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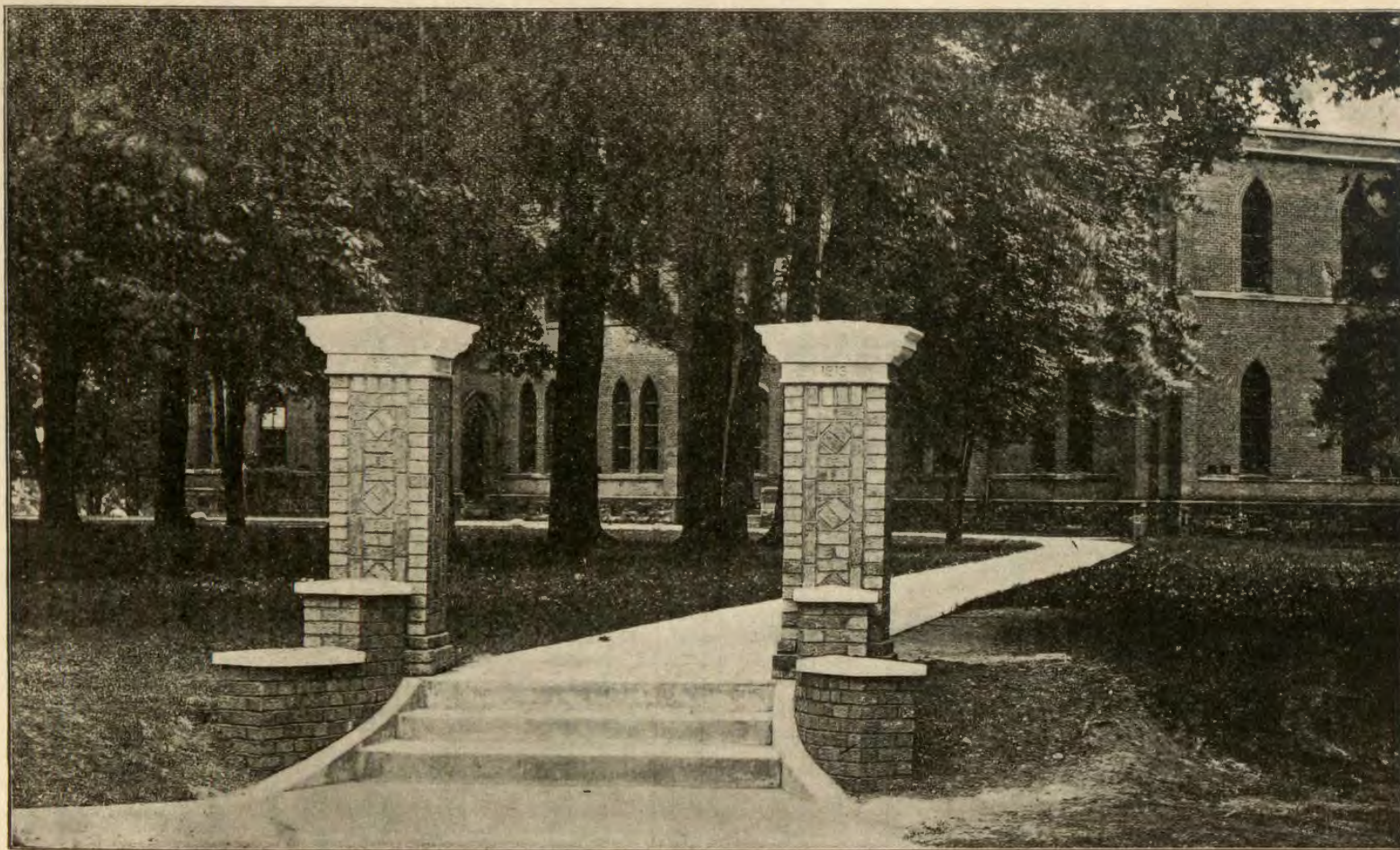
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The Otterbein Aegis

Vol. XXV

WESTERVILLE, OHIO, SEPTEMBER, 1914

No. 1

A Night on Mount Mitchell

J. H. Hott, '14

WESTERN North Carolina is generally conceded to be one of the most picturesque sections of our country, due largely to the fact that the land is of an exceedingly rough and mountainous character, which furnishes many and varied opportunities for natural scenery. The mountain chains of eastern Tennessee extend into this section; the Blue Ridge system completely crosses it, closely paralleled by the Balsam and Great Smoky ranges; while the Black Mountains extend transversely across the central section. Although lacking much of the magnitude and consequent grandeur of our far Western type of scenery, yet, through its gracefulness and symmetry, it suffers no depreciation by comparison therewith.

In approaching this section from the east, one leaves the Atlantic and travels westward three hundred miles, thus reaching the foothills of the Blue Ridge chain, the longest of the Appalachian group. Lying between this system and the Great Smoky range, farther west, is what is known as "The Asheville Plateau," recognized as the equal if not the superior of any tableland in the East. The ascent of this plateau furnishes an opportunity for railroad engineering which is seldom surpassed. Curves follow curves in such a rapid and bewildering order that from a fixed point it is possible to observe the winding track below at sixteen different points. The journey ter-

minates with the passage through the "Swannanoa Tunnel," which pierces the crest of the Blue Ridge, and one soon lands at Montreat, a beautiful little village nestling in the heart of the mountains.

At this point I shall introduce Mt. Mitchell, the subject of the sketch. This, the premier peak of the East, is located about sixty miles south of the Old Dominion line, and about the same distance from the South Carolina and Tennessee lines. With several attendant peaks, it forms the nucleus of a range known as the Black Mountains, already mentioned. On the West this chain arises in the Great Smoky range, while in the East it gradually merges into the main system of the Blue Ridge. Between the two last-named ranges lies the "Asheville Plateau," and it is across this, that the Black Mountains spread in a lofty and imposing group, their summits towering far above those of the neighboring ranges and resembling in a measure a gigantic comb with an irregular series of shattered and broken teeth. They are covered with an almost impenetrable growth of black pine, or balsam, from the color of which the Black Mountains take their name.

I shall dwell but briefly on the trip from the village of Montreat to the summit of Mitchell. We start early, as the distance is considerable and the trail rough and indistinct. We pass over and by many peaks of consider-

able elevation, among them "Greybeard," "Pinnacle" and "Clingman's Dome." From the last-named summit we get our first view of Mt. Mitchell, and are duly impressed with its massiveness and its height, 6,700 feet. The surrounding scenery is wild and rugged, and a distinct air of loneliness pervades the place. We are impressed by the magnificence of the Creator's architectural skill as displayed in these monuments of nature, and as we realize their vastness a sense of our own smallness comes upon us.

As far as the eye can reach the great Asheville Plateau stretches southward, its border chains enclosing it like huge walls. Lying out in leonine grandeur among its attendant peaks, Mt. Mitchell invites rather than repels by the bold symmetry of its outlines, together with its height and solidity. Its summit is bathed in fleecy mistiness, which, in conjunction with the blackness of its sloping sides, produces a sharp contrast. To those of us in the valley below, the fir-covered slope seems to rise almost perpendicularly to the very heavens themselves; its lofty summit, buried amongst the clouds, comparable, as it were, to the keystone of a mighty mountainous arch supporting the sky itself.

We begin the ascent and in due time arrive at the top. We seem to have risen from the world proper, and to stand upon the very threshold of the air. Far below us on all sides stretches the receding slope, and the air is fragrant with the scent of the pine. A few rhododendron blossoms peep from among the thick balsam, adding a charming touch of color and serving to emphasize the blackness of the surrounding undergrowth. It is very cool, and we are obliged to wrap our blan-

kets closely about us in order to remain comfortable.

Just at the summit there rises a small monument, under which rests the remains of Professor Elisha Mitchell, of the University of North Carolina, Professor Mitchell having discovered and measured the altitude of the mountain. Becoming lost one night while wandering upon its slopes, he fell into a deep pool and was drowned. His body was later recovered by "Big Tom," an old Black Mountain guide, and buried upon the summit. Thus his last resting place is marked by a monument far more sublime and imposing than any which might have been erected by human hands. Professor Mitchell's sad and untimely death occurred in the year 1854.

Sheltered by a slight ledge on the east side, there stands a small log cabin, built by three men, who came intent upon a cure for tubercular troubles. The nature of the air is such that it is peculiarly favorable in the checking of diseases of this kind. A stream of pure mountain water springs from the wooded slope, almost at the summit itself, its clear, sparkling liquid cold as ice. Our guide tells us that the spring is perpetual, which causes us to wonder not a little, considering the altitude.

After a hurried lunch of coffee and bacon, I prepare to await the sunset. In due time this spectacle presents itself, and I am rewarded by an opportunity of witnessing one of the most gorgeous sights it has ever been my pleasure to look upon. The radiant beauty and grand solemnity of the scene may be justly likened to the Aurora, or northern lights, or other wonderful manifestation of natural phenomena. I am in the midst of masses and masses of floating clouds, whose swift-winged

flight makes me pause for breath. Enveloped in the flying mist, I can but dimly distinguish my companions, a hundred feet away, on a slight spur of the summit. The next moment the mists vanish like great white-robed phantoms, and I see easily, a hundred miles away, the southern extremities of the great border chains. On all sides 'tis the same, mist-crowned summits bathed in the regal splendor of the setting sun, their sides and valleys dotted with the green of meadows, each sharing alike in the glory of the sun's last beams and the night's swift approach. Mountain rivers and streams, like tiny silver threads, wind in and out far below in the valleys; the smoke of a train is seen as a miniature cloud, twenty miles away to the south; and a pair of eagles soar far off in the distance. Again I am engulfed in the mist; clouds, whose fantastic shapes delight me flit past like strange apparitions, their vague and indefinable presence challenging my wonder and admiration. In a flash they vanish, and in the north I see the plateau sloping gently toward the Old Dominion; in the East, the Blue Ridge chain rises in lofty grandeur to the now fast-fading horizon, while in the South I can outline "Greybeard," famous as a traditional haunt of the Ku Klux Klan; and Mt. Pisgah, marking the northern boundary of the magnificent Biltmore estate, the property of Mr. Vanderbilt. In the East, I can also make out "Pinnacle," the highest point in the entire Blue Ridge system. The latter is a huge rock, almost perpendicular on one side, and rising nearly as high as Mitchell. "Clingman's Dome" confronts me on the West, its outlines sharp and clear in the light of the setting sun. Deep into the valley on the South I see a shimmering lake, which, imbedded in the black forests, resem-

bles a glittering diamond set in ebony. Upon inquiry, I find it to be a great natural reservoir, the source of Asheville's water supply.

Far below on the East I hear the dull roar of thunder in the valleys, accompanied by the vivid flash of the lightning, as it plays in and about the forest below me. A storm is in progress, and the iridescent rays of the sinking sun fall upon the watery clouds around and below me, reflecting a thousand rainbows. The floating vapor takes up the gleam, and the whole is transformed into a riotous profusion of color, which dispels all doubts in my mind as to the supremacy of nature as an artist and portrayer of color. By the reverberating thunder among the lesser peaks and crags below me, I am reminded of Irving's description of the crew of the "Half-Moon," playing at nine-pins in the valley of the Catskills, and of Rip Van Winkle's ideas thereof.

Soon the golden charioteer has passed beyond the range of vision, and with his departure vanishes the beauty and charm of the scene. I sleep in the open, with naught save the little monument to keep the vigil of the night. The wind awakens me, and the fanciful outlines of the ghost-like clouds sweep around and over me like huge-winged birds of the night, solemn and evanescent in their stately flight.

Sunrise finds me watching the fading darkness and fast-appearing summits around me, and again, in the dawn of a new day, I see a repetition of the scenic grandeur which has so delighted me the evening before. Soon the mists have vanished entirely, and distance again seems to be annihilated. I break-fast quickly and retrace my steps, and with the passage of "Clingman's Dome" Mt. Mitchell is lost in the distance, and all that remains to me is memory.

The Challenge

(P. E. Zuerner, '15)

Diogenes, an ancient Greek, sought with a lantern at noontime for a perfectly honest man. He found not one. Pygmies? O! yes, he found plenty of them.

In the awful crushing stress of the present times, amid the horrors of disease, strife, and war, amid the snarl of envy, hate and greed, amid the shame of ignorance, crime and vice, the whole world is a Diogenes stretching forth his hands pleading for men. Men whose hearts are tender, kind, sympathetic, true, men whose brains are broad, cultured, liberal, deep;—men who have individuality and will not lose that individuality in the press of the times. You know the type of a man who has individuality towering as he does head and shoulders above his fellows not only in deed but in thought and action.

Out of the door of every profession; every calling of life, the challenge is hurled: "wanted a man;" and it is only the man who can answer the challenge of today who becomes the success of tomorrow.

In reflecting on the composite success, the elements which go to make up the whole should be understood.

Health, we will all agree, is a primary element. Without it man is doomed to be unable to accomplish the work intended for him. We are living in the killing pace of the twentieth century with all its rush and turmoil.

Great waves of political, religious and industrial reform are sweeping thruout the world. Kingdoms are being changed over night. The chains of the monarch are being broken by

the invisible sledge of democracy. Churches are being united and bound closer together by the cord of a common end, the evangelization of the whole world. Capital is being dragged from its throne of greed and forced to stand on a par with labor; each recognizing the rights of the other. In order to stand this concentrated civilization of which he should be a part, man must be a good animal, that is, he must have good health.

Next in importance comes self-control, or using another word, individuality.

Man is the resultant of the harmonious labors of two great forces. He has two creators, his God and himself. The one furnishes the raw material and laws by which he can make that life what he wills and endows him with the blessing of the free power of individuality. But ah! how true it is that we are bound by the seemingly unbreakable fetters of custom. How sad it is that we are groveling slaves of opinion. How damning it is that we dirty our knees before the god of talk. On every hand are enemies of mental freedom and individuality. Custom meets us at the cradle and departs only at the tomb. We are pushed and dragged along beaten paths and our entire training can be summed up in a word, "Suppression." From birth thru life, on every hand we run against some cherubim and flaming sword beating us back from the entrance of the Eden of our desires. But what a blessing that advice is not always taken. How fortunate it is that it is unnatural for some of us to obey; for universal obedience means universal stagnation. Disobedience conditions

progress. Man is not placed in this world as a finality but as a possibility. His greatest is himself. In his weakness man is the creature of circumstances. In his strength he is the creator of circumstances. Every step in the world's progress is stained by the blood of some one's individuality. It is only by breaking custom that the world moves forward. For ages man cringed terrified before the lightning's flash. A man with an individuality broke that ancient custom. We harness it and now electricity is our slave. But oh what it costs to break an ancient custom. Wealth sneers, fashion laughs, respectability passes by the other side, scorn points with all her skinny fingers, the snakes of superstition writhe and hiss; slander lends her tongue, infamy her brand, perjury her oath; the law its power and custom kills. The price of keeping one's individuality is high but it pays in the end and to gain this goal requires only the paying of the price.

Labor says Edison is 10 per cent inspiration and 90 per cent perspiration. Labor builds bridges, wrests the gleaming metal from the rocks, pierces the mountain with the dark.

It builds the stately spire as well as the lofty dome. It erects the palace as well as the cottage. Labor, that mighty magician, walks into a region barren and waste. He looks earnestly at the scene. Then waving his wonder-working wand those dreary valleys smile with the golden harvest. Those barren mountain tops are clothed with foliage. The forges blaze, the anvils ring, the sky is darkened with a cloud from the furnace and liberty is glad for the voice of industry is on every side.

And thus after all we must depend to a great extent on the sweat that pours from the brow. Ideas are potential but it takes the strokes of industry to realize them.

And so we find that these elements, Health, Individuality and Labor condition a man. The future of the world is in the making today. Understand the temper and character of the men today and you see the history of tomorrow.

Are we as a race building up strong bodies so that we may fight the battles of the future?

Are we as a race developing an individuality that gives no quarter and seeks none?

Are we as a race developing an indomitable spirit that knows no defeat; an energy that makes us tireless.

Are you building up a body that can stand the strain of the crushing times? Are your cheeks showing the full bloom of perfect health or does the sallow skin, the dark circles under the eyes, the twitching of the lips show the effects of intemperance, abuse, and debauch?

Have you self-control, an individuality that gives that magnificent knowledge that you are sole proprietor of yourself? Have you developed a strength thus bound by no chains except truth and justice, or are you plodding your weary life's journey in a well marked rut and can benefit humanity only by leaving it?

Have you the strength, the pluck, the will to throw back a defy at the challenge that is being hurled at you today?

Can you accept the challenge?

Psychology of Religious Training

(By President W. G. Clippinger.)

In recent years psychology has come in alongside of theology and is giving tremendous emphasis to claims which during her history Christianity has been making, but which for want of proper support has not been idealized. This comes to pass, as it seems to me, from a readjustment of method and application in the science of psychology.

The old psychology viewed the mind as a structure, the new as an organism. The old viewed it as static; the new as kinetic. The old asked what the soul of man is; the new, what it does. The old looked upon it as a living thing but little more; the new, as functioning with reference to ends to be reached and results to be obtained.

In this connection, however, it must be remembered that psychology cannot do everything. It aids but cannot completely solve the problems of religious life. From its very nature the older view point was well-nigh helpless to aid and from the newer view-point it so fascinates as to almost carry one away with exultation, forgetful of its merely supplemental relations in solving the great problems of life.

We might at this point endeavor to illustrate this statement by laying down alongside of the scriptural statement of James, the Apostle: "Be ye doers of the word and not hearers only deluding your own selves," the classical statement of James the psychologist and philosopher who says: "No reception without reaction; no impression without expression." Here then are set forth in both scriptural and scientific language the fundamental

principle which underlies all training whether for the pursuance of the ordinary relations of life or of the higher and ethical relations. It is either a question of knowledge versus action or a question of knowledge coupled with action. Impressions which simply flow in at the eyes or ears and in no way modify the active life are impressions gone to waste. Knowledge ought to be worked up into man; learning into character and holy thoughts into sanctified living. Knowledge is immobile and static; character and conduct dynamic and kinetic. Knowledge and learning can be measured by the yardstick and bushel measure; action and conduct by volts and ohms. The one determines what a man possesses; the other what he may become and what he may cause others to become.

The best way to keep free from the pollutions of vicious thoughts and habits is to keep ministering to others. A woman once complained to Dr. Kloss the pastor of the Central Congregational Church of Philadelphia that her husband was not interested in church life and activities, but asked that he be given some thing to do. She sustained her claim by showing how her husband lacked interest in a certain lodge to which he belonged until he was elected "the High and Mighty Potentate of the Eastern Door." Higher and nobler attractions seldom drew him to the lodge room; but when he was appointed to walk up and down in a closet-like room, carrying a drawn sword, and to peep out of a small hole in the door and challenge all who would enter, he was

present at every meeting. He lacked interest in the ritual until it became his personal task. Herein is the simple philosophy of interest and action as supplied to religious life and conduct.

Native and acquired reaction are therefore necessary but they must always be coupled with such interests as will call forth initial action on the part of the individual. You may take a horse to water, but you cannot make him drink; so you may take a child to the school room, but you cannot make him think. The child's entire course of training must be conducted along the line of his activities. Reactions to stimuli are necessary as first steps in training. These responses may be crude and very undesirable at first but are at least the starting point to larger and better things. Professor James says in his own inimitable way: "A bad reaction is better than no reaction." What is more discouraging to those engaged in the training of our young people in religious activities than the dead, lifeless lack of response which sometimes meets our efforts? The fault must lie at the door of the teacher, pastor or parent. No normal human being is incapable of reaction of some sort. It may be very poor and almost worthless, but it is the natural response of a living organism to a proper stimulus. It may be in church life nothing more than the carrying around a few blocks within the range of her church of announcements of the church services as I saw a simple woman do recently in one of our large cities, but it is that much. With the child it means infinitely more than the mere attainment of immediate results. Action leads to larger action and a simple habit to a more complex set of habits until an entire character is formed from a constantly flowing

course of life properly directed and controlled.

As a commonly observed illustration of this principle we note the characteristic dread of letter writing among most people and how when the pen is placed upon paper the task becomes comparatively easy and when practiced constantly leads to skill and pleasure in its execution. Action stimulates thought and thoughts grow into habits and habits form character. The practical secret of the entire matter then is in getting each individual in our churches to doing something, however small or large the task may be. Our error has been on the one hand in failing to assign many any tasks whatever and on the other hand in assigning to many, tasks too large or too small for their capacity or interests. Strong minded men will not do work designed for weak minded men, women or children, neither can these do the work meant by God for strong men.

Here we must take care to distinguish between training and instruction. "The essence of instruction is causing another to know; the essence of training is causing another to be and to do. Teaching fills the mind; training shapes the habits." In many cases we have doubtless overdone the instruction phase and left undone the training necessary for the acquisition of the proper habits.

Both instruction and training are necessary. There could be no training without instruction, but instruction is a useless thing if it does not lead to correct habits of life.

Religion is not assent to a creed, not even the observance of a prescribed form of worship. If it were either of these, the creed and the ritual would have to be changed to fit the child's growing needs. Practically

speaking, "religion is man's response to the supernatural manifesting itself first in spontaneous feeling and belief and then in voluntary worship and practice." No one department of the present system of church activities is designed to call forth all the religious powers of the child. The Sunday School is one; the Young People's Society one and the various clubs and circles are others, and all have their place. All these working together can exercise all the powers of all its members. The Sunday School is the greatest institution of the church. It is primarily a place for instruction with some place for training and worship. The Young People's Societies and other church organizations supplement this by providing training activities with enough of worship and instruction to give variety and symmetry. The prayer meeting, public worship, men's clubs, ladies' organizations, religious, literary and social, all have their psychological reasons for existence. They give opportunities for the exercising of their members.

This, then, is the argument for a highly organized church. No church can be too highly organized as long as it is upon a basis of the specialization of the talents and powers of its membership with a view to rendering the greatest and most efficient service. In economics it would be a recognition of the well known principle of division of labor.

To do this, however, requires that a keen appreciation of individual and social differences be recognized. The fatal blunder into which we have fallen and which has often ruined a great interest and entire churches, is the lack of a knowledge of men on the part of the pastor or church leader. I do not insist that just every church

worker must be a scientific student of sociology and psychology, but surely some systematic study of men must lead to a larger appreciation of their worth and capacities. Just as a knowledge of anatomy and physiology are indispensable to the physician for the diagnosing of a case, so a knowledge of human nature would seem indispensable to the minister in the administration of religious truth.

This requires the recognition of sex differences, of differences of age, temperamental qualities of social, hereditary and environmental influences and advantages of training. The honest recognition of the general classes of temperament, known as sensor and motor types will solve many a problem in the mind of the preacher, especially in revival seasons and save him from painful blunders in his entire ministry.

The foregoing principles will find easy application in the Sunday School in the construction of courses of study. All instruction should look toward complete living. It is possible to train an animal, but one can instruct and train a child. Instruction in Bible knowledge should be accompanied by the practice of Bible principles. Instruction in missions should be accompanied by giving to and working and living for missions. Instruction in Christianity should be accompanied by the practice of Christianity. This is the secret of the success of the modern men's movement. It is and must be founded in Bible study. It is Bible study, but more—Bible study plus. Bible study plus strenuous giving and living in and out of the class.

In the entire school the methods and material of instruction should be so adapted as to call out the largest possible response of upright conduct. This will require different material and methods for every succeeding

stage and will look toward different conduct at every stage.

Missionary instruction affords a large illustration of this. Christian missions is the Gospel of Jesus Christ propagating itself by its own vital principle and power; hence instruction in missions must recognize this. For the primary age the concrete and objective appeal. Missionary curios and object lessons are appropriate. For children of the next stage, ages 6 to 12 stories of missionary heroes appeal. What great and good men did and said always inspire to similar conduct.

For older scholars the greater problems of missions may be studied in the form of history, philosophy and organization of missions.

Likewise there can be a study of principles and methods of giving which a view to the training to larger living. So in all lines of moral and religious life, instruction and inspiration must look toward larger life. Bible study in order to better service; mission study in order to the salvation and sanctification of the world and a study of Christian stewardship which looks toward larger gifts toward all worthy interests.

So we must cease looking upon our young people as mere receptacles into which are poured so many facts of history, geography, biography and science, but as living germs to be developed into full grown men and women

with every power and possibility developed to its fullest. "That which is unexpressed dies." "The soul that sinneth," that is, that dwarfs its possibilities by neglect or abuse, "dies."

These suggestions then, may be summed up in the following inferences and conclusions regarding the significance of the Christian life. Formerly we were taught, "Serve to be saved;" now, "Saved to serve." It comes to be a question of life and not of death. I used to be afraid to die. Now life is fraught with such tremendous meaning that I am almost afraid to live. Then let us get ready to live and incidentally we shall be ready to die. It is a question of service and not our own salvation. It is this life and not the next which is for us important. An employee in commending his employees recently said: "Our people do not watch the clock or work for wages." Neither should any one of us watch for death or work for heaven. Heaven is the inevitable result of a good life but not a place to be sought. Once we sang: "If I only get to heaven when I die." Now we are singing, "Onward, Christian soldiers," "Stand up for Jesus" and similar songs of active service.

Resolved then into practical and religious terms, the psychology of training means that every impression of good must be turned into living, loving active service for others to the glory of God and the good of man.





LAMBERT HALL.



CARNEGIE LIBRARY.

OTTERBEIN ÆGIS

THE OTTERBEIN ÆGIS

17

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WELCOME.

At the opening of another school year, the Aegis extends a most hearty welcome to every student in Otterbein University. We are glad to greet those of you who have been with us in other years. We are inspired by your presence for we remember what part you have had in the college life of the past.

To those of you who for the first time have entered the mysteries of college life, we extend a most sincere and cordial welcome. You will have a variety of experiences and emotions before you will feel yourselves perfectly adjusted to your new environment. Many problems will confront you in these early days. Many organizations will call for your support, many interests need you and you need them. You must be the master of your own destinies. You must make the choices which will bring you satisfaction or regret. Be cautious in making choices now, for they will influence your entire college life.

You have come here for development. You desire to become the full-orbed symetrically built men and women which it is your right to become. Your lives are endowed with possibilities and potentialities, which when fully realized will make you the "sun crowned" men and women for which our age is seeking. Otterbein University will not attempt to make of you lawyers, physicians, ministers, farmers, or teachers but will attempt to assist you in making of yourselves truly great men and women. What is needed in every walk of life today is men and women of broad culture, who have large outlook on life and are deeply sympathetic.

In order to accomplish this great purpose, it will be necessary for you to take an interest in as many lines of activity as possible, always being careful, however, not to sacrifice any higher interest for a lower.

Again, the Aegis extends to every student a most hearty welcome. We congratulate you upon being here and wish for you a most pleasant and successful year's work.

LOCAL ITEMS.

On Wednesday morning, September 16th, President W. G. Clippinger delivered the opening address to a large audience made up of old and new students and a goodly number of townspeople. His subject was "Homely Hints to High-Minded Folks," and was replete with helpful suggestions to those who are just entering upon College life. Special music was furnished by the Otterbein Quartet.

Surely the meddlesome Cupid, the winged god of love, must have left the flowery thickets of Cyprus, and emptied his entire quiver of fatal darts as he passed through Westerville. The pierced hearts requiring treatment at Hymen's altar belonged to Penrose M. Redd, and Hazel Allton; Leslie T. Lincoln and Eathyl Mae Crain; Jerry Spears and Mildred Cook, and Charles E. Fryman and Lona Good.

The Aegis extends congratulations.

Industry, self-reliance, system, and singleness of purpose will bring a measure of success to any person.

Penrose M. Redd, one of our recent Benedicts accompanied by a large number of hilarious fellow students, paraded the principal streets of Westerville on Monday evening, Sept. 14. Seated on a push-cart, Redd headed the procession and led in the singing of the hymeneal (?) songs.

There is more danger in leisure than in labor.



Miss Kathryn M. Roeser, A. M.

Miss Kathryn M. Roeser succeeds Miss Edna G. Moore as professor of Rhetoric in Otterbein. Miss Roeser attended Marietta College, but later went to Washington University, St. Louis, Mo., from which Institution she received the A. B. degree in 1911. After taking her Master's degree at Ohio State University she was engaged in High School work, and for the last two years in the English Department of the last-named school.

Classification of Students.

Those who know that they know, Freshmen.

Those who know not, and know not that they know not, Sophomores.

Those who know not, and know that they know not, Juniors.

Those who know, and know not that they know, Seniors.

Black and Magenta.

NEW STUDENTS IN OTTERBEIN

Boys

Forest L. Bale, Galena.
 Elmer H. Barnhart, Pitcairn, Pa.
 Earl Barnhart, Pitcairn, Pa.
 Will K. Bingham, Ironton.
 Lawrence N. Boyd, Jeannette, Pa.
 Vance C. Boyd, Jeannette, Pa.
 Howard R. Brentlinger, Dayton.
 Harold A. Bunker, Greensburg, Pa.
 Alford W. Burnside, Westerville.
 Benjamin Carlson, Tampa, Fla.
 Harry Cook, Westerville.
 Russell L. Cornetet, Westerville.
 William I. Comfort, Ithaca
 Vance Edwin Cribbs, Beidler.
 Ralph E. Cummins, Galloway.
 Edson L. Doty, Findlay.
 Alfred W. Elliott, Galloway.
 Donald R. Falkinburg, Jamestown,
 N. Y.
 John W. Fansey, Gibsonburg.
 Glenn M. Fisher, Westerville.
 Omer H. Frank, Lewisburg.
 George L. Glauner, Mt. Gilead.
 Ralph M. Haller, Dayton.
 Minor T. Hall, Weston, W. Va.
 James W. Hartman, Johnstown, Pa.
 Joe P. Hendrix, Lewisburg.
 David Hess, Springfield.
 Ernest Howell, Paden City, W. Va.
 Paul W. Hunter, Harbor Creek, Pa.
 Dale Hutson, Findlay.
 Forest G. Jacobs, Findlay.
 Luther J. Kuder, Greenville, Pa.
 Ira R. Lewis, Sugar Grove, Pa.
 James R. Love, Sidney.
 Walter A. Maring, Westerville.
 Roscoe P. Mase, Bolivar.
 Ralph W. Mathias, Enterprise.
 Dwight C. Mayne, Westerville.
 Floyd McClure, Sidney.
 Bernard McDonnell, Columbus.
 James L. Oppelt, Lorain.
 Cleveland B. Peters, Westerville.
 Walter Schutz, Pandora.
 Elmer Schutz, Pandora.

Wesley M. Sharp, Roanoke, Va.
 Glen Shirk, Boyne City, Mich.
 Homer B. Smith, Westerville.
 Fenton Stearns, Sugar Grove, Pa.
 Evers B. Thomas, Columbus.
 Joseph O. Todd, Jasonville, Ind.
 Norman W. Truxell, Greensburg, Pa.
 Charles Vernon, North Lawrence.
 Isaac M. Ward, Bowling Green.
 Walter Martin Whetzel, Sherrard, W.
 Va.

Girls.

Florence R. Berlet, Delaware.
 Fay Mills Bowman, Gibsonburg.
 Cora*G. Bowers, Massillon.
 Mary E. Bright, Findlay.
 Irene Campbell, Westerville.
 Freda W. Clay, Westerville.
 Elouise Converse, Westerville.
 Hazel Dehnoff, Westerville.
 Minnie C. Deitz, Sugar Creek.
 Eula Dill, Linden.
 Ircul Dort, Westerville.
 Ruth Drury, Dayton.
 Helen Ensor, Olney, Ill.
 Ruth Fries, Dayton.
 Opal Gammill, Westerville.
 Frances Gantz, Westerville.
 Cleo Celeste Garberich, Galion.
 Esther Garn, Gibsonburg.
 Alice Hall, Dayton.
 Mary E. Hanawalt, Westerville.
 Ruth G. Hooper, Bradford, Pa.
 Esther Jones, Westerville.
 Claire M. Kintigh, Greensburgh, Pa.
 Charlotte Kurtz, Dayton.
 Helen Lombard, West Jefferson.
 Florence E. Mathias, Enterprise.
 Helen Frances McDonald, Sugar
 Grove, Pa.
 Alice E. McFadden, Mansfield.
 Elizabeth S. Metzger, Wilkesbarre,
 Pa.
 Orpha H. Mills, Tuscola, Ill.
 Verda L. Miles, Westerville.
 Versa B. Murray, Bradford, Pa.
 Mary Nichols, Westfield, Ill.

Ruth D. Pletcher, Columbus.
 Mary E. Pfeuger, Clyde.
 Ruth A. Schell, Dayton.
 Frances E. Sage, Hoytville.
 Fern Sapp, Westerville.
 Naomi Shumaker, Galion.
 Inez Staub, Dayton.
 Rowena Thompson, Lima.
 Gertie J. Tucker, Gore.
 Esther M. Van Gundy, Lancaster.

Helen Wagner, Westerville.
 Ella Wardell, Strasburg.
 Margaret Weir, Westerville.
 Verna E. Weston, Pitcairn, Pa.
 Vesta A. Williamson, Marion.

Former Students Returned.

Myra Brenizer, Cardington.
 Ruth C. Dick, Bucyrus.
 May Powell, Dayton.
 Irene M. Wells, Tadmor.



Y. M. C. A.

Sept. 17, 1914—The opening session of the college year was marked by a forceful address to old and new students regarding Y. M. C. A. work, by the President, Mr. E. B. Learish.

The speaker would inform us that the standard of the Otterbein Association is of the highest type in the state, both in attendance and Bible study. He also emphasized the fact that college life was not so much a preparation for life as being a part of real life itself, and as such all can find an opportunity to be of help to some fellow student. The Y. M. C. A. offers means of aid thru the employment committee, membership cards, and the use of the Association building. The greatest of all purposes of Y. M. C. A. is to cultivate the religious nature of student life, because the association itself is one laid upon the principles which Jesus Christ has laid down. Four things are a means to this end: Mission study, Bible study, evening meetings and Gospel team work.

Y. W. C. A.

About eight-five girls responded to the invitation for attendance at the first Y. W. C. A. meeting of the year, led by the President, Miss Vida Van-Sickle. The meeting was in the form of an information service. Miss Van-Sickle spoke of the purpose and aim of the Y. W. C. A., wherever established, and especially emphasized its significance in the life of every young woman in Otterbein. A hearty welcome was extended to all new girls to become a part of the organization and thus perform definite work for the Master. Laconic yet interesting remarks were given by the various committee chairmen, stating the duties of each committee and outlining the work for the year.

After the service the girls adjourned to the campus and indulged in a pleasant frolic which had been planned by the capable social committee.

Alumnal



Rev. E. E. Burtner, '06.

'06. Rev. E. E. Burtner, of Spokane, Washington, was appointed College Pastor by the Southeast Ohio Conference to succeed Dr. S. F. Daugherty, who served the Westerville church for eight years and who becomes pastor of his own Alma Mater, Lebanon Valley College at Annville, Pa. Mr. Burtner is a worthy successor to Dr. Daugherty and as students we assure our new pastor the heartiest cooperation.

'97. Prof. J. P. West was elected first superintendent of the Schools of Hocking County but resigned to continue his work as a teacher in Otterbein.

'11. A. E. Hughes has accepted a position as teacher in Marysville High School.

'10. F. H. Menke, of Dayton, is the new high school principal at Mechanicsburg. Mr. Menke formerly taught at Massillon, but for the past two years has been in the employ of the National Cash Register Co.

12. Miss Barbara Stofer has accepted a position in Missouri Valley College at Marshall, Mo., as instructor in public speaking and expression.

'05, '10. R. E. Offenbauer and R. A. Wales are two of Otterbein's Alumni that have been elected County Superintendents in Ohio. The former as superintendent of the Schools of Erie County and the latter of Sandusky County.

'10. K. J. Stouffer, the popular Science Professor and Football Coach of Wayland Academy, at Beaver Dam, Wis., studied Science at the University of Chicago during the Summer.

'13. E. N. Funkhouser has resigned his position as Secretary and Treasurer of Shenandoah Collegiate Institute and School of Music and has entered into the Lumber Business with his brother, R. J. Funkhouser of Hagerstown, Md.

'09. O. W. Albert, instructor in Mathematics for the past three years at the University of Pittsburg has accepted a splendid position as professor of Mathematics at Purdue University.

'03. Frank A. Edwards, M. D. of Los Angeles, announces his association with Frank W. Miller, M. D., Oculist at suite 1020 Merchants National Bank Building, Sixth and Spring streets, Los Angeles, Cal.

'12. K. Yabe, who was graduated from the Divinity school of Chicago University, last month, was ordained by Bishop Mathews at the recent session of the Southeast Ohio Conference at Bremen. Mr. Yabe expects to spend the next two months in lecture work and then return to Japan, during the early winter.

'13. Rev. G. D. Spafford, the successful pastor of the U. B. church at Hillsboro, Ohio, for the past year, has recently been appointed pastor of the U. B. church of Denver, Colorado.

The following Otterbein people attended the Summer Session of Chicago University: C. H. Kohler '10, Milo Hartman '12, D. T. John '12, Kiyoshi Yabe '12, O. I. Bandeen '11, Prof. W. A. Weber '06, K. J. Stouffer '10, Homer Gifford '11, Frank Shepherd and Pres. W. G. Clippinger.

'03. Clayton Judy has recently accepted a call to take charge of the Congregational Mission in Okanogan Co., Washington. Mr. Judy begins his new work Oct. 1st.

The following Otterbein Alumni were appointed to charges by the East Ohio and Southeast Ohio Conferences: Beach City, J. F. Hatton, '11; Ashland, M. L. Hartman, '12; Canton First Church, P. M. Camp, '90; Cleveland First Church, Sager Tryan, '06;—Columbus, Fifth Ave., J. H. Harris, '98; St. Clair Ave., W. E. Riebel, '03; Avondale, A. J. Wagner, '75; Hills-

boro, J. O. Emrick, '13; Westerville, E. E. Burtner, '06.

CUPID'S DARTS.

'14—S. R. Wells and Helen Beatrice Kester at Elida, Ohio.

'14—Mary Grise and P. G. Naber at Dennison, Ohio.

'07—Walter D. Kring and Rebecca O. Shumacher at Jeannette, Pa.

'13—Camp Foltz and Irene Staub at Dayton.

'10—Horace Drury and Ruth Williamson at New Philadelphia, Ohio.

'13—Chas. W. White and Flora A. Jude at Findley Lake, N. Y.

'09—Irvan T. Clymer and Edith E. Tuttle at Toledo, Ohio.

"Where, Oh! Where, Are the Grand Old Seniors?"—Class of 1914.

H. E. Richer, at home.

Katherine Karg, teaching at Upper Sandusky, Ohio.

Mary Alkire, at home in Westerville.

J. S. Engle, Student, Bonebrake Theological Seminary.

S. R. Wells, teaching at Auburn, Ind.

D. A. Bandeen, Social Settlement Work, Indianapolis, Ind.

H. E. BonDurant, Secretary Y. M. C. A., Helper, Utah.

Grace M. Brane, teaching at S. C. I., Dayton, Va.

O. W. Briner, representing Chautauqua Industrial Art Desk.

Mildred M. Cook, teaching at Oak Harbor, Ohio.

Hazel L. Cornet, teaching at Grove City, Ohio.

Agnes Drury, Librarian, Dayton, O.

J. O. Emrick, Pastor U. B. Church, Hillsboro, Ohio.

E. C. Farver, Student, University of Illinois.

Rose Ila Grindell, Advertising Manager, American Issue Pub. Co.

Mary O. Grise, at home, Westerville,
J. R. Hall, teaching at Clay Court
House, W. Va.

G. F. Hartman, Student, Bonebrake
Theological Seminary.

J. H. Hott, Secretary and Instructor,
Shenandoah Institute, Dayton, Va.

Marie Huntwork, teaching at Johns-
town, Ohio.

Boneta Jamison, teaching at West
Carrollton, Ohio.

R. F. Martin, Athletic Coach, Otter-
bein University.

Merle M. Martin, teaching at New
Albany, Ohio.

Irma L. Martin, teaching at Bremen,
Ohio.

Jennie Ruth Maxwell, teaching at St.
Paris, Ohio.

Myrtle Metzger, teaching in Mission
School at Marion, Ala.

A. B. Newman, teaching at Chicago
Junction, Ohio.

Gladys Nichols, Student, University
of Illinois.

Maude B. Owings, teaching at Mar-
tinsburg, Ohio.

J. Raymond Shutz, Principal of High
School, Pandora, Ohio.

Ethel Shupe, at home, Scottdale, Pa.

Nell Shupe, at home, Dayton, Ohio.

Edwin Sommers, teaching at South
Tacoma, Wash.

Edgar E. Spatz, Student at Bone-
brake Theological Seminary.

Edgar Van Buskirk, teaching at
Zanesville, Ohio.

Frances E. White, at home.

J. R. Miller, teaching at Huntington,
W. Va.

I. D. Sechrist, teaching Science at
Wauseon, Ohio.

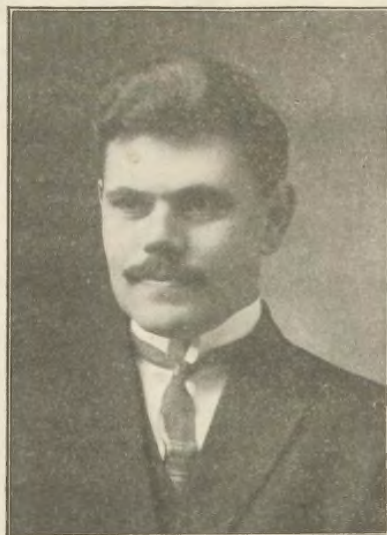
R. M. Weimer, teaching at Fairmont,
W. Va.

Martha Cassler, at home.

Velmah Cole, at home.

Mae O. Tish, at home.

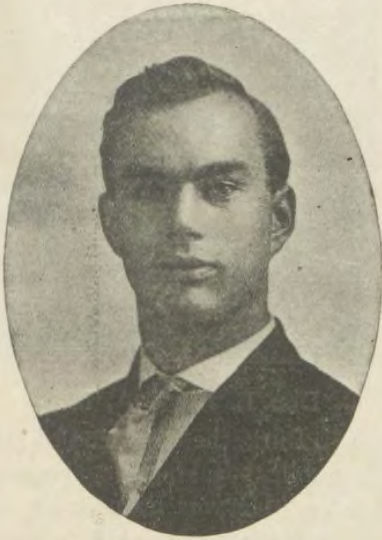
FORENSIC NEWS



Don L. Burk, A. M.

Don L. Burk, the new head of Otterbein's public speaking department is a Hoosier. He was born at Decatur, Ind., some years ago (He refuses to say how many), and received his early education in that city. He later entered DePauw University where he graduated with honors. While in DePauw Prof. Burk made an enviable record along the lines of public speaking and debate, having represented that institution in several oratorical contests as well as having been member of the debate team for three successive seasons. He afterward did assistant work in the department of public speaking and completed work leading to his Master's Degree at DePauw.

Mr. Burk has played several Shakesperien roles and his pupils vouch for the fact that he is a good reader. Otterbein is fortunate in having secured the services of this man who will no doubt prove an able successor to Professor Blanks.



Coach Martin.

The Football Outlook.

It is always unsafe to make any prophecy concerning the efficiency of the football team so early in the season. Sometimes that team which appears most promising turns out to be only mediocre. On the other hand, sometimes the team which gives little promise makes a splendid record.

There was gloom in the Otterbein camp during the summer when word was received that several of last year's men, including Captain Elliott, would not be back this year. But that gloom has been dispelled by the safe arrival of all of those men except Herrick. Elliott, Plott, Bailey, Counsellor, Daub, Bronson, Neally, Garver, Lingrel, Campbell, and Walters are again in the harness, and some good new

material is on the ground.

Since practice began there has been a fight on for the various positions. Campbell is working at left end and fullback. Bailey and Elliott will likely fill the tackle positions. Counsellor and Booth are both being tried at center. Walters, Weimer, Hess, Thomas and McDonald are working hard for a place at guard. Barnhart, Bronson, Schnake and Campbell are working at end.

There is also strong competition in



Captain Elliott.

the back field. Plott is at his old position at fullback. Daub and Lingrel are trying their old tactics as halves. Ream works as quarter and half. Bronson is also trying to make the quarter-back position.

Coach Martin has been busy trying to get the team in shape for the hard game with Miami, Sept. 26. He has been drilling the new men in the fundamentals of the game, and has been working in new plays. With a week's practice he should be able to send a fairly strong team against the aspirants for the state championship.

The practice is being held on the new athletic field which is in good condition. Manager Van Saun has been in town several weeks, and most of this time he has worked on the new field. When the players arrived they found everything ready for the season's work.

Training for Football.

Following the action taken by the Athletic Board last spring during the baseball season, the coach has put in force the training rules. It is recognized by all that, if Otterbein is to have a winning team, the men must train. A man may play football if he does not train, but he can never be at his best unless he observes rules such as have been laid down by the Athletic Board of Otterbein.

Most of the men who have reported for practice have seen the wisdom of training and have gladly signed their names to the rules. This means that the men have given their word of honor that they will train faithfully during the season. If every man is true to his word, there is no reason why we can not have a team that is

in good physical condition throughout the whole season.

The following is a copy of the rules with the names of the players who have signed:

We, the undersigned, candidates for positions on the 1914 Football team of Otterbein University, agree to observe the following rules of training during the Football season:

1. To refrain from the use of tobacco and alcoholic liquors.
2. To observe regular hours for sleeping, retiring at least by 10:00 P. M.
3. To eat a minimum of foods containing grease in large quantities, and to refrain from eating pastries.
4. To observe all instructions given from time to time regarding training.
5. To report daily at 3:30 P. M. for practice unless excused by the coach or captain.

Signed:

H. W. Elliott
H. G. Walters
D. R. Weber
C. L. Booth
W. M. Counsellor
A. W. Neally
C. W. Schnake
C. M. Campbell
B. E. Thomas
H. C. Plott
P. A. Garver
H. A. Bunger
E. L. Barnhart
R. B. Thrush
R. E. Weimer
O. H. Frank
E. E. Bailey
C. F. Bronson
W. R. Huber
C. O. Ream
E. L. Baxter
David Hess

Football Schedule.

The Tan and Cardinal certainly has a formidable array of opponents to go against this year. The first and perhaps the hardest game of the season will be with Miami, Sept. 26. With Ohio, Marietta, Denison, Wittenberg, Cincinnati and Ohio Wesleyan on the list, Otterbein will have to be in the best of condition all the time to make a good season's record.

Following is the schedule:

Sept. 26—Miami at Oxford.
Oct. 3—Ohio at Athens.
Oct. 10—Muskingum at Westerville.
Oct. 17—Marietta at Marietta.
Oct. 23—Denison at Westerville.
Oct. 31—Wittenberg at Springfield.
Nov. 7—Antioch at Westerville.
Nov. 14—Cincinnati at Cincinnati.
Nov. 21—Ohio Wesleyan at Delaware.

A corpulent man and his witty friend passed a pretty girl on the street, who smiled at them.

"Did you see that pretty girl smile at me?" asked the corpulent one.

"That isn't bad," the other consoled him, "I laughed out loud the first time I saw you."—Ex.

If you are a loyal student,

And we know you're in the race,
You'll write a little local

To help fill out the space.—Ex.

"Do you expect this romantic turr. of yours to bear any practical fruits?"

"I do, I have now a date with a peach, who is the apple of my eye, and with whom I expect to make a pair when I have picked a few plums, unless she hands be a lemon in the meantime."—Ex.

Don't be an innocent bystander.

He never does anything and always gets hurt.



Cochran Hall has again taken on new life. After a week of strangeness, homesickness and loneliness, the new and old girls alike are falling into the routine of dormitory life.

Miss Ruth Van Kirk and Miss Ethel Meyers entertained about a dozen girls Thursday evening, with "eats" from home.

Miss Ruth Fries presided at a fudge party for a few friends Friday evening.

Miss Alice Hall accompanied her sister to Columbus, Saturday for a short visit with friends.

The Misses Byrer, Noel and Blackmore were hostesses to a large company of girls Thursday evening. Ice cream and peaches were served.

At 6:30 Saturday morning about twenty-five Hall girls started on a tramp to Shrock's Ford. On arriving, a cheerful fire awaited them and they enjoyed a wiener-roast breakfast. Mr. Huber was the official chaperon for the young ladies.

The crowning feature of the week was an impromptu frolic given Friday evening by the old girls of the Hall for the thirty new residents. College songs and yells were engaged in and a royal good time is reported. Refreshments—animal crackers and lolly-pops.

Miss Alice Ressler spent Sunday in Columbus, the guest of Mrs. S. G. Allen.

Caller: "Is your daughter an equestrian?"

Proud Mother: "Either that or valedictorian. These class officers are so confusing, don't you know."—Ex.



In order that the Staff and friends may stand off and "see ourselves as others see us" we will devote the Exchange department to what other papers say of us. We would just drop this hint to the kind contributors that your day is coming.

The Black and Red, Northwestern College, Watertown, Wis.: The Otterbein Aegis is a neat and well arranged paper, and the literary department usually contains good and interesting articles or stories. The story, "A Fool There Was" in the January number, was excellent. It is of a type not ordinary in college papers. It is not a mere development of some plot, but tries to bring out forcibly the foolhardiness of sacrificing all happiness, "friends, home, wife, children, and countless other things which other men hold dear" in order to gain wealth. The story shows in an impressive manner the wretchedness of such a man's life. "The Promise of History" is a well-worked-out article and contains good thought. The story of "inorganic nature and organic processes" we would rather let other sciences tell. His story has a sufficiently great object in telling us about the progress and development of man.

The Gavelyte, Cedarville College: The Otterbein Aegis as usual presents a splendid New Year's number. The Co-ed Number was received late, doubtless on account of its being a special number. It is a fine issue. "The Quest of Happiness" and

"Molly's Sacrifice" furnish interesting and profitable reading.

The Aegis, Buckskin High School, South Salem, O.: The Otterbein Aegis is a college magazine we welcome every month. It has a splendid Literary department.

The Brown and White, Greensburg High School: The Otterbein Aegis is exceedingly well developed. From "Modern Slavery's Challenge," a prize oration we take the liberty to quote the following: "The illustrious Lincoln said, 'A nation cannot exist half slave and half free.' Neither can a nation exist half drunk and half sober. I call for emancipation that would not only free 4,000,000 slaves from bondage, but would free an entire nation from the bondage of body, mind and soul; a bondage that ends not with death, but continues throughout eternity." "The Quest of Happiness" is an unusual story. "The Fickleness of Public Taste" is good.

The Pharos, West Virginia Wesleyan College: The March issue of the Otterbein Aegis is a Christian Association number. The annual reports of the Y. M. C. A. and Y. W. C. A. are given at length. We feel glad with the writer over the endowment campaign so successfully completed. \$100,000 has been secured and the result is indeed gratifying to those who have worked so consistently to obtain this fund.

The Sandbur, oYrk College: Half-tones of debators, some handsome some pretty, and all evidently intelligent, ornament the pages of the Otterbein Aegis.

The Blue and Gold, Findlay College: "The Aegis"—You have very few jokes and what you have you put among the advertisements, so that they are not noticed. Where are your stories? Your paper would be much improved if you had a number of good, interesting stories. Your Athletic and Alumnae departments, however, are exceptionally good. We were pleased with the story, "A Fool There Was." The author shows a knowledge of real life and teaches a moral lesson.

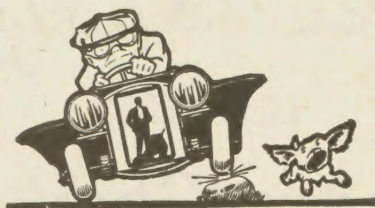
The Spectator, Capital University, Columbus: The Aegis—this paper from Otterbein University breathes the spirit of the school; and the dominating spirit of the school we feel is the Christian. This is commendatory, especially in a materialistic age, when science and religion are at variance. From the Y. W. C. A. report we notice that there is a surprising amount of activity in that society.

The Argus, Findlay College: The Aegis from Otterbein comes to us bearing the message that they have completed a new \$100,000 endowment and we wish to congratulate them upon their success. The March number is a well balanced and neatly arranged edition, dedicated to the Christian Associations of the school. It is the crowning publication of the retiring staff.

The Black and Red, Northwestern College: The Otterbein Aegis of May is indeed in harmony with nature; all of your articles, besides the cover breathe with spring. The author of "In Field and Wood" must be complimented for his keen observations. It is told in an interesting manner, not in the least monotonous, as an article of this nature may readily become. "Spring Points" contains some ingenious thoughts—true to nature. The different departments are well written.

The Spectator, Capital University: The Otterbein Aegis is a college monthly after our liking. Perhaps the May issue is a trifle meager from a literary standpoint, and it would add balance to have an occasional poem or two, but what we like is the newsiness of your periodical. Things happen down at Otterbein and the Aegis has breezy, snappy accounts of them with an occasional cut to heighten the interest. But without any harm you could well lengthen some of your departments. For instance, the editor has not overworked himself in writing editorials and if the jokes in "Local Items" represents a fair showing of Westervillian wit, we fear you have a rather lugubrious place of business. On the whole you are all right, Aegis, but a little more to you in spots would suit our fancy better.





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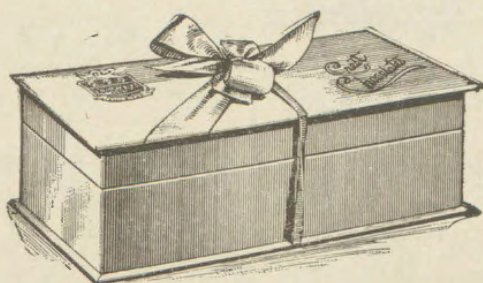
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6:35	*5:05
7:35	*5:30
8:35	5:35
9:35	6:35
10:35	7:35
11:35	8:35
12:35 p. m.	9:35
1:35	10:35
2:35	11:35
3:35	
	5:34 a. m.
	6:34
	*7:04
	7:34
	8:34
	9:34
	10:34
	11:34
	12:34 p. m.
	1:34
	2:34

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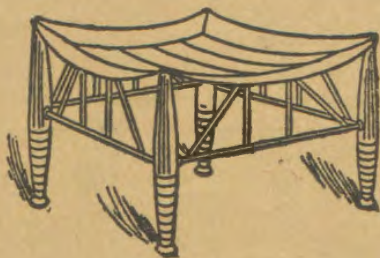
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