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# The Otterbein Dial.

"I MAY MEASURE TIME BY YON SLOW LIGHT AND THIS HIGH DIAL."—Tennyson.

Vol. I.

WESTERVILLE, OHIO, JANUARY, 1876.

No. 1.

## EXAMINATION.

BY GEORGE GORDON.

High in the midst, surrounded by his peers,  
Magnus his ample front sublime uprears,  
Placed in his chair of state, he seems a god,  
While Sophs and Freshmen tremble at his nod;  
As all around sit wrapped in speechless gloom,  
His voice in thunder shakes the shining dome,  
Denouncing dire reproach to luckless fools  
Unskilled to plot in mathematic rules.

Happy the youth! in Euclid's axioms tried,  
Though little versed in any art beside;  
Who, scarcely skilled an English line to pen,  
Scans Attic metres with a critic's ken,  
What though he knows not how his fathers bled,  
When civil discord piled the fields with dead;  
When Edward bade his conquering band advance,  
Or Henry trampled on the crest of France;  
Though marveling at the name of Magna Charta,  
Yet well he recollects the laws of Sparta;  
Can tell what edicts sage Lycurgus made,  
While Blackstone's on the shelf neglected laid;  
Of Grecian dramas vaunts the deathless fame,  
Of Avon's bard remembering scarce the name.  
Such is the youth, whose scientific pate,  
Class-honors, medals, fellowships await.

## The Church and the College.

Since the time that best of all teachers who spake as never man spake, instructed his class of 12 pupils, and some of them were dull scholars, until the present, the *Church* and the *College*, like two twin sisters, have walked the earth hand in hand. While no education is complete into which the church has not poured its inspiring and loving influence, so the church does not propose to accomplish its work, nor has it hitherto been accomplished without the aid which the school and college can richly afford. That man has read history to little profit who has not observed this vital connection: It may be well for us to examine the records of history and gather the lessons there treasured up for us.

Of the origin of the first School or College we have no historic record. They were a want of humanity and grew out of the necessities of the case. They were very imperfect, but valuable necessities. When the Christian religion came, a new element of intellectual development was introduced. Christ taught as the ancient philosophers, but with a power and perfection that far excelled them all. He did not organize schools but he taught. He seemed to scatter his teaching to the winds like Sybil's leaves, but they soon found a permanent lodgment, and became a power which was destined to overthrow the old religions and revolutionize society.

With Christianity came a new and extensive literature; we had first sacred writings; next polemics, epistles, homilies and theologies of the fathers. Soon we had the orthodox and heretical. Both joined themselves to philosophy. The orthodox basing itself upon the sacred writings called in philosophy to aid in its interpretation and exposition; the heterodox basing itself upon some favorite philosophy sought to mold the sacred writing to its dogmas. Thus Christianity in some form swept over the whole field of human philosophy and connected itself with some of the profoundest questions that could engage the human soul.

When the barbarians had completed their conquests, they were followed by the almost total loss of classical literature, and although the church was not exempt from the prevailing ignorance, still the Latin language was preserved in her canons and liturgies and in the vulgate; so whatever of learning remained was formed for the most part in the *Church*. Many of the ecclesiastics of that day, like some of the present, were opposed to secular learning. Gregory I.

directed all his authority against it, and is reported to have committed to the flames a library of heathen authors. Nevertheless the adherence of the clergy to the Latin liturgy and to the vulgate translations of the Scriptures, and their implicit submission to the fathers, in preserving the Latin language preserved the very records of that literature which they despised. The order of St. Benedict was required by their founder to read, copy and collect books without specifying any particular kind. They obeyed, and classical manuscripts were collected and copies multiplied.

During the wars that prevailed, the monasteries became the retreats of the more elevated spirits who wished to engage in the pursuits of philosophy. The scholar of necessity became an ecclesiastic. Monastic institutions became the great conservators of books and the means of multiplying them. It was natural that schools of learning should become a part and parcel of convents and cathedrals.

These schools soon lost their secular and scientific character. Studies, teaching, everything was pursued in the interests of the church. They indeed had courses of study, but very few entered upon them. The classics of course were heathen studies, hence greatly and soon universally neglected. Guizot tells us that "toward the end of the 6th century there are no longer any civil schools; ecclesiastic schools alone exist. These were schools in the monasteries."

A new era begins. Constantinople falls. The Greek literati, the classical scholars, were driven into Europe, especially into Italy. Wherever they went they carried with them their love of language, their scholarly tastes and habits. The cloistered monks were fascinated by such beauties of style and form, such poetic conceptions, such brilliant manifestations of classic culture. The Aristotle of the cloister no longer interested, as did the Aristotle fresh from his own land and clad in his own native Greek. Mind was aroused. While the classics were loved and learned and taught by some, they were opposed by the church as heathenish, and therefore injurious. As a consequence the church itself was attacked, its faults made known to the world, and the way prepared for the Great Reformation. Says the German historian (Von Raumer), "The advancement and upbuilding of classical culture—in Germany, especially—was most closely leagued with the cause of reformation in the church; so closely, in fact, that Erasmus, for example, was often unable to determine precisely what he was advocating, whether the claims of sound learning or of ecclesiastical purity." Years after this, Luther referring to the same period, says, "No man understood the reason why God caused the languages again to put on bloom and vigor; until now at last we see that it was for the sake of the gospel. Now, since the gospel is so clear to us, let us hold fast to the languages, and let us bethink ourselves that haply we may not be able to retain the gospel without the knowledge of the languages in which it was written."

This awakening of the powers of the human mind, this influx of classical scholars, this increase of poets and authors gave a new turn to the thinking of Europe. New schools were necessary. The colleges of taste and theology were combined. Out of these colleges came the great leaders of the Reformation. "It was while they were students in the university that new light dawned upon their souls; and the *Greek Testament*, accompanied in several instances by the Latin translations of Erasmus, was to most of them the source from whence the new light shone." And so they built their colleges on the same plan, combining learning and piety, until to-day Europe can show us the most perfect school system of the age.

H. A. T.

## RADICALISM AND CONSERVATISM.

BY REV. J. S. MILLS.

These words are of frequent occurrence in modern literature. A knowledge of their meaning is necessary to give us a just appreciation of the composi-

tions in which they occur, as well as to secure their right application, when we have occasion to use them.

Conservatism means holding on to established and approved customs, forms, institutions, opinions, &c. It is content with present attainments and possessions, and thinks that anything better, more nearly perfect, is an impossibility.

Radicalism means progression, going forward, indefinite improvement. It is inclined to forget those things which are behind, and press forward to more desirable objects. Its heaven of perfection is in the future, and not in the past.

Both of these elements are necessary to secure the good of society. It is only their extremes that are to be avoided, or condemned.

Conservatism is to society what the *calyx* or *perianth* is to the flower; the covering which protects the tender bud from the storms and other dangers, until its time is fully come.

Radicalism is the vitality which builds up the plant, develops the bud, and in due time forces open the perianth, and expands the beautiful flower. Let each permit the other to perform its own function, without undue hinderance, and the result is a perfect flower, the glory of both.

Conservatism is the centripetal force of society, while Radicalism is its centrifugal energy. The balancing of these forces produces harmony; a disproportion of either results in discord.

From these definitions and illustrations we proceed to advance a few thoughts upon the principles underlying or embodied in these words.

He is a very dull student of history who has not learned that progression is society's privilege and duty. To say that the Creator designs, or wishes man to progress indefinitely, in both civil and religious affairs, is not to say that man always does this; but it is to say that he can and ought to do this. To every reader of the Bible the progressive revelation of religious truth, and development of religious life, are apparent. Has religion, as believed and enjoyed and represented by Christians, ever yet reached its zenith? Is there not a brighter day ahead? Ought not the church to heed the exhortation to go on unto perfection?

Turn your attention to the history of politics, or to the history of any branch of human knowledge, and the law of progress will be observed. Not that society has always gone forward, but the point I am making is this: that society might always have gone onward if the proper conditions had been observed, *i. e.*, if God's natural and moral laws had been obeyed.

Which of the two forces above mentioned is more responsible for this want of uniform progress? While Radicalism has sometimes acted prematurely, and thereby thwarted its good and legitimate designs, is it not evident that Conservatism has much more frequently bound individuals and society in galling chains of slavery and degradation, until the other force gained power enough to throw off the yoke and take another step forward toward perfection and God?

While Conservatism puts a block behind the wheels of society to keep it from going backwards, it does well; but when it places the block before the wheels, woe be to society, and woe to the managers of the block in the end, for all that opposes this true progress will ultimately be "ground to powder." Survey the past, and it will be seen that a true Radicalism, as represented by Moses, Christ, Paul, Luther, Knox, and the fathers of our Republic has triumphed, where these forces have been arrayed in deadly conflict, and the facts are sufficient to warrant the general conclusion, that a true Radicalism will triumph in every conflict.

There are two classes of Conservatives. One class never make any personal progress after a certain age; and having reached that age, and with it their full growth, they wish to stop progression in everything else. With such selfishness I have no patience. This is the class justly stigmatized "old fogies."

The other class conscientiously and intelligently hold on to that which is already established, and



with which they are so familiar that it has become a part of their nature, and "is good enough for them;" that which is promised in exchange is new, unknown, and hence may be worse.

Society needs such in every age, to gather up and keep that which is worth preserving, and transmit it as a heritage to posterity.

It is also true that the extreme of Radicalism is an injurious liberalism and free-thinking.

The golden mean is to "try all things, prove all things, and hold fast" only "that which is good."

Taking this as the guide, let no one be afraid to speak or act the intelligent conviction of his own soul. Whoever finds the smallest grain of truth, may confidently cast it upon the surging sea of humanity, knowing that it will find a lodgement in some kindred soul where it will take root, spring up, bud and bring forth its proper fruit in its season.

Society will ultimately recognize, hear and obey the voice of all true prophets. But let none assume that role unless they can exhibit the divinely authenticated credentials.

### FORT ANCIENT.

BY D. N. HOWE.

[This fort is on the Little Miami river, seven miles from Lebanon, O. Its walls, enclosing about twenty acres, now stand from six to ten feet high.]

Hast thou a tale, most ancient Fort, to tell,  
Of builders old—of ramparts all built well,  
Of daring great in centuries ago,  
Of conflicts dire and bloody victories won?  
Hast thou to us thy mystic birth divulged,  
Whether by chance or mythic hands promulged?  
By whom devised, 'gainst whom thy hatred burst,  
And who thy plan divine detected first?  
When didst thou thy primeval race begin,  
Thy habitation wide for wholesale sin,  
Thine earthen walls their massive size upraise,  
In paleozoic times, of mist and maze?  
Have o'er thy walls the nymphs fawn-footed run  
And dancing satyrs their wild chorus sung?  
Did thy lone cliffs the Pilgrim Fathers fear  
And high this mountain work for safety rear?  
Feared they the loved May-Flower's immortal crew  
Lest these their silence break, like some vile shrew?  
No, could not be they feared so pure a band  
Who sought for conscience' sake this goodly land;  
For to the wild explorer was revealed,  
Ere white man's voice thro' valleys here loud pealed,  
The remnants of this antiquated fort  
Forsaken, drear, unable to report.  
Since Europe's eager sons no trace have found,  
And history doth not more in facts abound,  
Than that these olden, crumbling, falling were,  
When annals made their first beginning there.  
Our query then to the red man doth begin—  
Whence came these walls, their age, their origin.

Didst thou think these men from a far-off clime  
Thy sport, thy chase, thy nature e'en outshine,  
Thine ever-sacred hunting grounds run o'er,  
Thy warriors slay, thy martial spirit low'r,  
And thou these mighty bulwarks didst uprear  
To serve 'gainst any would-be rival peer?  
Was it thou, Indian wild, in years ago  
Before the name of Puritan was born,  
Before the sea had Pilgrim band to bear,  
That piled these heaps of earth so wondrous fair?  
Was it thou ere old ocean's mighty tide  
The New World found and to the Old gave bride,  
That these so full and so exact laid out  
With castle strong and trench and great redoubt?  
Didst thou before these waves their journey knew,  
Before the winds gave course to a lawless crew,  
Before Vespucci's name the world had learned,  
Before Columbus great in song was heard,  
E'en ere their names were lisped in cradle-song—  
Didst thou these walls their mighty strength prolong?

Scarce so that they such wonders could perform  
A race uncouth, untaught, untutored born,  
Their implements so rude, unfit for use,  
Quite strange indeed, in fact almost abstruse  
The thought that such a race in such an age  
Could solve plans of philosopher and sage.  
Were Juno's home and Etna's forges near,  
Vulcan their bow, their tomahawk and spear

With artful craft fancied art could've made  
And all-wise Zeus his skill and pow'r displayed.  
A gulf immense, unbridged there lies between  
And all the gods dwell 'cross this silver sheen.  
Hence they these olden walls did ne'er uprear  
To build unskilled must be a feat quite clear.

Intent to learn we hail that tall, lone form,  
Burdened with grief and bent with age and storm,  
Wandering back a farewell tear to shed  
Upon his father's humble, grassy bed,  
Once more o'er winding foot-path slow to roam,  
To take a parting view of his childhood's home,  
Asking: "Didst thou in stately youth and grace  
Help these historic piles of earth to place,  
Or canst thou solve their wondrous mystery—  
Whence, how and when came this huge mass we see?"  
Answering in accent bold that knows no fear,  
"Sayst thou a savage ere such walls would rear?  
Did coward's blood e'er run thro' Indian's vein  
And he a pale face fear in wood or plain?  
A thousand moons I o'er these hills have trod  
Nor yet their origin I've understood.  
A child on grand sire's old and tot'ring knee  
Glad strife to hear and white folks' scalps to see,  
 Oftimes the source of this old fort I sought,  
But young or old no information brought.

### GREEK AND LATIN FOR GIRLS.

BY T. W. HIGGINSON IN WOMAN'S JOURNAL.

To us in the Eastern States, where mixed colleges and women's colleges are a novelty, there is something almost amusing in the suddenness with which we hear in all directions of girls who are "going to college," schools which advertise "to fit young women for college," and so on. Collegiate education for women seems suddenly to fill the air, and Tennyson's "girl-graduates" will soon cease to be a phrase worth quoting.

Already, in some quarters, this state of things is bringing up again the old question of classics versus natural sciences as a training. Is it well, people are beginning to ask, that just as our universities are relaxing their mediaeval methods for boys, they should be taken up for girls? I once took an English gentleman into our High School, where a class composed partly of girls was reciting Greek. He shook his head. "Of what use is Greek to a girl?" he said. "Of what use is it to a boy?" I replied; and he afterward admitted that the answer was a sufficient one.

It is not necessary to go over the old argument. The objections to an exclusive diet of Latin and Greek may be found in various well-known books,—in the English volume of "Essays on Liberal Education," in Herbert Spencer's essay on "Education," in Dr. Bigelow's "Modern Enquiries," and in Prof. W. P. Atkinson on "Clerical and Scientific Training." Whoever will, may see the other point of view set forth in various passages of my own "Atlantic Essays," as well as by many able writers. But one of the most valuable defenses of classical study is one lately elicited from a writer who might seem a rather unwilling witness, because, while eminent in science, he had never any taste, personally speaking, for classical study. I refer to Prof. J. P. Cooke, Jr., of Harvard University, author of various important works on Chemical Science. His essay on "Scientific Culture," delivered at the opening of the Harvard summer course of instruction in Chemistry, and since published in the *Popular Science Monthly*, is so admirable for breadth and clearness that every young student should read it and then read it again. This is what he says of classical study; the italics being my own, and denoting the passages which have such peculiar value as the testimony of the man of science:

In our day there has arisen a warm discussion as to the relative claims of two kinds of culture, and attempts are made to create an antagonism between them. But all culture is the same in spirit. Its object is to awaken and strengthen the powers of the mind; for these, like the muscles of the body, are developed and rendered strong and active only by exercise; while on the other hand they may become atrophied from mere want of use. Science culture differs in its methods from the old classical culture, but it has the same spirit and the same object. You must not, therefore, expect me to advocate the for-

mer at the expense of the latter; for, although I have labored assiduously during a quarter of a century to establish the methods of science teaching which have now become general, I am far from believing that they are the only true modes of obtaining a liberal education. *So far from this, if it were necessary to choose one of two systems, I should favor the classical; and why?*

Language is the medium of thought, and cannot be separated from it. He who would think well must have a good command of language, and he who has the best command of language I am almost tempted to say will think the best. For this reason a certain amount of critical study of language is essential for every educated man, and such study is not likely to be gained except through the great ancient languages: the advocates of classical scholarship frequently say cannot be gained. I am not ready to accept this dictum; but I most willingly concede that in the present state of our schools it is not likely to be gained. I never had any taste myself for classical studies; but I know that I owe to the study a great part of the mental culture which has enabled me to do the work that has fallen to my share in life. But while I concede all this, I do not believe, on the other hand, that the classical is the only effective method of culture; you evidently do not think so, for you would not be here if you did. But, in abandoning the old tried method, which is known to be good, for the new, you must be careful that you gain the advantages which the new offers; and you will not gain the new culture you seek unless you study science in the right way. In the classical departments the methods are so well established, and have been so long tested by experience, that there can hardly be a wrong way, but in science there is not only a wrong way, but this wrong way is so easy and alluring, that you will most certainly stray into it unless you strive earnestly to keep out of it. Hence I am most anxious to point out to you the right way, and do what I can to keep you in it; and you will find that our course and methods have been devised with this object.

This seems to me an admirable statement of the precise facts of the case—not one-sided, as the reasonings of Dr. Bigelow and Prof. Atkinson have sometimes seemed—but simply true. Women have undoubtedly gained as well as lost something by not taking part in the merely technical training which prevailed in the great European universities so long; and their lines have now fallen in pleasant places, since their colleges have come into existence, in a time when "the humanities" mean something besides dead languages. But the time has not yet come, in my judgment at least, when any culture that omits those languages can be called liberal. For Greek and Latin not only represent the elements which lie at the foundation of our civilization and our language, but they offer, through their structure, and through the established ways of learning them, a kind of training that comes in no other way. As Prof. Cooke justly implies, it is not necessary to decide whether this training can ever be gained by any other method,—it is enough to say that it is not likely to be obtained otherwise, in the present state of our schools. Whenever women are as well trained as men, according to the standard which men have adopted, it is very likely that the experience of such women may contribute something important in the way of improvement, but it is almost essential that they should accept the present standard of discipline first.

And since our public school teachers are chiefly women they can do a great deal to carry out one of Prof. Cooke's most important points, namely, that physical science itself, like everything else, needs to be taught chiefly for the mental training involved, rather than for the mere facts learned. He, like all other good teachers, has to contend against that impression which lies at the bottom of almost all evil in our public schools—that false system just reinforced, I am sorry to see, by the exhortation of Gail Hamilton—that the one object of study is load the memory with facts. It seemed to me one of the greatest blows I had lately seen aimed at popular education—far worse than anything that the Pope is ever likely to have it in his power to do in that direction, even if he desires it—when I read in the *Independent* these words from Gail Hamilton:—

With all our object teaching and all our new methods, there remains, as at the beginning, just one thing to do, and that is to make the pupil lay hold of his geography lesson and his grammar lesson and



his arithmetic lesson and learn it thoroughly, and the way to learn it is to commit it to memory.

Compare this now with Prof. Cooke and see how a man of science talks, even when speaking of the natural sciences, where, if anywhere, memory has the important place:—

To study the natural sciences merely as a collection of interesting facts which it is well for every educated man to know, seldom serves a useful purpose. The young mind becomes worried with the details, and soon forgets what it has never more than half acquired. The lessons become an exercise of the memory and of nothing more; and if, as is too frequently the case, an attempt is made to cram the half-formed mind in a single school year with an epitome of half the natural sciences—natural philosophy, astronomy, and chemistry, physiology, zoology, botany, and mineralogy, following each other in rapid succession—these studies become a great evil, an actual nuisance, which I should be the first to vote to abate. The tone of mind is not only not improved, but seriously impaired, and the best product is a superficial, smattering smartness, which is the crying evil, not only of our schools, but also of our country. In order that the sciences should be of value in our educational system, they must be taught more from things than from books, and *never* from books without the things. They must be taught, also, by real, living teachers, who are themselves interested in what they teach, are interested also in their pupils, and understand how to direct them aright. Above all, the teachers must see to it that their pupils study with the understanding, and not solely with the memory, not permitting a single lesson to be recited which is not thoroughly understood, taking the greatest care not to load the memory with any useless lumber, and eschewing *merely* memorized rules as they would deadly poison. The great difficulty against which teachers of natural science have to contend in the colleges are the wretched tread-mill habits the students bring with them from the schools. Allow our students to memorize their lessons, and they will appear respectably well, but you might as easily remove a mountain as to make many of them think. They will solve an involved equation of algebra readily enough so long as they can do it by turning their mental crank, when they will break down on the simplest practical problem of arithmetic which requires of them only thought enough to decide whether they shall multiply or divide. Many a boy of good capabilities has been irretrievably ruined, as a scholar, by being compelled to learn the Latin grammar by rote at an age when he was incapable of understanding it; and I fear that schools may still be found where young minds are tortured by this stupefying exercise.

In every grade of our educational system, from sub-primary to university, some of these sentences might profitably be written in golden letters on the walls.

EVEN such an institution as Cornell university, with its millions, has not everything at command. The members of the class in Astronomy complain bitterly of the want of apparatus; and if their complaint is well-founded, as we presume it is, they certainly are not as well off as Astronomy students in Otterbein, with all its poverty. They say "The University is getting old enough now so that some steps ought to be taken towards perfecting the facilities for the study of Astronomy. Although Prof. Potter's enthusiasm goes a great way towards making the facts and principles of the study interesting, yet nothing can supply the place of needed apparatus with which to illustrate the principles which we discuss, and to verify the facts which we study; and no amount of imagination can give the moons of Jupiter and the rings of Saturn the reality a good telescope can." "During the present term the class succeeded in getting a crippled gyroscope, and, by repeated efforts, also a sextant for a short time." "We hope some McGraw or Sibley or Sage may, before long, become imbued with the truth of the statement that *the heavens declare the glory of God*, and give to the University an observatory which shall place the astronomical department above begging, and give to its students opportunities worthy not only of the noble science itself, but of our institution and age."

Can we not all join in the same good wish for Otterbein?

## ALUMNI DEPARTMENT.

EDITED BY L. H. McFADDEN, '74.

No bow need be made nor apology offered for this department other than may be made for the paper as a whole.

Among the first inquiries apt to occur to a stranger as well as to those who are perfectly familiar with the past and passing events of a college are: What of the Alumni? Where are they? and, What are they doing? To answer these and similar questions it is customary with all college newspapers to set apart a corner, at least, for brief personal items respecting the graduates.

We are more liberally dealt with; a special department is devoted to alumni interests and, moreover, placed under our immediate control.

While particular pains will be taken to make personal intelligence concerning the alumni and alumnae a prominent feature of this department, it is not to be limited to that alone, but shall afford a medium for the expression of the thoughts and opinions of the alumni (it will be convenient to stretch this noun to cover both sexes) on topics either of particular or general interest.

Perhaps a few notes statistical and otherwise respecting the alumni will not be uninteresting; they can be only approximately correct, as some of the graduates have not been seen, not even heard of, for a number of years.

The first graduating class was that of 1857—ten years after the founding of the college—it was also the smallest, consisting of but two members, S. Jennie Miller and M. Kate Winter, the former of whom subsequently took the degree A. B., and has since died. The largest classes were those of 1874 and 1875, numbering sixteen members each. There has been no interruption in the succession of classes, so there are, of course, altogether nineteen classes constituting the Alumni Association, whose register exhibits a list of one hundred and forty-five members—fifty ladies and ninety-five gentlemen—one hundred and thirty-six of whom are living. (Enough to entitle us to the choice of one or two Trustees!)

Of the above number there are two college presidents, forty or fifty professors and teachers; there seems to be no distinction for all professors are teachers and, to judge by ordinary parlance, all teachers are professors. Seven are lawyers, fifteen or more ministers, two physicians, three editors, nine pursuing post graduate and professional studies, and a number of others are actively engaged or connected with various mercantile enterprises. It will be observed that there is a sufficiency of ministers and lawyers to attend to all the work the doctors may make for them. Classifying upon another basis, ninety-four are known or supposed to be married and the rest are not. It is in a measure discreditable to us that we are so little acquainted with each other. Heretofore, however, there have been few opportunities of renewing acquaintance and learning of each other's doings, aside from the annual meetings, and these it must be confessed, have not been so largely attended as they ought.

The last annual meeting seemed to give the Association a new impetus. Much interest was manifested which, if it was not ephemeral, will still further enlarge our social circle, and lead to still better things than have yet been attained. It will be the aim of this department to foster every feeling and sentiment tending to a more united, unconstrained, open-hearted sodality. And, as intimated above, as far as practicable, information will be given of the whereabouts and occupations of the alumni—their "ups and downs," particularly their "ups."

To this end let every one throw off overmuch modesty and drop a note occasionally to the editor containing such facts and incidents concerning himself as he may not be unwilling to have others acquainted with. If you cannot write about yourself, send some word touching a brother or sister, and somebody else will be kind enough to do you a similar favor.

Mrs. S. L. Kretzinger, '59, and Clara Leib, '54, were lately summoned home to Westerville by the fatal illness of their mother.

W. Y. Bartels, '69, has entered upon his seventh year of teaching, one of which was at Leoni, Mich., one near Ft. Wayne, Ind., three at Johnstown and Hartford, Ohio, and he is now in his second year as

Superintendent of the Public Schools of Westerville. Although Mr. Bartels has full and legitimate authority for affixing A. M. to his name, he may until further notice be addressed as a B.

Mrs. M. A. Fisher, '58, is at present Principal of the Ladies' Department, Otterbein University. It is a position to which she is by no means a stranger, having served in a similar capacity for two years past at Westfield College, Illinois, and some years previous at Franklin, Ind. She also filled the same position here she now fills from 1863 to 1864. Mrs. Fisher is the successor of Lizzie Miller, '58, who retired at the close of last year, after having been Principal for five consecutive years, and six additional years at previous periods.

Frank M. Kumler, '72, who for two years past has been Superintendent of the schools of Canal Winchester, O., is this year registered as a student in Theology, Oberlin College. He is employing the long winter vacation in teaching school near Westerville, and successfully solving the paradox of crowding a four months school into a three months recess. His method is neither patented nor copyrighted.

Albert B. Shauck, '74, is in charge of the public schools at Hilliard, O. His name appears on the programme of the Franklin County Teachers' Institute, which meets December 21st to 24th, as one of its instructors in mathematics. "Berry" reports his school mounted, so to speak, on steel axles and agate bearings, and consequently "almost runs itself."

Abraham L. Keister, '74, is teaching school and reading law at his home in Pennsylvania. Poor health prevented his completing the studies preliminary to admittance to the bar as soon as he had anticipated.

Mrs. Kate Hauby, '57, who has been living at Onarga, Ill., for several years past, since the death of her father in the autumn, has removed to Columbus, O., to reside with her mother.

Luther M. Kumler, '75, has gone the way of all graduates; he is teaching a school near McGonigle station, O.

## OTHER COLLEGES.

TUFTS.—Prof. R. A. Proctor, F. R. S., the distinguished astronomer, has been giving a course of lectures at Tufts College, on subjects embraced within the science of Astronomy, including the Sun, Comets and Transit of Venus. The lectures have been heard with pleasure and profit.

YALE.—Tuesday before thanksgiving the students held their annual Thanksgiving Jubilee in Alumni Hall. The exercises were of a miscellaneous character, consisting of election of officers by the freshman class, a play by the juniors, a comic opera by the seniors, and a minstrel performance by the Yale Glee Club. The Thanksgiving vacation lasted four days.

November 20th the Yale Foot Ball Club played a game with the Wesleyan University Club, and victory perched on the Yale banner.

DARTMOUTH.—Rev. Dr. Bliss, President of the Syrian College, Beyroot, preached December 5. The discourse comprised an account of the various religions found in the East, and the work in which the college is engaged.

Telegraphy has become quiet popular in college. There are now seven different lines in operation.

PRINCETON.—The fifteen students, most of them seniors, who were recently expelled for belonging to college secret societies, have confessed, promised amendment and returned to their classes. Princeton still deserves the distinction of being the only prominent Eastern college that retains and enforces the rule against those pernicious organizations.

OHIO WESLEYAN.—Mrs. Scott Siddons gave a dramatic reading in Delaware December 8. The collegians gave her an enthusiastic reception. She is not a stranger to the amusement lovers of that section.

WESTFIELD.—The second term opened with 125 students, and the college is in a very flourishing condition. Prof. Whipple is working up the Natural Science department—a new one—to great efficiency, and with an increased supply of apparatus, it will furnish excellent training to future engineers and technologists.



## THE OTTERBEIN DIAL.

A MONTHLY,

PUBLISHED UNDER THE AUSPICES OF THE

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## PROEM.

From the time of Ahaz, king of Judah, and the miracle wrought for a sign to Hezekiah, down through the century of the Chaldean astronomer, Berosus, and the period of the Memphians, and of Papius Corsor and Valerius Messala, to modern times and the present day, there have been duals and duals. But whether we shall do a useful work and benefit our race by the construction of a new one in this centennial year of our republic, may well be regarded as a question by no means easily answered.

Our Dial is adapted to the latitude of Westerville and the literary institution here; but as in the republic of letters we do not discern geographical lines, we believe that our paper will be a profitable visitor to all who invite it to their homes.

The name of this paper and place of publication indicate that it is issued in the interest of Otterbein University; but as a business enterprise O. U. has no connection with it, nor is the corporation of O. U. responsible for its publication.

Certain friends of the cause, feeling a need of a literary exponent of the work of the institution, have pledged a sufficient sum to insure its publication for a twelvemonth at least.

Our paper is not a rival to any other in existence; it occupies a niche that has heretofore lacked an occupant, and we are sure that it can not in any way interfere with any other publication, religious or secular. The fact that such a paper as this has long been desired indicates that it will not be a superfluous one.

Whether the "DIAL" shall be enlarged, shall appear weekly or even continue in its present size as a monthly, will depend on the manner of its reception by those who are presumed to be most interested in its appearance. The substantial way in which to give it a kind reception is to send in subscriptions.

## CAN WE BY SEARCHING FIND OUT GOD?

This question is an interesting one to thoughtful men, and many, whose eminent ability has made them intellectual kings, have investigated it, and come to quite contradictory practical conclusions. The Scriptures assume a negative answer; and it is interesting to see how often the men of science, apparently without being aware of it, confirm by their statements that which is to the Bible learner a simple truism.

The scientist explores the land and ocean, mountains and valleys; the forces of nature, light, heat, gravity; the phenomena of life, sensation, volition, etc., and he says he fails to find God.

Let us suppose a case. Suppose there were a region inhabited by a class of rational creatures, destitute of the senses of sight and hearing, but surrounded by such conditions as to make life possible. Much of our knowledge would of course be out of

their reach; but we may suppose them capable of of communicating with each other, and of enjoying life and acquiring knowledge in a narrow sphere.

We can now conceive a man of ability and benevolence coming among them without their being at all aware of his presence; of his making his presence and beneficence felt and enjoyed by them without their detecting his personality: of his interfering in their plans, giving success and thwarting them somewhat at his own will, and still not be recognized by these people as a being; interfering in their quarrels, giving victory and defeat as he will; and if his undertakings were not too great for his powers, doing this so constantly that his interferences would become to them a Natural Law; and whatever could not be reduced to this would be them luck and chance.

We may further suppose this man at some time, for some purpose, to make himself known as a personality to some one or a few of these beings, and to inform them somewhat of his powers and of his knowledge. A little thought will show us that he could not make them understand his whole nature.

to whom he chooses not to make himself known, but who listen to the statements of the others, will believe or disbelieve their wonderful story as they choose. Let the wisest of them attempt to test the existence of this being and the reality of those personal interferences, and the result is inevitably increased doubt, more pronounced unbelief. The man can continue his providential management and still withhold himself from their knowledge.

Or he may, in accordance with certain chosen principles, permit them to make use of certain tests, which, without making him sensibly present to them, shall furnish rational grounds of conviction of his personality. Some of these persons may apply these tests and be convinced to a greater or less degree; and others may wilfully refuse to try the matter, and remain in unbelief.

In some such situations with respect to higher orders of beings, it is supposable we may be placed. But are there any higher orders of beings? one will ask. Suppose we attempt with the scientists to determine the question by the use of such powers as we possess. Is it not plain that we thus ignore the very conditions of our being? Let the scientist add a cubit to his stature; let him change the conditions of his being, and then let him hope, by the use of his own unaided powers, to find that higher personality.

Of course we cannot understand our deficiencies. We cannot tell by our own powers whether there are any deficiencies, only as we come in contact with objects of investigation which thwart our efforts.

Like one around whom a sorcerer has drawn on the ground, with his wand, a ring of enchantment, within which the bewildered one travels round and round, and does not know where he is, but beyond which he cannot step; so we find ourselves hemmed in by the conditions of our being, "cribbed, cabined and confined;" we explore and explore within our narrow range; narrow as compared with the great universe; but infinite when compared with the slender powers of investigation which constitute our endowment. Bishop Butler has wisely observed that if the acquisition of knowledge be taken as the great end of our being, then it must be confessed that man is poorly qualified for his work.

To our narrow vision the results of human research appear grand, stupendous; and surely they are not to be despised by us in any case; but if our views could be enlarged sufficiently, it is likely those results would appear meager, defective, and in many respects erroneous.

What shall we do then? I answer, we are not to throw away the results of human research. These, with all their deficiencies, are to us invaluable. But let us not forget that man is fallible, and his conclusions therefore are sometimes fallacious.

And what about supernaturalism? What can we do but wait on such manifestations of the Exalted Person as are vouchsafed to us, applying to those manifestations such tests as the laws of our being and the nature of the case admit; but above all, bring to the investigation a sincere, unprejudiced, humble mind.

The matter to be determined is primarily a historical one. I need not speak of the claims of the so-called Spiritualists, as any who have noticed the thorough exposures of these impostures will be satisfied that no further investigation in that direction is needed.

But the claims of Christianity come to us with such sanctions that we cannot, if we are honest, throw them aside without careful examination. What are these claims? I will merely hint at the subject. First, we have the Scriptures authentically brought down from ancient times; some of them the most ancient of all the writings we are acquainted with, but corroborated in part by the best authority we know of outside of these Scriptures. We have the Church, an established institution, extending back in its history to the time of the writings which describe its origin and cause.

These are enough in all reason to fix the attention any unbiased mind, and fully justify in reason a careful, honest application of the tests which the author of the Scripture has pointed out. "If any man will do his will, he shall know of the doctrine." "I will manifest myself unto him." "I will sup with him." "Ye shall ask what ye will, and it shall be done unto you." What more can one want? Just this. No dishonest person can use these tests and come at the truth. As to the caviling sceptics of old, Jesus said: "Neither tell I you by what authority I do these things;" so the cavils and questions and tests of modern sceptics go unanswered. Is not Christianity wonderful? Is it not Divine?

J. H.

## A PRACTICAL SUGGESTION.

It is to be presumed that students who, for a considerable time, have been prosecuting their studies at college, have learned, in a measure at least, the value and importance of a collegiate education. It is to be presumed that they understand that the facilities for culture which they have learned to prize would be equally valuable to thousands of youth who ought to be at college, but are not; and that he who shall induce any of them to begin a course of study will do a good work. The suggestion it is intended to present is, that the students now at college are in a position to do more, perhaps, than any others to press this subject upon the attention of those who are in danger of neglecting a work of such transcendent importance. The necessity that some one should, in a very direct way, bring this subject to the attention of these young people will be the more apparent when it is remembered that a large majority of them are in families no member of which has ever been at college. The children of educated parents, it is safe to infer, will not be neglected Children who have had a brother or sister at college, provided they have not passed the opportune age, will be sure to have the subject pressed upon their attention. But the vast majority whose circumstances are not thus fortunate, need that some one from without direct their thoughts to this subject. Here is a good work for students. Without the least inconvenience, with a little effort, by talking college to them, and by seeking to persuade them to resolve upon a thor-



## RAILWAY TIME TABLE

Taains arrive at and depart from Westerville as follows:

## C. Mt. V. &amp; C. R. R.

	Going South.	Going North.
Cleveland Express.....	8:18 pm	12:33 pm
Accommodation.....	9:08 am	6:53 pm
Through Freight.....	8:28 pm	6:49 am
Local Freight.....	9:08 am	4:50 pm

## C. C. C. &amp; I. R. W.

(Depot 3 miles west of the University.)

	Going South.	Going North.
Night Express.....	3:18 am	2:09 am
Columbus Express.....	8:05 pm	3:30 pm
Day Express.....	1:25 pm	10:26 am
Local Freight.....	6:40 pm	4:52 am

THANKS.—Through the solicitation of Rev. J. S. Mills, Scribner & Co., of New York, have presented a complete set (12 neatly bound volumes) of Scribner's Monthly and St. Nicholas to the library of Otterbein University.

WE call attention in general terms, on account of press of matter for this number, to the excellence of our advertisements. There is not a business house there represented that is not eminently trustworthy, and we advise our readers to prove their truthfulness by actual trial.

FOR advertising space and rates, our friends will apply to H. A. Thompson, Westerville, Ohio.

If rocks ever bled, they would bleed quartz.—*Danbury News.*

What a gneiss joke!—*Boudoin Orient.*

Rather shal(e)low, though.—*Cornell Era.*

Can you see the point? It can boracite and cryolite.

## UNDERGRADUATES' DEPARTMENT.

EDITORS:

M. D. LONG,  
J. M. BEVER,

CORA A. McFADDEN,  
E. DALE WOODWARD.

## PUBLIC RHETORICAL.

The third and last public rhetorical exercise of this term was held in the College Chapel on the evening of December 11th. The exercises commenced at fifteen minutes past seven, opening with an anthem. Miss E. Dale Woodward, the first speaker, entered the stage with the suggestive theme, "The Key to Success." She showed that everybody is seeking the key to success; that it was the goal to Columbus and the beacon to every adventurer. "There is no royal road to fortune only as we make it by our own efforts. Some persons are unreal and fanciful. They fly beyond the real to the shadowy land of romance." The speaker affirmed that each individual has his own position to fill in life's work, and if he leave that particular niche the system is ruined.

Mr. A. H. Keiffer, the second performer, traced the harmony between science and the beginning of all things as recorded in the Bible. He followed the history of the earth as written in the rocks and folds of its crust. When the truths of geology were exhausted, the Nebular Hypothesis led still nearer to the beginning. "At last," said the speaker, "we come to a place where science furnishes no solution. We must then accept the only solution, 'In the beginning God created.'"

The next was an oration on "Irrational Reverence," by N. C. Titus. As examples of irrational reverence were given the heroes of history and even modern generals, it was affirmed that there is too much truth in the proverb, that: "Satan is the object of American worship."

An essay was then read by Miss M. Lois McDaniel on the subject of "Way Marks." In a plain and exact manner the reader surveyed the pathway of life, showing that trial, and not pleasure, is to be preferred; affirming that he who tries to do good is the one who becomes renowned, not the one seeking renown.

Mr. H. L. Frank was the next orator. His subject, "Force ever Effective," was treated in a masterly manner. He explained that all force is effective, and where there seem to be ineffective forces they are only unknown. All force leaves its effects, and time keeps its own record.

The next oration, by J. T. Cochran, on the subject of "Cuba," was a glowing picture of Cuban misrule and foreign tyranny. He revealed the history of Cuba, replete with examples of patriotism, and concluded with an appeal to America to aid the unhappy island to free herself from the dominion of despotic power.

The next essay, by Miss C. Alice McFadden, on "Educators," was at once rhetorical and practical. All things were assumed as educators. Students, now, take advantage of what others know. Books, everyday acts, and society were considered among the great educators of the race.

The oration of Mr. I. A. Loose, concerning "Man is History," was highly commendable for its logic and correct delivery. "Men vie with each other in speaking of men," said the orator, "but man incomprehensible can not comprehend man." History with its revolutions, rather than fiction, was cited as the field of romance and tragedy.

The last performance was an oration by Mr. E. L. Shuey on "Rome's Influence." He painted in soft and mellow light the golden prime and gradual decay of the Roman Empire, and reflected her glowing brilliancy, like a twilight, among the nations even to the "to-day."

The rhetorical exercises were followed by a lecture on Water, Heat, Gravity, and their relations, by Prof. Haywood. Quite a large number of the audience were suddenly called away at the close of the other performances, so that only the more literary were favored with the scientific truths of the closing lecture.

DURING the few hours that "Josh Billings" remained in town after his lecture of November 4, we had the pleasure of a long and interesting conversation with him concerning his life and the circumstances that led to his present mode of writing. He claims never to have written a word for public eyes until the age of forty-five. (He is now nearly sixty.) "Let them bring all I have ever written," said he, "and I can prove that I never wrote a single paragraph except to make some man better, or to instill some moral truth."

He said that humor very different from wit; that wit is cutting and bitter, always giving offense; humor, on the contrary, kind and inoffensive, never hurting any one. He ridiculed the idea of original writers. He said the assertion of Solomon, "There is nothing new under the sun," is very true, "and," said he, with one of those suggestive winks, "That old fellow had been stealing some of those proverbs ascribed to him, or he never would have written those words."

Certainly, despite his seeming lightness, there is an undercurrent of philosophy in the great humorist's nature that justly claims our admiration.

THE birth of our college paper may be considered as a matter of great importance to the University, to the students. Something of the kind has long been needed; and now that it has been inaugurated it should receive the hearty support of every pupil in the institution, and of all friends of the educational interests of the church. If at first it should fail to realize the sanguine expectations of its friends, we implore that they will consider the very brief space of time allotted for the issuing of the first number, and our inexperience in the work. No pains will be spared, however, to make it an attractive and readable paper.

ough education, they may very happily change the entire life career of many. If the students now at college will reflect a little they may find that it was in this very way that their interest was first enlisted. By the gratitude they feel toward those who thus served them, they may estimate the gratitude they may win from those they may serve in a similar way.

This journal will fall into the hands of the students of the University on the eve of vacation, when many will depart to their homes to spend a few weeks among their friends and acquaintances. Let them bear in mind the suggestion of this article. Let them fill their mouths with arguments, and, as opportunity may offer, do what they can to turn the thoughts of their young friends to the college, and, if possible, enlist them in the great work of securing a collegiate education.

H. G.

## THE MARKING SYSTEM.

BY THE EDITOR.

It is an encouraging sign of the times that most customs are, in the utilitarian tendency of the age, put to the test of Cui Bono? It is especially encouraging to the educator, that old, spent regulations and absolute exactness are thrust into the crucible, where the relentless heat consumes the dross. In this merciless gleaning, it is small wonder that a few at least have given attention to that relic of the darker ages, the marking system.

Let us use no haste; let us be conservative of all that the years have brought us of good; let us not have conceived an unreasoning hate of all that is older than ourselves; let us discriminate, and be able to give a reason of the hope that is in us; but when we have once proved the pudding underdone, let us be frank to confess and reject it.

We denounce the marking system—

1. Because it fails in its first endeavor. It is a marking system only on the *lucus a non lucendo* principle. It fails to mark. Who believes that the summary of the daily marks of recitations and the examination marks, and the reductions for absences, excused and unexcused, subject as they are to the caprice and neglect of the marker and to the thousand contingencies of bias and forgetfulness and error, accurately shows the student's relative knowledge of the study, or even the merit of his term's work, and the demerit of his failure?

2. Because the marking system presents an unreal and improper stimulus. If "cram" is the word, and it seems next to impossible to eliminate the cramming process from our realm, let us cram to a purpose. We should not fill ourselves with a memory of the day's lesson, for the day's recitation, and for the day alone, and thereafter go away and forget what manner of lesson it is; but rather let us remove our goal to the term's end, at least, and direct our energies toward it, and thus in many days add the instruction of one to that of another, accumulating a fund of knowledge which will not disappear in the using.

3. Because we oppose the whole system of "honors" without which marks are a very empty show. We see no good reason why a man's success in mastering a subject or an author should be reckoned along with his deportment within and without the college halls, and its estimate be modified by his absences and irregularities due, it may be, to illness or fortuitous circumstances. In the quadrangles and cloisters of Oxford or the Sorbonne, in presence of the saints and sectaries looking down in sculptured state from their pedestals—grim reminders of a faded civilization—he ties of custom and the ancient way may be binding and blinding; in our free land, with no history, no tradition to trammel us, we may refuse to follow that which our reason condemns.

4. Because we have the example and precept of some of the best and most experienced educators of our land and time, for the abolition of this system. Instance Prof. Goodwin, of the Greek department, Harvard College, who boasts that he has not marked a recitation for years, and will never again do so. We believe, also, that Dr. Davis, of the U. B. Seminary, has in practice for years rejected this system.

Instead of marks, we advocate the determination of the student's standing by a thorough and rigid examination monthly and at the end of the term, in which his grade will be an accurate index of his permanent knowledge of the subject in hand.



MANY hearts in distant homes will welcome gladly this, the first advent of the "Otterbein Dial." Those who have departed from these classic halls, will grasp eagerly this message from their "Alma Mater." Ministers, lawyers, teachers, will alike hail it with delight; and well does it deserve a hearty welcome, and encouragement.

The benefits accruing from such a paper are readily noted. To the student, him who yet obeys the summons of the college bell, it may be not only a source of pleasure, but also a means of great improvement. But it will be of special interest to those, who, in days past, were counted among its active members, but now are "out in the world." They thus learn who have taken their places in the old Society Homes, who tread the paths they used to tread, who hear the words they used to hear. They learn of those they were wont to meet and greet in days long gone. Welcome it all ye who would wish it success.

### BOGUS.

ONE of the remaining evils of our college is the opportunity given one person, to attack another, who may be a personal enemy, through the medium of bogus programmes of public performances.

It may be, and doubtless is sometimes, a source of amusement; but in a majority of cases, it is a great annoyance to the masses of the people. It is very easy for a not over scrupulous person, to thrust upon the public a very improper, not to say indelicate caricature of a public performance, and it will doubtless be so, until not only public but college sentiment, will frown down such misguided attempts at wit.

MISS FLORA KUMLER, of '79, will not return next term; possibly will enter another school.

MR. E. S. LORENZ, of '77, we understand will not be in school next term. This will deprive the Junior class of a very worthy and efficient member.

THE "Jolly Juniors" have organized, with Miss Mollie Slaughter, as President. They think what they lack in numbers, they make up in brains. Yes, but *do* they?

ALL persons wishing to visit the Mammoth Cave, should do so at once, as its owner intends taking it home with him to spend the winter vacation.

A CERTAIN sophomore has weak eyes, as we learn that he always has the light turned very low while making his Sunday evening visits. Perhaps the brightness of the moon accounts for it.

EVERY young man in whom the fires of ambition have not burned too low, will at once set about imitating the example of Van Ostrand, the much married man.

ONE of our Base Ballists, was recently walking pensively about the grounds, whispering: "Cracky! Wish it was spring. I'd like to send a bee liner way over there into left field."

PRESIDENT to a Senior who was constantly bored while reciting, by two verdant class mates. "Please stand aside and not bother with those little boys playing with buttons." The two Seniors immediately subsided.

A FRESHMAN was noticed standing in the hall-way, the day of Bishop Weaver's lecture, looking very gloomy and woe-begone. Being asked by a brother class mate what was the matter, he replied in a hollow whisper: "She wouldn't go."

It is said that: "Seeing is believing." But we see a great many men whom we do not believe.

A DISCONSOLATE Junior awoke the other morning before breakfast, and with chattering teeth was heard to sing:

The first bird of Spring  
Attempted to sing:  
But before he had uttered a note,  
He fell from the limb,  
A dead bird was him,  
The music had friz in his throat.

THE Senior class held their first meeting November 24th, and elected as President, May Keister, Secretary, E. Dale Woodward.

THE Sophomores have organized themselves into a class of twenty-five members, and have elected W. J. Zuck as President.

SEVERAL ladies delighted the residents of North street with a serenade Saturday evening, December 11th. But why should they have run when the door opened?

CHRISTMAS draws near, and we advise all to see that their hose are in good repair before that holiday.

SIX of the seniors have purchased new overcoats, instead of putting ruffles on the bottom of their old ones. Another one declares he will wear the old one with a ruffle on it, before he will take the one made of the cloth he didn't order.

It is fortunate that there are so many corners near the college building; they afford such excellent opportunities for students to stop and exchange the civilities of the day.

THOSE who visited Prof. McFadden's Rhetorical class Saturday, the 11th, inform us that they enjoyed a rare treat in the way of discussions, select readings, humorous essays, etc.

VACATION is at hand with all its anticipated pleasures, and students will be given a respite, after laboring for weeks with the abstrusities of such men as Butler. May all have a pleasant and happy time, return at the beginning of next term with the resolve to prosecute vigorously the work of developing and training their minds. No one can afford to waste his school days. The work done here will bear forcibly upon his future life and conduct. Then, after vacation, all return for work.

PROF. GARST is no doubt happy. We believe the addition to the family is a young lady.

Isn't it about time for some evil-minded person to revive the spelling-school mania?

If that young man who sat down so suddenly on one of the street crossings the other day, will take the trouble of examining, he will find that the stone which caught him in his rapid descent is terribly fractured.

THE following, which happened in the astronomy class, suffices to show to what an alarming extent precocity has developed itself in one of the seniors.

Professor—"What would be the result if it should rain on the moon?"

Senior, promptly—"It would get wet, sir."

WHEN we see a Soph. haranguing a street audience with a checker-board suspended to his coat tail, we may know that he thinks it Washington's (or somebody's else) birthday.

THE bad boy who acted as secretary for the General Financial Agent in the late postal card excitement, now says that his employer refuses to pay him for his services.

FOR several weeks the weather prophets have been threatening to "let it snow." On the night of the 10th, however, they were taken by surprise, and in the morning the snow covered the ground to the depth of about two inches.

THE following is a list of the officers of the Philomathean Literary Society for the official term commencing December 17, 1875:

President—J. Milton Bever.  
Vice President—C. Andrew Price.  
Censor—J. Frank Wilsey.  
Recording Secretary—C. Martin Rogers.  
Corresponding Secretary—W. John Flickinger.  
Critic—J. Newton Fries.  
Treasurer—G. Pillow Macklin.  
Chaplain—H. Lynch Frank.  
Anon. Reader—A. Hall Keefer.  
Librarian—G. Solomon Weimer.

THE following is a list of the officers of the Philophronean Literary Society for the term commencing December 17, 1875:

President—J. A. Weller.  
Vice President—J. H. Spreng.  
Critic—J. T. Cochran.  
Recording Secretary—L. L. Harris.  
Corresponding Secretary—J. M. Johnson.  
Chaplain—M. DeWitt Long.  
First Consul—D. Reamer.  
Second Consul—J. F. Smith.  
Third Consul—C. M. Baldwin.  
Librarian—S. W. Keister.

OFFICERS of the Cleiorhetean Literary Society:

President—Mrs. Dolly B. Van Voorhes.  
Vice President—Pauline McCahon.  
Chaplain—Annie Waters.  
Recording Secretary—Jennie Penland.  
Corresponding Secretary—E. Dale Woodward.  
Critic—Lizzie Hanby.  
Treasurer—Mary Gardner.  
Librarian—Lizzie Crout.  
Anon. Reader—Ella Crayton.  
Directress—Mary Aultman.

OFFICERS of the Philalethean Literary Society:

President—Lida J. Haywood.  
Vice President—Mary Nease.  
Recording Secretary—Anna Sked.  
Corresponding Secretary—Mary Shanley.  
Critic—Inez Alexander.  
Chaplain—Flora Kumler.

PAUL DU CHAILLU, who is to lecture in College Chapel December 20th, should be welcomed by a large audience. His subject, "The Land of the Midnight Sun," seems to suggest something singularly interesting and instructive.

THAT Senior who acted as usher at the last "Public" should have been informed before undertaking the performance of that arduous task, that his business consisted in something else besides distributing programmes.

A YOUNG lady was recently overheard reciting the following touching and beautiful lines, which, doubtless, came from the heart, and fully expressed the wealth of passion glowing in her soul:

I love but one, and only one,  
Oh! Edward, thou art he;  
Love thou but one, and only one,  
And let that one be me.

WHY is it that the Sophomores have given up the idea of having that supper? Any one offering a satisfactory elucidation will be liberally rewarded.

It was fully demonstrated a few evenings ago, that a red head is not self-luminous. Our night reporter says that he discovered a couple of interesting and interested Preps. measuring the length of the sidewalk on one of the public streets. What pleasure can come of four hours' promenade on a cold night is a puzzler.

THOSE young men who have two course tickets for the lectures, and have not yet had courage enough to ask one of their lady friends to relieve them of their burden, should put on the whole armor of faith; then may they come to hear Du Chaillu in triumph.







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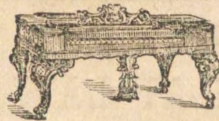
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" Millersburg .....	12.17 pm	7.30 pm
" Mt. Vernon .....	2.12 pm	7.39 pm
" Westerville .....	3.18 pm	9.08 am
Arrives Columbus .....	3.45 pm	9.40 am

### GOING NORTH.

Leaves Columbus .....	12.05 pm	6.20 pm
" Westerville .....	12.33 pm	6.54 pm
" Mt. Vernon .....	2.00 pm	8.23 pm
" Millersburg .....	3.41 pm	5.44 am
" Hudson .....	6.32 pm	9.00 am
Arrives Cleveland .....	7.35 pm	10.15 am

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