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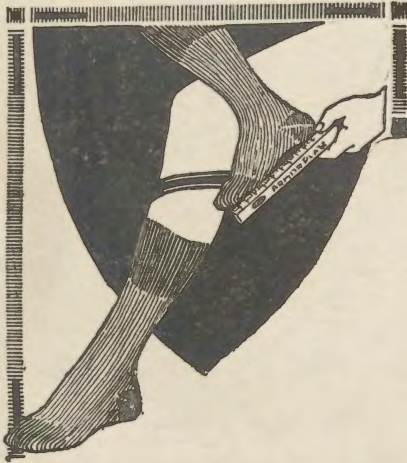
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# The Otterbein Aegis

Vol. XXVI

WESTERVILLE, OHIO, SEPTEMBER, 1915

No 1

## Worth and Worthiness

By Cyrus J. Kephart

(This address was delivered before the class of 1915 on the day of their graduation. Because of its unusual worth, no student should fail to read and consider it.—Editor.)

Several months ago a friend of mine, speaking concerning the remuneration of pastors, made the remark, "If the laborer is to be worthy of his hire, he must be worth his hire."

It impressed me as an unique and forcible presentation of the reverse of a certain statement of our Lord, throwing an interesting and helpful light upon it, and helping to dissipate the conception that seems to be held by some, that simply because a preacher has charge of a field he has for that reason an unquestionable right to his salary. If the preacher is to be worthy of his salary, he must be worth his salary.

Are you troubled, fearing I have come to deliver an address especially to preachers? I will try to remove that fear presently.

But before I proceed to that I would like to commend this statement of my friend to every preacher, and to every prospective preacher present. Its consideration may helpfully modify your ministry. "If the laborer is to be worthy of his hire, he must be worth his hire."

But as I reflected upon this forcible epigram, I saw in it a truth of wider application: If the laborer anywhere is to be worthy of his hire, he must be worth his hire. This is a truth which, appreciated and given practical application in the industries generally, might go far toward solving many of our perplexing industrial problems. Not all of them I am sure. The settlement of many of them awaits the application of this truth in reversed form: When a laborer is worth his hire he is worthy of it, and should have it in full measure. The practicable application of this statement of the truth would contribute

largely to needed adjustments in the ministry, and in vocations generally.

It ought to be recognized as a first truth among laborers of all classes, whether minister, or miner, or hod carrier, or what-not, that no laborer is worthy of more than he is worth. And equally should it be recognized by employers everywhere, whether capitalists, operators generally, or churches, that whatever a laborer is worth of that he is worthy, and to it he is entitled.

But as I thought further I found this statement of my friend contained a truth of still broader application: If any man or woman is to be worthy of honorable recognition anywhere, he must be worth such recognition. If any institution, political, religious, educational, or other, is to be worthy of recognition and support, it must be worth recognition and support.

I do not believe that I need to pause to argue either of these propositions. They must commend themselves to every right thinking mind as practically self-evident; logically so, if not axiomatically so. If any person or institution is to be worthy of honorable recognition, that person or that institution must be worth such recognition.

And yet, this truth, so logically self-evident, lacks much of general and practical acceptance. If actions are to determine our judgments, the idea prevails widely that there are just reasons for honorable recognition where the element of real worth is not found.

Public officials seem often to think that official position of itself confers title to honor, whether real worth characterizes the life and service of the official or not. To the casual view



it may seem that it does; but a more careful analysis will reveal the fact that either the official is himself a man of worth to society, or that there is attributed to him the worth that belongs or is believed to belong to the institution he represents.

Men and women of wealth sometimes seem to seek to convey the impression that their wealth confers title to special consideration; and very largely this seems to be the public estimate, the worth of wealth being attributed to its owners.

Students sometimes seem to conceive that simply as students they are entitled to special respect and consideration, entertaining the idea that the general conviction as to the merit of true educational activity inures to them simply because they are enrolled and recorded as being engaged in a worthy pursuit. But of all, in whatsoever pursuit engaged, it must be recognized as true that,

"Honor and fame from no condition,"  
or position, "rise."

Churches sometimes entertain the notion that simply because they are churches, religious institutions, they have a just claim to a large measure of consideration and support. Institutions taking the name of educational centers claim consideration upon the basis of the class to which they seem to belong. Fraternal and social organizations claim consideration upon the basis of their name without regard to the specific character of their function.

I would not be understood to hold that these conceptions are wrong in toto. But I would awaken the conviction that in the last analysis worth alone, and not membership in a class; not rank, position, or organization, but real worth only constitutes the true basis of worthiness.

What one is worth in himself, and what he does in expression of that personal worth, that alone renders him worthy; and so of institutions. Not a name; not ranking with a particular class: not material possessions, but being of worth, and performing functions that are of real worth to individuals and to society, that alone renders an

institution worthy of recognition, patronage, and support.

The local church, and the religious denomination that blesses mankind by actual, hopeful, helpful service, and thus places itself among the assets rather than the liabilities of any given community and the race; the educational institution that renders to society a service of greater value than its cost; the fraternal or social organization that gives to society real service, and not simply glitter, show, and pretense, these, and these only have the right to claim honorable recognition and support.

If I might be able to impress this truth upon the minds of those who are present, so that from this day our ambitions might be more distinctively than ever, not to gain some distinction or emolument, but to possess in ourselves real worth, and to express that worth in service of real value to our race, I should count my being among you as accomplishing some deserving purpose.

If within the minds of educators, students, churchmen, and others I could arouse some new and enlarged measure of determination to make every life, and every institution with which we are in connection, more largely than ever of real value; to make each of real worth to humanity in the best sense possible, I am sure the hour would be well occupied.

But, what are the elements of true worth in institutions and in individuals?

This is a most important question; so important that no one, no citizen, no educator, no churchman, should ever cease its consideration. In fact, an honest effort to secure an ever fuller answer to this question is itself not only a mark of, but an essential trait in the character of every worthy member of society, in whatever relation viewed.

As to institutions, a very general answer is, that the elements of worth in an institution are such fundamental principles and plans of organization and application as render it increasing-



ly adaptable to enlarging efficient service for the public good.

A system of political government is of worth, and therefore worthy of respect and allegiance, not simply in proportion to the extent of the territory it controls; nor to the strength of its arms; nor to the munificence of its material resources; nor to its organic efficiency in enforcing policies; but, in proportion as in its organization and operation it expresses principles of adaptation to the well-being of its citizenship, and of the world at large. There may be a sense in which, under certain contingencies, it may be right to hold with Hon. Carl Schurz, "My country, may she always be right. But, my country right or wrong." But as a general political policy this sentiment is fundamentally vicious and detrimental to true social progress.

A given political administration is of worth, and therefore worthy of support, not upon the basis of the partisan organization it represents; nor in proportion as it employs the system of civil and political machinery at its hand for the aggrandizement and perpetuation of the administration; nor for the enlarging of national territory or commerce; nor yet for the strengthening of the political system it represents; but in proportion as it administers the affairs of government for the well-being of its people, and of the race at large.

It is held by a class of thinkers at this time that it is the right and duty of those administering the affairs of our nation to consider only two questions: 1. What opportunities are presented by the present world crisis for the promotion of our own political and commercial interests? 2. How can we best take advantage of these opportunities so as to realize these ends to the largest measure?

It is not difficult to see that that view of governmental obligation is the outgrowth and expression of selfishness unadulterated. Little wonder that in the presence of such conceptions, viewed in the lurid light of the awful battle fields, burning cities, and devastated homes of Europe, the question is raised whether we have not come to another

crisis in the civilization of the world, and are in danger of setting the clock of human progress back a thousand years.

Thank God, the great body of American citizenship is not so completely controlled by mercenary motives. Thank God that the president of the United States in expressing our national attitude says, "We stand for humanity, and for the things that humanity wants." "America does not ask anything for itself that it might not ask for humanity itself." These things encourage the hope that notwithstanding this awful conflagration of nations, we are nevertheless in the dawning of the day in which the better, nobler type of genuine philanthropic patriotism shall lead our nation, and the nations of the world, to the understanding and the conviction that the legitimate function of a nation, like the legitimate function of an individual, is to serve the race, and thus by the inherent worth of its spirit, and the expressed worth of its activities establish its worthiness of world-wide recognition.

A religious denomination, or a local church, is of worth, not simply upon the basis of a history running back into the centuries; nor in proportion to its professed loyalty to accredited standards of belief; nor in proportion to the completeness of its equipment; nor yet in proportion to the numerical strength of its membership, each of which is in itself worthy of respectful consideration. But a church is of worth, and therefore worthy, according as, along with holding loyalty to the truth, it devotes its energies effectively to the task of promoting the reign of God in human society; which, in its very nature, involves devoting its energies to promoting the worthiest conditions and phases of human betterment, both as to individuals, and as to society locally and at large. The church was not established to act as a recluse, and withdraw its adherents from the busy activities of life, that by exclusiveness it might promote and prove its righteousness. By no means; but its commission today as



in the days of Abraham is, "Be a blessing"; which, in the language of the modern accountant means that it shall be in very fact an asset of human society, actually worth to society all and more than it costs.

The same truth holds in relation to public institutions generally. Whether we choose to have it so or not, men are widely, in the practical sense, accepting the pragmatic philosophy; estimating and judging institutions not upon the basis of an announced purpose or sentiment, but by the relation they actually sustain to the scale of real worth. As Dr. King of Oberlin puts it, "The age is a realistic age in the sense that it wants the very thing it is dealing with, reality. And I may add, it wants everything it deals with to express real worth.

The college, the university, as well as every other institution, may look for and count upon permanent and really significant recognition, not upon the basis of its name; nor upon the basis of any particular sentiment that may have inspired its founding; nor merely upon the basis of any particular set of dogmas that it may espouse or advocate; but upon its ability to vitalize truth and render it actually contributory to worthful service; upon its success in rendering to society and to the world at large a service that is worth more than the service costs.

But institutions, whether at the best or at the worst, are, at the last analysis, but representatives of men. The ultimate determining factor in society and in the institutions of society is the average individual member of society. True, society and its institutions react upon and have much to do with determining the average individual; and yet it is true that society and its institutions are, speaking in the language of the physicist, the resultant of the forces put into operation by the individuals who compose society. The question therefore is, What are the determining forces of worth for individuals? Or, speaking in terms more consistent with my topic, What are the elements of worth in individual character? What

must one be that he may be actively and permanently worthy?

A complete philosophical analysis of the elements of personal worth would hardly be possible; more helpful results will probably be reached by viewing the subject concretely and illustratively, rather than abstractly. Hence my request is that you join me in a brief study of a few characters who by very general consent rank high among the world's worthies, that we may determine, if we may, the elements of worth as exhibited by them.

As my eyes sweep the horizon of human life, and I note the mountain peaks of worthy manhood, three characters seem to me to stand out distinctly to be recognized among the world's worthies; not accidentally worthy because of place or position; but worthy, and being increasingly recognized as worthy, because of personal worth, the accidents of plane and position only affording better opportunity for their real worth to come into broader view. I refer to Moses, the law-giver of Israel; Paul, a chief contributor to the establishing and progress of modern civilization; and Abraham Lincoln, the savior of the American Republic in the days of its civil strife.

I would not be understood by anything that I shall say to intimate that the achievements of any one of these men were lacking in real worth. What they did has made them immortal. But what I would be understood to say is, that what they were in themselves was the chief contributing factor, viewed from the human side, to what they did. Real worthy service has its seat and inspiration in true personal worth.

I am aware that there are some who do not entertain such high appreciation of these men; but I am very sure that the accredited intelligence of the race would attribute the disposition to depreciate these characters to an unwarranted prejudice, rather than to any lack of merit in any of these men; and I am very sure that in this presence I need not enter upon an argument in vindication of what I have said of any of them.

Predicating, then, their meritorious



worthiness, what distinctly marked them as men of true personal worth?

Moses comes into view as a Hebrew born during the period of Hebrew enslavement in Egypt. Early in life he was adopted into the royal family of Egypt, and was reared amid the splendor, the luxury, and the vice of the court at Heliopolis, where he was liberally educated according to the educational standards of Egypt, his learning it is said covering also the entire range of Chaldean and Assyrian literature. Without question his position carried with it title to the emoluments and opportunities belonging to members of the royal family.

Loyalty to his ancestry, to his people, and to his convictions of duty, however, led him to turn away from those advantages, and at length to undertake the release of the Hebrews from slavery, and their organizing and establishing as a free and independent people.

It was during this later period of his life that the elements of his character that place him in high rank among the worthies of earth were given special expression.

Several factors in his personality come into view. He very certainly possessed great powers of leadership; and yet, whatever may have been the cause, his leadership was not adequate to the attainment of his purpose, as is shown by the fact that he failed to settle his people in the land set as the goal of his ambition. I am very sure, therefore, that his supreme worth was not in his power of leadership.

He was a great statesman, taking an unorganized mass of more than two millions of people, and in a waste wilderness organizing them under a compact and comprehensive system of government, so that he was able to direct them for forty years under conditions of supreme difficulty, and giving to them a system of ethical and political principles the equal of which in intrinsic merit has never been produced by any other man under even the most favorable conditions.

According to the commonly accepted view of Jewish and Christian leaders,

Moses greatly enlarged his usefulness to his own people and to the race, by contributing five separate manuscripts of unmeasured value to the religious literature of the world. I am aware that his authorship of those manuscripts is questioned by some. But admitting all that the most critical may say in this relation, we certainly cannot escape the conviction that Moses, to say the least, contributed largely to the material that enters into those manuscripts. And yet, it must be seen that neither those manuscripts, nor anything that Moses contributed to them, constitutes or expresses the fundamental worth of Moses, though in them may be furnished an index to that worth.

Without question the knowledge and the intellectual qualification acquired by Moses in the school of Egypt contributed largely to his effective service for his people and the race. And yet it was not his knowledge nor his intellectuality that constituted his supreme worth.

Traced to the last analysis, it must be said that it was those elements in his character or personality that caused all of his qualifications and all of his powers to be turned to account for the God of his people and of the race when they might have been used for personal ends; it was his worth of character that lay back of and gave direction to all his activities that made Moses such a force for good that he stands today in the front rank of the most highly honored of the sons of men.

But what was it in the character or personality of Moses that determined what he did, thus distinguishing him as a man of supreme worth? that turned to account for good, for all succeeding ages, his strength in leadership, his farseeing statesmanship, and his clear intellectual acumen?

Stated somewhat negatively it has been termed his meekness, by which is meant the absence of self-assertion and of self-seeking. Stated in other terms, still negative but somewhat stronger, it was his self-forgetfulness, his readiness to submerge his personal feeling and interests when opportunity pre-



sented for their gratification and his personal aggrandizement.

But these negative terms fall far short of expressing adequately the elements of real worth in Moses. He was inexpressibly more than negatively meek. He was immeasurable more than self-forgetful. He was positively, aggressively, heroically philanthropic in the highest and best sense of these terms. Fondled and cultured at the court of the mightiest empire of the period, an acknowledged heir to much if not to the highest honors that the court had to bestow, he yet turned from all the proffered emoluments awaiting a vigorous youth and a promising manhood, and actively devoted the whole of his native and acquired ability and capability, without promise of reward, to the establishing of a race of slaves upon a basis such as they were destined to become and did become a positive blessing to all the world to the remotest periods of human history.

In this readiness to negate himself; in this underlying and controlling disposition that prompted and acceded to his turning aside from selfish opportunities, and at the same time prompted him to devote his life and abilities to laying the foundation for a great destiny for his people; in this disposition lying back of and determining all that Moses did, and marking all that he was; in this is exhibited a wealth and a worth of personal character that must in the very nature of the case grow more lustrous as it is more severally criticised, thus guaranteeing to its possessor a place in the ranks of the worthiest of earth throughout all the ages.

Not in his education; not in his unexampled leadership; not in his unparalleled statesmanship, valuable as are all of these, but in his personal disposition that vitalized and turned to world-wide accounts for good all of these powers, in this is the worth that makes Moses abidingly worthy.

A strikingly similar illustration of real worth is found in Paul, the tent-maker of Tarsus; I speak here of Paul the man, as he stands historically related to the progress of modern civilization.

So long as the Christian system endures, and it is today one at least of the most potent factors determining the affairs of men and of nations; so long as it endures, and increasingly so as its influence for good enlarges, so long and in proportionate increase will Paul, the Cilician Jew, student of Gamaliel, and later the most pronounced leader in the Christian propaganda, be held in most honorable recognition as a most significant contributor to the forces that are today operating to the promotion of civil and religious progress.

I am aware that not all so regard him, because not all recognize in the Christian system all that its adherents claim for it. I am not here to argue specifically in behalf of the Christian system. I only assent to three facts: 1. That upon the authority of almost every accredited historian Christianity has been one of the great factors in promoting the civilization of the race. 2. That Paul was a specially significant factor in its establishing and promulgation. 3. That because of this he is, by unnumbered millions, classed among the worthiest of the race.

But if worthy of such recognition, then according to our thesis his title to such recognition rests back, not simply upon the fact that he was a Christian leader, nor yet that he contributed largely to the establishing of the Christian system, but upon elements of worth in himself which vitalized and gave character to what he did.

In what consisted Paul's personal worth that contributed to or constituted the basis of his abiding worthiness?

The history of his life, and his writings as well, reveal a man of large intellectual capabilities and attainments, of great force of will, and of indefatigable energy. But valuable as were these, they did not constitute his supreme worth.

His educational advantages were such as were afforded by the synagogue and other schools of his native Tarsus, supplemented by a course of instruction at Jerusalem under Gamaliel, "the beauty of the law," one of the greatest



of the Jewish Rabbis. But not in his educational attainments is found his supreme worth.

Sympathizing strongly with the sentiments of the Jewish leaders, he early conceived an intense hatred toward the Christian system, and with great vigor devoted himself to accomplish its overthrow, and obliteration. His conversion on the way to Damascus, however, resulted in a complete change of his motives, and as well of his purposes and plans, with the result that from that time he devoted himself with great vigor to the promulgation of the religious faith he had attempted to destroy. It was his life from this time, however it may be accounted for, that secured for him the honorable recognition with which he is regarded today. What are the elements of worth that so distinctly mark this later and most useful period of his life?

He was a man of intense energy; but the fact that his energy was as much in evidence during the destructive as during the constructive period of his life, and in each case equally contributory to the ends sought, proves that his energy was a factor of worth not in itself considered, however, but according as the forces back of his energy directed it to helpful efforts.

His education, to the extent that it developed in him added ability in thought and execution, was, like his energy, helpful or hurtful according to the forces of his personality that determined the ends for the attainment of which his added ability was employed. Hence his supreme worth lay not in his educational acquirements, nor in the added power they gave him.

Studying his later life, it becomes evident that at the point of his change two things at least transpired: 1. He gained some new conception of the Christian system, and, 2. His personal ideals and his personal disposition were radically changed.

Previous to that time he had been narrow in his conception, his sympathies being limited almost wholly to the Jewish people and to Judaism. Subsequently, while no more and no

less energetic; no more and no less learned; no more and no less possessed of strength of will, he was broadly cosmopolitan in his sentiments and sympathies; and with a measure of self-negation, comparable only with that exhibited by Moses, he threw his life and energies into the Christian enterprise, and by his personal devotion and irrepressible energy, all under the direction of his transformed disposition, contributed perhaps more than any other one man to giving the Christian system the expression, the standing, and the impetus that has made it what it is.

Here again it appears that not in his clearness of intellectual acumen; not in knowledge acquired; not in ability possessed; not in will unyielding; not in energy irrepressible, but in disposition ready to submerge everything of personal ambition to that which he believed gave largest promise to both his people and to the world at large; in this disposition of supreme regard for the well-being of others, vitalizing and giving direction and effectiveness to every power of his being, in this is to be seen the true worth of Paul; the worth that renders him worthy, worthy of honorable recognition to the remotest ages.

He is to be admired for his energy; his scholarship increased his power; his achievements in the field of missionary enterprise, and his contribution to sacred literature, are to be esteemed with highest regard. But that which gave and gives to each of these significance for good, is the personal disposition, the high type of personality that lay back of all these—that which Paul was in himself—it is this that marks and must ever mark him as a man of supreme worth, and renders him and always will render him worthy of honorable esteem by men.

One of the most illustrious illustrations of the elements of real worth in modern times is our own honored and revered Abraham Lincoln.

Reared and trained amid conditions and circumstances altogether different from those surrounding the men al-



ready named, Abraham Lincoln, the savior of the Republic, one of the greatest statesmen of modern times, has attained to a measure of honorable esteem reached by but few, and the star of his greatness is still ascending.

There have been times, and there have been conditions, when it might not have been best to speak in such unmeasured terms of this truly great and good man. But glad indeed am I that as the biographer, the historian, and the platform have brought to our country a fuller understanding of Lincoln, there has been awakened an almost universal recognition of the fact that, "with malice toward none, with charity for all, with firmness in the right as God" gave him to see the right, this great man sought always to do that which would bring to our nation a lasting peace at home and among all nations, and to transmit to generations unborn all the blessings that come as the fruits of such a peace.

I am sure I but express the common sentiment of the civilized world when I declare that among all nations the name of Abraham Lincoln excites high admiration; and if the coming generations make any change in the position his name now holds it will be to write it still higher.

But I am not here to pronounce an eulogy upon this illustrious man; my words are too feeble for that. I wish only to inquire, what were the elements of worth in Abraham Lincoln that mark him as abidingly worthy of the high esteem in which he is now held?

He occupied the position of President of the United States, the highest position of honor and responsibility to which the nation can call any man. But the honor attendant upon even that high position is not permanently significant. The names of some presidents are almost forgotten; not because of ingratitude, but because the men who held them did not possess elements of worth sufficient to make their names illustrious.

Lincoln's early opportunities were exceedingly meager. Born in almost a wilderness, his parents among the

poorest of the poor, he was denied many of the advantages that come to the young men in the average ranks of the American people.

He was not an educated man in the collegiate sense of that term. His books were exceedingly few. His educational opportunities were the most meager. But his diligence in application largely made up for his lack of facilities, so that notwithstanding his adverse circumstances he mastered the principles of mathematics sufficiently to become a skillful surveyor, and along with this gained such complete mastery of the English language that many of his state papers and public addresses rank along with the very best of the English classics.

Yet it was not his achievements in either the educational or the literary field that mark Lincoln especially as a man of worth, though his hard earned educational acquirements added greatly to his ability in all his allotted fields of activity.

Lincoln was an unusually skillful political leader. Few, if any, of his contemporaries could measure arms with him in the political arena. But it was not his skill as a superb politician that brought him special honor; nor was it that that marked him as a great man.

He was admittedly one of the greatest statesmen produced by this or any other nation. In thorough-going comprehension of the national situation, both political and military; in masterful ability to judge accurately the conditions and the demands created by the great internecine strife; in his judgment of the spirit and temper of the people, and in foresight of the coming needs as indicated by the signs of the times—in all this and more that must mark the real statesman, Lincoln is believed by many to have been without a peer since the days of Washington.

And yet, while he is and always will be held in honorable recognition because of his great statesmanship, his real worth, viewed from the personal side, was not in his statesmanship. But it was in the elements of his own character or personality which found expression in and gave direction and vitality to his political sagacity and his



constructive statesmanship. That is, it was in his personal disposition that prompted him to and sustained him in submerging his own and all selfish interests in order that the greater interests of the nation and of the race might be served.

The real worth in Lincoln, his worth in manly disposition, is indicated by the vow that he made early in life, that "come what would, he would be true to friend and foe alike." It was in this personal disposition of Lincoln, expressing itself in a diversity of ways, that his real worth consisted. More significant than his learning, in that it led him to use his learning for good ends; more significant than his political sagacity, in that it prevented his partisan leadership from gravitating to the low plane of narrow and selfish partisanship, and maintained it always upon the high plane of untarnished patriotism; more important than his superb statesmanship, in that it led him to administer the affairs of a great nation, not upon the selfish basis of a narrow sectionalism, but upon the broad basis of national well-being, a fact which his enemies now freely admit. Though directing war against a great section of our common country, he always considered the interests of his antagonists, and to the extent of his ability under his oath of office sought the highest welfare of those he most vigorously opposed.

This characteristic of supreme worth found ample expression in Lincoln's more intimate associations in public life.

Wendell Phillips, the radical abolitionist of Boston, once called Lincoln "the slave hound of Illinois"; but Lincoln, overlooking the insult, publicly thanked Phillips for his work against slavery. Edwin M. Stanton opposed Lincoln in a lawsuit in Cincinnati, and in the course of the trial humiliated Lincoln grievously. But Lincoln forgave and forgot the insult, and when he became President made Stanton Secretary of War. This same Stanton while Secretary of War called Lincoln an "old fool." Upon its being reported to the President he inquired, "Did

Stanton say that?" Assured that he did, Lincoln replied, "It must be so then, for Stanton is generally right. I will go right over and see him about it." Salmon P. Chase, stung by his defeat and Lincoln's success in winning the nomination for President, criticised Lincoln and in 1864 plotted to wrest the second nomination from him. And yet Lincoln, overlooking it all, and seeing only the valuable capabilities of his antagonist, made him Chief Justice of the United States. These are marks of true greatness. By them is exhibited real worth. Is it any wonder that contemplating these things Chase said, "I cannot understand this man."

It was this characteristic quality of Lincoln, his readiness to forget himself and allow himself to be mistreated, and yet in the strength of his genuine magnanimity and true manhood dismiss all feeling of personal revenge, and move forward to the accomplishment of great ends, honoring the very men who sought to humiliate him—it was this that constituted the real worth of Abraham Lincoln, and by universal consent gives him a place among the honored dead of all the ages. Well was it that when Lincoln had breathed his last, Secretary Stanton said, "Now he belongs to the ages."

And he does. And when the last word is said as to the greatness and worth of this truly great man, it will be agreed that, not in his knowledge, not in his political leadership, not in his statesmanship, but in his disposition, that led him to honor alike friend and foe, and care alike for the welfare of both, in this is found that which constituted his supreme and crowning worth; and that this above all else made him truly worthy, because it contributed to and framed all else.

But you ask me, what do you mean by all this? Do you mean to disparage education? Do you mean to discount leadership? Do you mean to discredit energy and activity? Do you mean to count statesmanship of little worth? Do you mean to say that nothing is of value in a man but the self-forgetful, the self-sacrificing, the aggressively philanthropic disposition?



Very surely I do not mean that. All of these are of value. But just as certainly I do wish to be understood to say that, not acquirement; not ability in any relation, but disposition to use ability and acquirement, not for selfish purposes but for the good of others, this is the element of real worth that contributes fundamentally to real worthiness, always and in any one.

Empires rise and fall. Kingdoms are framed and pass away. The pageant of earthly glitter and show moves forward with ceaseless flow. But only those who rising above the blighting influence and impulse of individual and sectional selfish ambition, and looking out upon the surging and distressed sea of human life, possess the disposition to turn aside from opportunities for selfish aggrandizement; to give their lives and energies to the promotion of the true and the good, and thus promote the universal good—only they possess the real worth that receives and will receive the reward of real recognition for lives worthily lived and for deeds worthily done. "If the laborer is to be worthy of his hire he must be worth his hire."

"Voices are crying from the dust of Tyre,

From Baalbek and the tombs of Babylon—

'We built our pillars upon self-desire,  
And they perished in the broad gaze  
of the sun.'

Eternity was on the pyramids,  
And immortality on Greece and Rome;

Yet in them all this ancient traitor hid,  
And so they perished like unstable foam.

There was no substance in their soaring hopes,

The voice of Thebes is now the desert cry;

A spider spins with filmy ropes,

Where once the feet of Carthage thundered by.

A bittern booms where Helen laughed;

A thistle nods where once the Forum poured;

A lizard lifts and listens from the shaft,  
Where once the Coliseum roared.

No house can stand, no kingdom can endure,

Built on the crumbling rock of self-desire;

Nothing is living-stone, nothing is sure  
That is not whitened in the social fire."

My young friends—I am glad to meet you upon this occasion, so important, so inspiring to your lives. I am glad that you have had the purpose to push forward through whatever of struggle the tasks imposed in this institution have rendered necessary. I am glad for the enlarged vision that has come to you as you have pursued this work. I am glad for the addition to your abilities and capabilities acquired.

My only plea to you this morning is—Secure, if you do not already possess, at whatever cost of personal surrender it may require; secure and then cultivate the disposition that will prompt you to the turning of every ability and of every acquirement to good for yourselves and for your fellowmen; and securing this, come yourselves into an ever enlarging possession of that which in you will be of real worth, and will make you really and increasingly worthy.

For, if you would attain to real worthiness, you must possess intrinsic worth.



# THE OTTERBEIN ÆGIS

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Incorporated 1890

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## ANOTHER MILESTONE

The opening of the school year marks a change for every college student. The real turning-point comes to the freshman, however, more than to any other.

Freshmen, this is a milestone which, to you, will stand white and clear above all others. From now forward, you are to a greater extent than ever before, your own "boss," in other words the makers of your own destiny. Your decision to come to college will be equaled in importance only by your decisions made here in regard to many of your ways. College is a life, in many ways infinitely more selfish than the world, yet for a time much more indulgent. To every man, the first year is the year of probation. Successful, it

means an easier success in the following years. To fail in the first year of college work, however, is to weight one's self with more than the proverbial mill-stone. Then, freshmen, even as you "got" the sophomores, don't forget to "get" those lessons.

Unceasing work along literary lines, with no interruption will produce stagnation, just as truly as no work at all. Remember, man is a threefold being. Starve any of the three and you are reducing by one-third, not just your life, but even your efficiency in the other two. Outside activities invite your participation. Do not neglect them.

And now from the bottom of their hearts the Aegis staff, the student body, and Otterbein say "Welcome."



# LOCAL ITEMS.

## JOINT RECEPTION OF THE Y. M. AND Y. W. C. A.

Saturday evening, September 18, the first Saturday evening of the school year, was "get-acquainted night" at Otterbein. On this evening a joint reception to all new students was given by the Young Men's and Young Women's Christian Associations. An exceptionally large crowd gathered for the event—everybody anxious to meet and get acquainted with everybody else. Almost two hours were spent very enjoyably in shaking hands. The faculty, which was well represented, stood in receiving line and were thus enabled to meet almost all of the new students present. Appropriate refreshments were served and the following program, which was enjoyed by all, was rendered:

Piano Duet.

Vocal Solo—Helen Moses.

Reading—Anette Brane.

Vocal Duet—Blanche Groves and Verda Miles.

Reading—John Garver.

Everyone went home feeling that he had been delightfully entertained and feeling proud of the fact that he was one of such a fine, sociable class of students as Otterbein possesses.

Students returned to find that work on the new church has been steadily progressing during the summer. The building is of cream colored brick, and in architectural lines leans toward the classical. The Westerville Society made a wonderful effort to secure this building, and are deserving of their success.

During the summer extensive improvements were made in the basement of the gymnasium. The old west room, in which the indoor track was located, has had a concrete floor installed, and is now being used as a dressing room. The floor of the east room has been leveled, a water heater has been installed, and six needle showers have made their appearance.

The gymnasium is in every way a modern one now.

The following class officers have been elected by the various classes:

Senior—President, Stanley C. Ross; Vice President, Ermal Noel; Secretary, Helen Moses; Treasurer, F. E. Sanders; Cheer Leader, C. A. Schnake; Chairman Social Committee, Helen Bryer.

Junior—President, Geo. A. Sechrist; Vice President, William Counseller; Secretary, Ethel Meyer; Treasurer, Harley Walters; Cheer Leader, John Garver; Chairman Social Committee, Annette Braue.

Sophomore—President, E. L. Barnhart; Vice President, Will K. Bingham; Secretary, Alice Ressler; Treasurer, H. R. Brentlinger; Cheer Leader, I. M. Ward; Chairman Social Committee, Alice Hall.

Freshmen—President, Glen O. Ream; Vice President, Walter Schutz; Secretary, Audrey Nelson; Treasurer, Fenton Slearns; Cheer Leader, I. C. Fellers.

The annual Cleiروهeteian-Philophronesian social event took place Wednesday evening, September 22. At about 7 o'clock the two societies, together with a large number of the new students, congregated in the society halls. A goodly number had "dates" before going, and those who did not trusted to fate, but all were finally satisfied and the merry crowd marched down from the halls, two by two. They proceeded to the home of Mr. and Mrs. Nichols, southeast of town, where an exceedingly pleasant evening was spent. Out-door games were greatly enjoyed by all. Several short speeches and college songs and yells added much to the merriment of the occasion. Abundant refreshments served as a climax to the pleasure of the evening and an evening, everyone agreed, could not have been more enjoyably spent. The societies express their gratitude to Prof. and Mrs. C. O. Alt-

man for their kindness in acting as chaperons and to Mr. and Mrs. Nichols for so willingly offering their home for the occasion.

E. J. Healey, a prosperous farmer of Delaware, Ohio, grandfather of Florence Berlet, and a great friend of Otterbein, died Thursday, September 23d, 1915.

## New Students

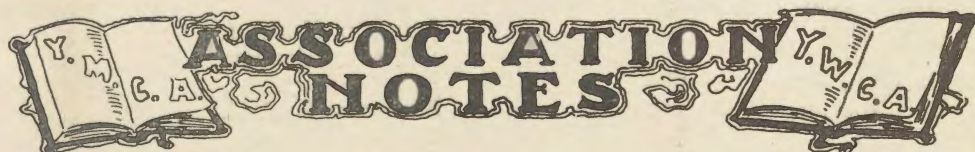
Armentrout, Grace M.  
Baker, Mary.  
Bancroft, T. V.  
Barnum, Frank.  
Bell, Joseph.  
Bennett, L. F.  
Bennett, Ilo.  
Bickellaup, Lois.  
Biddle, L. W.  
Black, Miryl.  
Black, Hulah.  
Booher, C. W.  
Bovee, Helen.  
Bryson, Murl.  
Burtner, W. P.  
Cassell, A. B.  
Clifton, E. T.  
Coe, Rachel.  
Coons, Twilah.  
Coppock, Cleo.  
Conley, Ruth.  
Cook, Harry.  
Coons, Twila.  
Davis, W. L.  
Dew, Anna.  
Doran, Leonard.  
Durling, Paul.  
Farley, Edna.  
Fellers, Ilah.  
Fitzgerald, Edward.  
Fletcher, A. E.  
Flook, Mary.  
Frazier, Freda.  
Gantz, Frances.  
George, Miriam.  
Gilbert, Russell.  
Grabill, N. W.  
Guitner, Lela.  
Hahn, Edith.  
Hansen, Mae.  
Hayes, E. R.  
Harenlink, R. J.  
Henderson, Elizabeth.  
Higelmire, Latterson.  
Hines, William.  
Hollar, W. P.  
Hunter, Ida.

Jenny, Editts.  
Johnson, Herbert.  
Johnson, Eleanor.  
Karg, Violet.  
Kirkpatrick, Ruth.  
Kline, William.  
Kline, Robert.  
Lake, Gladys.  
Lincoln, Gordon.  
McCulloch, Lucile.  
McDermott, Helen.  
Michael, Lyle.  
Michael, Herman.  
Montgomery, Estella.  
Mount, Chloe.  
Morgan, Goldie.  
Mullin, Charles.  
Mundhenk, Jno. J.  
Myers, L. R.  
Nelson, Audrey.  
Niebel, Lois.  
Noble, Louise.  
Nolan, Ella.  
Orth, C. B.  
Padilla, Leonordo.  
Palmer, Russell.  
Park, Edward.  
Pickering, Clara.  
Priest, Leah.  
Rayot, Lenore.  
Replogle, Lawrence.  
Reece, Florence.  
Russell, Minerva.  
Schear, Rillmond.  
Schlemmer, Alma.  
Schrock, D. H.  
Shafer, Beatrice.  
Shelly, Howard.  
Sholty, Alva.  
Shupe, Anna Kate.  
Siddall, A. C.  
Siddall, Mary.  
Siddall, Ruth.  
Siddall, J. C.  
Smith, Noble.  
Snaveley, Marian.  
Spring, Cease.



Stofer, Martha.  
 Stofer, Mary.  
 Summerlot, Byron.  
 Sweazy, Ferne.  
 Sweazy, Carl.  
 Van Mason, Emmitt.  
 Vernon, R. E.  
 Wagner, Russell.  
 Wagner, Forrest.

Warrick, Elvin.  
 Webber, T. E.  
 Wheatley, Leona.  
 White, Alta.  
 White, Brooks.  
 Wilhelm, Vida.  
 Wilson, Mabel.  
 Wyandt, M. Pleasant.



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

The first Y. W. C. A. meeting led by the President, Lydia Garver, was in the form of an information meeting. That the new girls might better understand the real purpose of the Y. W. C. A. all the committee chairmen gave comprehensive surveys of the work of their various departments.

The leader, in addressing her talk to the new girls, declared that there are three classes of girls who come to college: the girl who comes simply because she is sent and having left has made no impression; the bright, intelligent girl with the ambition to shine socially who usually succeeds in doing so, but has no depth of character; and lastly the girl who comes with a real purpose, who is interested in all school activities and makes her influence felt in her society, in the association and in the class room.

Some of the new girls have come without an aim and it is the purpose of the Y. W. C. A. to supply it, to help each girl make Christ the center of her life and to help her develop from that center intellectually, socially and spiritually.

#### "THE VALUE OF A PURPOSE"

This was the subject of a very interesting talk by Mr. J. O. Todd at the meeting of September 22, 1915.

Mr. Todd used Daniel as an example of a man of a purpose and a conviction. We need men of strong convictions now, and men who will stand by their convictions. College life offers a

chance for new students, as well as old, to slip away from their home ideals and drift away. For this reason we should form purposes and stick to them. Purpose plus purity equals power.



Cochran Hall Association entertained the new girls with an informal reception the evening of September 15. Mrs. Carey very kindly welcomed the guests after which the time was happily spent with conversation and music, interrupted by frequent bombardments of apples from without. The unique refreshments were, however, greatly enjoyed.

Numerous pushes are being given that the new girls may become acquainted and learn to feel "at home" in the hall.

Mr. L. B. Harnish, President of the World's Purity League, for the Pennsylvania division, was a dinner guest September 18. In a short table talk he gave an interesting, as well as flattering comparison of boarding club manners and Cochran Hall etiquette.

Joe Shumaker was a caller at the hall Saturday!!??

In the absence of Mrs. Carey, Miss Ermol Noel presided at the matron's table.





Another school year is here! A year full of athletic desires and expectations has already begun. What are we going to make it? Whether it be success or failure depends entirely on the student body. But the prospects this year are too bright for anything else but success, and with the hearty support and co-operation of the students we can make this the brightest year ever. A great deal of new material is already making its appearance. Especially are we glad to see the new recruits on the football field. It greatly grieved us to see so many of our old football stars leaving us last year, but we are confident, on seeing such good new material coupled in line with old stars as Lingrel, Counsellor, Walters and Booth that Otterbein will have a winning team this season.

Under the consistent drilling and work of Coach Martin, the squad has been rapidly increasing both in numbers and in genuine football material. We are to be congratulated this year in having a good football manager. "Abe" is a hard worker and deeply interested in his team, and we are sure that the team will be well cared for in his hands. Manager A. L. Glunt has secured a hard schedule and one that Otterbein may be proud of. The following is the schedule for the season 1915:

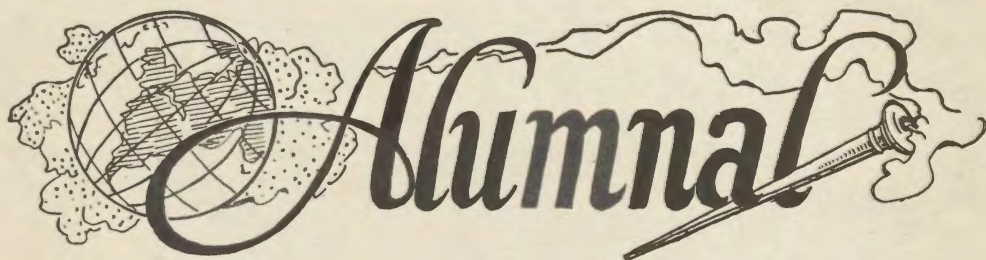
Sept. 25—South High at Westerville.  
Oct. 2—Kenyon at Westerville.  
Oct. 9—Marietta at Marietta.  
Oct. 16—Wooster at Wooster.  
Oct. 23—Ohio at Westerville.  
Oct. 30—Marshall at Huntington.  
Nov. 6—Heidelberg at Westerville.  
Nov. 13—Wesleyan at Delaware.  
Nov. 20—Ohio Northern at Ada.



Elmo Lingrel, '17

This husky warrior is the gridiron captain for this season. He is a real fighter, quick on his feet, and especially handy with that "straight arm" of his. "Ling" is a popular leader and will make a good general for this year's team. He has been a star in the back-field for the past two years, and plays the game at all times. He justly deserves the honor placed upon him this year.





'12. Miss Edith Coblentz of the Wilmington high school faculty, spent the week end of September 25 at her home in Westerville, O.

'13. Miss Bertha Richards of Brad-dock, Pa., was a recent visitor in West-erville.

'14. Miss Maud Owens is teaching in the high school at Wapakoneta, O.

'01. Mr. and Mrs. L. M. Barnes of An-derson, Ind., announce the birth of a boy September 10.

'13. L. M. Curts is now teaching science in the public schools of Kansas City. Mr. Curts was formerly on the faculty of York College.

'15. E. H. Dailey is National Young People's Secretary of the Anti-Saloon League.

'15. Wade Daub is spending a few days in Westerville.

'15. Herald Platt called on friends in Westerville, September 26.

'95 & '98. Rev. W. B. Gantz and wife are visiting relatives in Westerville on their way to Detroit, Mich., where Mr. Gantz has been called to one of the Presbyterian churches. He filled the pulpits in the Presbyterian church here on September 19, and in the U. B. on September 26.

'92. Miss Lela Guitner, on furlough from mission work in India, is taking music in Otterbein.

'91. E. L. Weinland, of Columbus, has been picked as a candidate for the Columbus School Board. Mr. Weinland is a trustee of Otterbein and one of our most honored alumni. We wish him success.

'92. Robert Kline and wife of Dayton, on Sunday, September 19, visited their son, who is a sophomore in Otterbein.

'08. Bert Saul of Harrisburg, Pa., spent a few days visiting old friends in Westerville during the summer vaca-tion.

'10. E. C. Weaver of Johnstown, Pa., has been very sick, but is again able to take up his duties as pastor of the Park Avenue U. B. Church.

'10. L. L. Moore spent a few days in Westerville last week. He has been returned to the church at Rising Sun.

'04. Miss Edna Moore, former profes-sor of Rhetoric in Otterbein, has ac-cepted a position as librarian in the University of Missouri.

'09. Miss Lillian Henry, who is teach-ing in Ridgefield, N. J., stopped off in Westerville during the summer on her way to visit the exposition in San Francisco.

'97. Professor J. P. West was enrolled in the Graduate School of Columbia University this summer.

'06. Miss Maud Hanawalt visited Lil-lian Henry at her home in Ridgefield, N. J., during vacation.

'15. G. B. Lybarger, an actuary in the Industrial Commission, has been a frequent visitor in town.

#### MARRIED

'14. J. R. Miller and Hazel Cornetet September 2, 1915. At home, Hunt-ington, W. Va.

'15. G. C. Gressman and Bertha Metsger, August 19, 1915. At home, Harrison City, Pa.



'14. Miss Agnes Drury of Dayton, has been awarded a scholarship in O. S. U. and will pursue post-graduate work in Economics.

# WHERE, OH, WHERE ARE THE GRAVE OLD SENIORS?

C. M. Arnold, teaching, La Grange, Ky.

E. E. Bailey, at home, Bowling Green, O.

C. R. Bennett, at home, Westerville, Ohio.

J. A. Brenneman, Bonebrake Seminary, Dayton, O.

C. F. Bronson, teaching, Nowata, Okla.

Ruth Brundage, teaching, Wilmington, O.

C. E. Burris, Bonebrake Seminary, Dayton, O.

C. M. Campbell, teaching and coaching, Martins Ferry, O.

Ruth Cogan, at home, Canton, O.

S. R. Converse, at home, Westerville, Ohio.

League, Westerville, O.

E. H. Dailey, with Anti-Saloon

W. G. Daub, at home, Helena, O.

Edna Eckert, teaching, Sugar Creek, Ohio.

H. W. Elliott, with Goodrich Rubber Company, Akron, O.

Harvey Elliott, preaching, Circleville, O.

Ina Fulton, teaching, Johnstown, Pa.

P. A. Garver, working, Strasburg, O.

Carl Gifford, teaching, Upper Sandusky, O.

Opal Gilbert, in college, Westerville, Ohio.

Dorothy Gilbert, at home, Dayton, Ohio.

G. C. Gressman, teaching, Harrison City, Pa.

C. S. Harkness, teaching, Pemberville, O.

Mary Iva Harley, at home, Dayton, Ohio.

Cassie Harris, teaching, Pleasantville, O.

L. M. Hohn, preaching, Cherry Grove, O.

Lucy Huntwork, teaching, Basil, O.

Ruth Ingle, at home, Dayton, O.

Bessie Keck, teaching, Van Buren, Ohio.

H. B. Kline, with Anti-Saloon League, Westerville, O.

Ruth Koontz, at home, Dayton, O.

C. E. Lash, working, Canton, O.

E. B. Learish, preaching, Braddock, Pa.

Mary Lesher, teaching, Pitcairn, Pa.

G. B. Lybarger, actuary, Columbus, Ohio.

Elva Lyon, teaching, Woodfield, O.

Margaret Marshall, working, Dayton, O.

Tillie Mayne, teaching, Reynoldsburg, O.

Olive McFarland, at home, Westerville, O.

Carrie Miles, at home, Westerville, Ohio.

G. S. Nease, teaching, Coolville, O.

Mabel Nichols, assistant in Art Department, O. U., Westerville, O.

E. H. Nichols, preaching, Jamestown, N. Y.

Forrest Overholt, Bonebrake Seminary, Dayton, O.

J. R. Parish, teaching, Auburn, Ind.

H. C. Plott, teaching, Fostoria, O.

May Powell, teaching, Ligonier, Ind.

P. M. Redd, preaching, Circleville, O.

Nettie Lee Roth, teaching, Trotwood, O.

W. E. Roush, teaching, Bowling Green, O.

Ruth Shell, at home, Dayton, O.

W. M. Sharp, teaching, Berlin Heights, O.

J. B. Smith, teaching, Mogadore, O.

J. C. Steiner, teaching, Pandora, O.

A. C. Van Saun, Bonebrake Seminary, Dayton, O.

Vida Van Sickle, teaching, Palestine, Ohio.

Ruth Weimer, teaching, Youngwood, Pa.

Mary Williamson, at home, Cleveland, O.

Myrtle Winterhalter, teaching, Osborn, O.

Mannette Wilson, teaching, Lockwood, O.

A. S. Wolfe, Bonebrake Seminary, Dayton, O.

P. E. Zuerner, teaching, Terra Alta, W. Va.





Mr. Charles A. Fritz, who comes to us to head our public speaking department is a native of Ohio, his home being at Bryan.

He received his college training at Ohio Wesleyan University at which place he has taken both the Bachelor's and Master's degree as well as having graduated from the School of Oratory of that place.

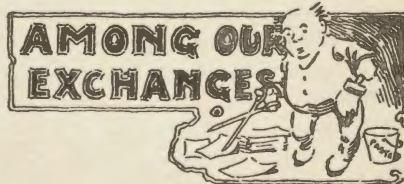
Students of Otterbein will be pleased to learn that he was a classmate of Anthony Blanks, who recently made for himself an enviable record here.

Prof. Fritz has held the position of Professor of English and Public Speaking in the College of Montana and last year held a similar position in Ohio Northern University.

He comes very highly recommended from both these schools. President H. R. Fancher of the College of Montana, says of him: "He is certainly a master in his department. His success as a teacher may be inferred from the fact that in the Intercollegiate Oratorical Contest our representative took first place. Ohio Northern has words of equally high commendation for him as a man and teacher. Likewise, he is given the highest type of recommendation from Ohio Wesleyan, his Alma Mater.

He has at various times presented the Music Master and Hamlet and has received commendation of the highest order.

He is greatly interested in debate work and without doubt will class among the best in his department that Otterbein has ever had.



A very large number of extra fine exchanges have come into the hands of the exchange editor during the summer. Among the very best of these may be mentioned the M. H. Aerolith, The Spectator, The Antiochian, The Spectroscope, The Wartburg Quarterly, The Asbury College New Era, The Sandburr, College Chips and the High School Aerial.

The M. H. Aerolith is a commencement issue and is devoted for the most part to the senior class. Fine cuts of the seniors are given, together with a lengthy class history and a valedictory address. Several other stories are given and the literary department is quite excellent, although the other departments do not come up to the high standard set by the literary department. There are only two other departments, the editorials and locals, and these are not very complete. We would not discourage a strong literary department, but a little more stress placed on the other departments would add much to your paper.

The junior number of The Spectator is an exceptionally good number. It is divided into well defined departments and each is quite well cared for. We like your exchange items. The exchange department in a college paper is often slighted very noticeably but yours is treated very fully. Each paper that you mention is criticized where necessary and praised where praise is due. Your joke department is spicy and your athletics are treated quite extensively.

The Antiochian.—Although your paper is not divided into well-defined departments, like a great many college papers, yet the material is well arranged and any one section is not difficult to locate after seeing the paper a few times. Your commencement



number contains some fine cuts and also some excellent reading material. Good clear pictures add much to the appearance of a college paper. The chief adverse criticism which we would offer to your paper is the freedom with which you scatter your advertisements through your reading material. This may be of slight advantage to the advertisers, yet it detracts greatly from the appearance of your paper. Placing the ads all in the same part of the paper would do away with the oft-repeated "continued on page so and so," which is made necessary so many times in your paper.

The commencement number of *The Spectroscope* is a good number, although we fail to see the connection between the heading "Commencement Number" and the material which the number contains. About the only thing which relates in any way to the graduating class is the fact that the paper is dedicated to the senior class. No class roll is given, no class pictures and only one article appears to be written by a senior. Your material is all very good but the title of the number does not apply unless the season of the year at which the paper appeared was considered sufficient reason for such a title.

The senior number of the *Wartburg Quarterly* is true to its name. It is devoted almost entirely to the seniors. The first part of the literary department is quite unique. A cut of each senior in cap and gown together with a write-up about him is given on one page and on the opposite page another cut of the same senior costumed as the character whom he represented in some play given at the college, appears. Then, too, every article or story given in the literary department is written by a senior. This makes it doubly interesting because besides seeing something about each senior, we may read some of his work. Your other departments are also quite extensive.

The twenty-fifth anniversary number of the *Asbury College New Era* is quite brilliant in colors as well as in reading

material. Your cuts are fine, especially those of the college buildings and of the societies. We congratulate you on the marvelous growth of your college. From a faculty of two and a student body of eleven, to a faculty of twenty-two and a student body of over three hundred in only a quarter of a century is something for which to be proud.

*The Sandburr*.—Your May number is filled with excellent reading material interspersed with fine pictures of the faculty, students and scenes about the college. We are pleased to see among your faculty the face of one of Otterbein's worthy sons in the person of L. M. Curts of the class of 1913.

*College Chips* and the *High School Aerial* for June are both good numbers. Each contains cuts of the seniors and a small article concerning each. *College Chips* contains a very interesting literary department, but the *Aerial* is almost minus this department altogether. This is one of the most important departments of a college paper and should not be sacrificed to any other part of the paper.

What the *Washington-Jeffersonian* thinks of our May number: "In order to maintain perfection in the way of personality it is necessary for us to look outside and beyond the self. Outside, among our fellow creatures, is to be found the true vision and conception of life. Mere selfish accomplishment is nothing more than that kind of failure to which the individual becomes reconciled. To serve is personal joy; to be served is personal sorrow. The best of service is rendered where the servant is inspired with the vision and idea of service toward the many. 'The House by the Side of the Road,' an article appearing in the 'Otterbein Aegis,' for May, above all things, emphasizes such an ideal of service. It is a 'privilege to rejoice with the glad, to sympathize with the sorrowing.' In the same number appears an oration on temperance, which presents the subject in its national scope, and as a national issue."





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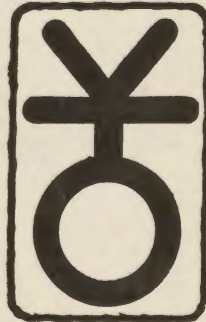
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6:35	5:05	6:34	4:34
7:35	5:30	7:04	5:34
8:35	5:55	7:34	6:34
9:35	6:35	8:34	7:34
10:35	7:35	9:34	8:34
11:35	8:35	10:34	9:34
12:35 p. m.	9:35	11:34	10:34
1:35	10:35	12:34 p. m.	11:34
2:35	11:35	1:34	
3:35		2:34	

The freight or baggage car leaves Columbus for  
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