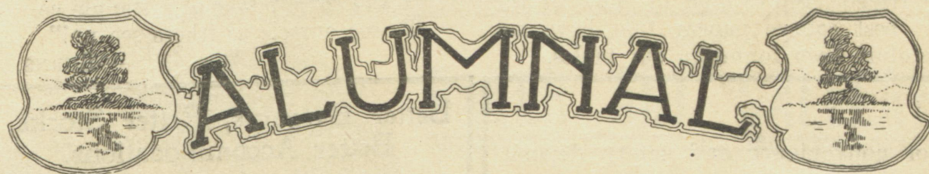
The eleven men who play in the most full halves of regularly scheduled foot-

ball games this fall are entitled to the 'Varsity "O". Some have earned it already. Competition regulates the product. Let's have lots of it.

Lockers for the bath rooms are needed badly. The boys will make their own if these are not provided soon.

The training table is a concrete reality and grows daily. Bully for the training club.

While rooting,
Don't stop
Your tooting
To talk
Of loosing
The game begun.
If your voice
Has gone
By choice
Of strong
Loyalty,—
Well—you've won.



H. M. WILLIAMS, '05 EDITOR.

F. V. Baer, '95, formerly of Urbana, O., is rector of the Episcopal church at Clarkstown, Wash.

A. B. Shauck, '74, of Dayton, and A. C. Streich, '93, of Cleveland, were present at the opening of school.

Several members of the '04 class have found positions. Miss Edna Moore goes to Westfield College, Westfield, Ill. Miss Mable Moore is an assistant teacher in the Greenfield, O., High school. Miss Grace Lloyd is teacher of Latin and German at Sugar Grove, O. C. M. Bookman is assistant principal of the Newark, O., schools.

W. E. Lloyd, '02, is a senior at O. M. U. this year.

A. C. Streich, '93; W. B. Kinder, '95, and Solomon Weimer, '78, are teachers in the Cleveland, O., schools.

E. L. Weinland, '91, has been appointed assistant assessor of Columbus, O.

C. G. Wise, '04, will remain as superintendent of the Mogadore, O., schools. Mr. Wise was offered a position in the Shenandoah Collegiate Institute.

W. H. Fouse, '93, formerly principal of the Corydon, Ind., colored schools, has been elected to a like position at Gallipolis, O.

Miss Alma Guitner, '97, has returned from Germany and has taken up her work as professor of German here. Miss Meta McFadden, '03, has been hearing Miss Guitner's classes since the opening of school.

Samuel Zechar, '99, paid a short visit to his Alma Mater. Mr. Zechar will be engaged in Y. M. C. A. work in Dayton.

F. O. Clements, '96, is head chemist of the Union Pacific Railroad. Mr. Clements has worked into a very fine position and Otterbein is proud of him.

Exchange Department

E. M. HURSH, '05, EDITOR

It is with great anxiety that every student, new and old, enters upon a new school year. All that is within our own college circles we surely have most at heart. Yet it will be with great pleasure and with still greater interest that we shall greet all our exchanges at the beginning of this new college year. So at the opening of our exchange column we wish to extend to our many exchange friends and editors a hearty greeting and wish for you all, a most successful and delightful year in all your work.

The many wide-awake and beautifully covered commencement numbers lying on our table, now being read, will only stimulate a new interest in all our exchanges, representing so many colleges, this year.

By the next issue of the ÆGIS we hope to introduce to our readers many new college friends, represented by some of the very best college papers that have not heretofore been found on our tables.

To those who have access to our reading tables we wish to call attention to the more than fifty college exchanges we already have on our list.

We ask that our conservatory students give especial attention to the "New England Conservatory Magazine" which is practically a new exchange with us. It is a clean cut, full, and instructive musical magazine.

W. F. Coover, '00, is professor of chemistry at Iowa Agriculture College, Ames, Iowa.

E. B. Grimes, '83, who has from 1884 until 1902 been editor of the Dayton Evening Herald, is now assistant general manager of the Ohmer Fare Register Co., Dayton, O.

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To see oursels as ithers see us!"

—BURNS.

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Education begins the gentleman, but reading, good company, and reflection must finish him.—Locke.

Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance.—Channing.

I know no such thing as genius,—genius is nothing but labor and diligence.—Hogarth.

The noblest mind the best contentment has.—Spencer.

“Honesty is the best policy”; but he who acts on that principal is not an honest man.—Whately.

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