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# The Otterbein Dial.

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

Vol. I.

WESTERVILLE, OHIO, JUNE, 1876.

No. 6.

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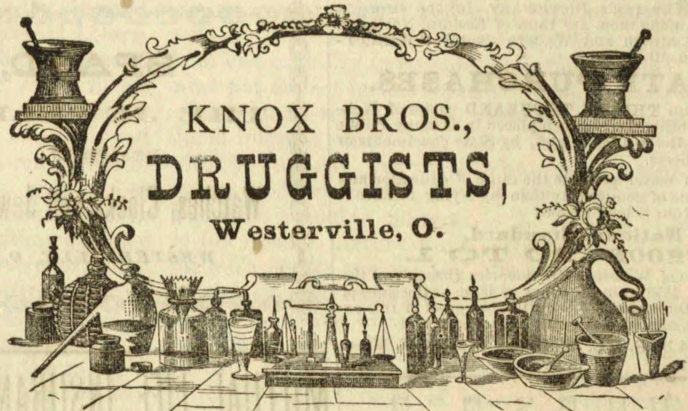
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Vol. I.

WESTERVILLE, OHIO, JUNE, 1876.

No. 6.

## SUB ROSA.

By SOPHISTER.

Under the rose sat my love and I,  
Not a great many years ago;  
Sat watching the wavelets speeding by,  
Nor recked of the hearts in which worries grow.

The sea before us a mirror was spread,  
Reflecting the clouds as they mounted the sky;  
But never a shade of distrust or of dread  
Broke the spell of our mutual ecstasy.

'T was sweet that a hand was caressed in mine,  
And joy, that those ringlets were pressed on my breast.  
What cared we for threads that the Fates should entwine,  
Or the shadows that slowly crept up from the west?

'T is the long-time story that yet never grows old,  
The story of Thisbe, of Juliet again,  
The roseate hue of the blushes unfold  
The sentiments words are too weak to maintain.

\* \* \* \* \*

Now the clouds have quite covered the azure sky,  
And the sea has been tossed, and the mad winds have  
blown;

The rose has departed; but why repine I?  
My heart is acalm, for my Love is mine own!

O. U., May, 1876.

## JOHN MILTON.

By J. A. WELLER, '76.

IT was in the beginning of the 7th century that the illustrious poet, John Milton, came upon the stage of action to act his part in the great drama of life. The glories of Greece and Rome had long since faded and lost their beautiful colors, and many of their works of fine art had long since sunk into oblivion. Pompeii and Herculaneum with their vast resources had been buried from human sight, and for centuries had belonged to the night of the forgotten. Cities were no more truly buried than had been the letters of Greece and Rome to the masses of the people. The light that shone forth on the hills of Judea had been almost smothered during the conflicts of the dark ages. It was only the little inextinguishable spark that had been again blown to a flame during the Reformation.

The age of Milton was a brighter one. The dark night had passed by and the light again appeared along the Eastern horizon. The streams of light from the king of day shot up into the sky and gave a more vivid coloring to land and sea. The invention of the printing press and toleration of free thought and speech had been the indirect means of bringing about a new state of affairs. The Classical Literature had been again spread out before the studios of the age, and the Book of books had been given to the masses for perusal. All were permitted and invited to read and think for themselves. English minds, always reflective and practical, could no longer be chained down by Pope and Priest, but the doors of the literary rooms were opened and all were invited to enter.

The Elizabethan age was one of creation and progress. The fetters of criticism did not bind the writers of the age, but they were free to bring up the lore of the past or to look forward into the mysterious future. The eminent writers of the age were Spenser, Shakspeare and Milton. Spenser being conservative and a dreamer dealt with the past. He cared not for the future; it was to him unknown. The present had few charms for him. He opened the portals of the creative period and swung them around upon the past ages of classical literature. He brought the past before him in review and connected it with the present. Spenser is represented by the morning twilight that betokens the passing away of

darkness, and foretells the coming of the great orb of day which represents his successor and superior, Shakespeare.

Shakespeare, the genius of literature, came forth as the morning sun, untrameled by rules of criticism and art. Acquainted with the past, he made it subservient to the present. Rising like the great giver of light until reaching the zenith, he sheds light upon the dark past, and makes visible the path leading into the future. His noble genius enabled him to enter into the characters of men and represent them in their true passions. While he stands in the zenith of English literature, casting no shadow on account of a greater light on human nature, he has a peer on Christian subjects in the person of John Milton.

Milton was born in London, in 1608. His father being in good circumstances, his son's early education was not neglected. Even while in school he showed the zeal and earnestness that carried him safely through the conflicts of mature life. His love of hard study when in youth caused him to lay the solid foundation of future proficiency in Classical Literature. The pent-up powers of soul which possessed him could not be confined within him, even in his youth. Like the melted lava in the mountain, it found an outlet. The future poet was foreshadowed in the young student in college. The great works of his life were not the sudden outbursts of genius, but the result of close application and unrelenting toil in youth. He says of himself, that his father destined him in childhood to the study of literature, and that after his twelfth year he hardly ever retired at night until twelve. While he laid the foundation of future greatness he also sowed the seeds of physical disability by overtasking the physical man for the upbuilding of the intellectual. He entered active life with his mind well trained to hard study and plodding habits. The man that could in his youth bring his mind down to a faithful study of the classics and the literature of his own day would have no trouble in applying his mind to the interesting topics presented in after-life.

We are apt to think of Milton only as a poet; this is a mistake. While his peculiar genius shone forth in poetry, he also wielded the pen in defense of his country, and in favor of liberty. His political career was brilliant, but short. When Cromwell assumed the command of the country, Milton, who was a lover of his country and republican principles, gave him his hearty support. As a result of this, and on account of his superior ability, he was appointed Latin secretary to the government. In which position he not only faithfully performed his official duties, but distinguished himself by several works written in defense of his political views. When warned by his friends that by his writing he would destroy his eyesight, he responded in patriotic words, "I do not balance whether my duty should be preferred to my eyes." As if to say, "I count not mine eyes dear to me, so that I may plead my country's cause." A man's dearest friends sometimes forsake him in the hour of struggle; so it was with Milton's eyes. In the midst of his political honors, at the age of 41, he was forced to abandon his political career. Like a true warrior, when defeated at one point, he moved in another quarter; he turned from his country's service to writing its history. This work was never completed. There was an impulse within him that drove him to a higher and nobler work. Other men, of greater reasoning powers and less emotion, as Hume, and Macauley, could write the history of England, but he had a higher destiny to fulfill. It was not his work to chronicle the battles of men, but of spirits.

In old age Milton was forbidden to open his eyes to behold the beauties of nature, but his spiritual vision was increased, and his imagination led him to look upon the beauties of Eden and the abode of the condemned. Deprived of his sight, driven into obscurity and solitude, shut up to communion with himself and the spiritual realm, he turned his mind to completing the cherished work of his life, "Para-

dise Lost," perhaps the noblest work of human genius. This work was not a sudden outburst of genius which could hardly be traced to its cause. The thoughts and images had long been floating in the poet's mind, and when the production assumed form they soon arranged themselves in order. The material had been collected in youth and mature life, and hence needed only the advantages of age and solitude to be developed and crystallized. This work is excelled by none in conciseness of language and beauty of imagery. The beings, the emotions, the surroundings in Heaven and Hell, are described with equal precision. "Imagination achieved its highest triumph in imparting a character of reality and truth to its most daring creations."

John Milton wrote not for his own generation, but for the succeeding ages. His thought and style were beyond his own countrymen. He struck out a road for himself which soon led beyond and above the masses in their comprehension. Such a man's work must wait for the next or the second generation after him to reach its level and enter into its spirit. His style sometimes seems obscure, but this may result from our inability to comprehend the thought. We must not expect in the ocean the transparency of the calm inland stream. His plodding habits and emotional impulse raised him above the common to deal with the sublime. The golden harvest is gathered not by the cursory reader, but by the faithful student. The most valuable mineral is the hardest to polish; so the richest literary work is the hardest to master. Milton's works are among the few that go to make up the English literature. His works will be found in the student's library, although neglected by the careless reader. Milton is dead, but he lives; lives in the minds of the lovers of learning; speaks through the language of others. They have stolen the thoughts and striven to imitate the language, but he remains the substance, they the shadow.

## GOETHE'S MARGARET AND HELENA.

The Prize Oration delivered at the Ohio Oratorical Contest, for 1876, by Miss Laura A. Kent, of Calais, Vt.

NO poet since Dante has worshiped the ideal of the highest womanhood with such philosophical devotion as Goethe, and nowhere is this devotion so truly and beautifully enshrined as in the heroines of the first and second parts of his greatest—almost biblical work—his life work—sixty years in its making—Faust. Many of his female characters are quite as much symbols and allegories as real flesh and blood. Mignon is embodied passion and pathos. Dorothea is a type of heroism and brave dignity. Ottilia of exalted self-sacrifice, while from Iphigenia's noble individuality shine forth innate truthfulness and magnanimity. But in Margaret and Helena alone the poet embodies his mature ideal of "das ewige weibliche," (pure, eternal womanhood.)

Like Dante's Beatrice, Helen appears as the spiritual guide of her lover; yet as different from her as the Reformation fully grown was from the Renaissance, when fear of hell, desire of heaven and the love of woman, were the three master passions of mankind.

Margaret is real and natural enough to meet us in any village street. Yet at the same time, as a personation of Faust's better nature and the ideal Gretchen of Goethe's first love, she is second to no poetic creation. From her entrance into the cathedral to the darkly draped dungeon scene, she holds all hearts by her spiritual loveliness—her simple trust and pure faith in God.

Faust, prompted by Mephistopheles, the true devil of base impulse in every heart, appealed to Margaret's vanity and curiosity, the same passions that made the mother of the race offend in Eden.

Meanwhile Margaret tells her sorrow to her own heart in the deep love melancholy of the spin-wheel



song, that forebodes the dark tragedy of the sequel, its refrain, "Meine Ruh ist hin. Mein Herz ist schwer. Ich finde sie nimmer. Ah! Nimmermehr."

Tormented by the guilt that belongeth to others, she sought refuge in the Cathedral, where she used to pray when a child, but even here an evil spirit mocks and terrifies her. Amid all the gloom of a true northern epic and in the wild insanity of grief, we see her at last in the dungeon, awaiting the stroke that is to free her spirit from its dark prison house. She heeds not Faust's entreaty to escape, for it is not life that she asks, but the innocence and happiness of past years; and since they can not be restored she gives herself up to the judgment of God. "Thine am I, Father! Save me! Ye angels, ye holy ones! Guard me!" Though doomed in the flesh, the voice of Infinite Love whispers—"She is saved!"—for hers is more the sorrow that purifies than the sin that condemns. Never was there such perfect and exquisite idyl of love, the greatest theme of the poet and novelist. It is the very story-essence of all that is melting in pathos, thrilling in tragedy, and amusing in simplicity.

Dear beautiful Margaret! the purest ideal of womanhood in its chiefest joy, and its deepest tragedy of anguish! Far more nobly and truly art thou a child of nature than Rousseau or St. Pierre ever conceived, because more human, and because in all the intense realism of thy character, thou art also so suggestively a type of man's moral, ideal aspiration. Thy sad, sweet story is an allegory of the human conscience, the true mythos of the higher life of duty and spiritual elevation. In the end thou wilt be avenged by subduing, yes, by saving thy betrayer! The victory of love is thine!

In turning to Helen, the heroine of the second part of Faust, we must remember first the spiritual condition of that age, the needs and wants of the masses. The teachings of philosophy had brought only darkness and chaos to the human mind and heart. The spirit of sincerity had vanished in doubt, and the disquietude of Faust's soul is typical of a wide-spread, half-conscious suffering for higher knowledge which was soon to give birth to a new spirit and a new age. Like him, all were seeking an immediate and a supreme happiness, and like him all were striving to broaden the channels of thought and action. Faust has learned that mere science can afford him no abiding satisfaction—it is only man's work and can render only human assistance.

He has seen both the "little and the great world," has pursued pleasure in all its forms, and found a higher activity in art, finance, politics and warfare; but it is only when the "obscure aspiration" of his soul has lighted him through love, remorse, and the ennobling power of the beautiful, to a knowledge of the truth, that Faust begins to subdue his rebellious spirit and boundless ambition, and from nature's holy Bible is enabled to read divine, eternal laws. Then he learns that aesthetics is greater than science and formal morality, and that, in seeking the beautiful man may find both the good and the true.

Helen, the highest expression of Greek Art, represents the æsthetic element, which guides Faust to the refining, purifying experience that is to effect in part his temporal salvation, and to which he himself attributes his greatest gain and his purest joy. Margaret symbolizes the moral instincts in unavailing conflicts with the baser elements of our nature. The gentle, holy spirit is sinned against and takes its tragic departure, leaving our souls like Faust's in a Walpurgis night of dissipation and despair.

Helen symbolizes the finished harmony of a perfect soul, where all the faculties of the mind and heart are ranged on the side of truth and goodness. Margaret teaches the moral of nature's teachings to man. Helen silently inspires to the practice of the art of arts, a righteous and beneficent life.

In every feature and lineament of her soul, Helen is Goethe's own true muse. She stands for the amenities of life, its domestic and social joys, its realizable ideals of refined, experienced womanhood. This image ever led the poet by a charm of spiritual beauty as winning and subtle as the soul of that gentle Beatrice to Dante.

The influence that flows from Helen's character would not, perhaps, inspire men with the courage to pass through Infernos of warfare; it is lower than the mediæval vision of a divine and holy Mother that lifted the souls of ancient saints in rapturous ecstasy; Helen is not a Madonna from whose face shines forth a light that could tame the wild spirits of unlettered

warriors, and reveal to them the mysteries of a Saviour's dying love, but an image of refined motherhood and wifehood, whose gentle charms and graces may be taken home to every heart that keeps a sacred and holy niche for the unspotted ideal of woman.

Man has discovered sciences and originated inventions. May not woman reveal new beauties of character, originate new allurements to the truth and new incentives to virtue? Let her but be faithful in this her God-given mission, and her soul will indeed become a "Paradise Regained."

I have read of a gay worldly painter, who walked up and down his studio, earnestly wishing that some kind influence would send him a subject for a picture. At length in the still morning, a vision of the Madonna came before him, fairer than imagination could have pictured her, and at her feet was the head of Satan, as hideous as the Virgin was lovely. Awed and surprised, the artist seized a brush and commenced his work. At night the lovely vision stood before him, purifying his dreams and raising his aspirations. Day after day he continued his labor until only a few touches more were needed to make it complete. Suddenly he felt a chill creeping over him, and was aware of a gloomy presence in the room. Looking up he saw the Adversary gazing earnestly at his picture. He had come to beg the artist not to paint him so hideous as he seemed in the dark vision, but to transfer to his dark face, but a shade of grace—but a line of loveliness from the countenance of the blessed Virgin. In reply the Artist seized a brush, and in a moment of inspiration dashed the fiend's portrait with a more frightful expression, and touched the Virgin's with a more than celestial grace. The evil one vanished with a hateful cry. And now the picture is finished, it is set up in the great cathedral, and the whole town is there to see the master-work.

Silent among the people stands the artist, strengthened in character, purified in heart, and freed forever from the influence of the tempter. Suddenly there is a great noise, as of wings. All faces are turned upward. It is the Adversary, who comes swooping down from the vast dome over their heads. He seizes the artist, bears him aloft to the very height of the ceiling, holds him suspended for an instant, and then lets him fall through the dizzy distance upon the marble floor. There he lies, crushed, bleeding, senseless, but even as the horror-stricken people gaze upon him—the Virgin of his own picture reaches out her hand from the canvas and lifts him up whole. The art he was faithful to saved him.

Thus it was that Goethe painted the purest principles of womanhood—"bruising the head" of personified evil—of tried, tempted, suffering virtue, triumphant over vice. Released from the imprisonment of mere earthly existence, the spirit of Faust is lifted by her whom he once called Margaret, into the full fruition of divine love.

### THE DEMON OF THE PEW.

BY J. I. L. RESLER.

Where is the Demon of the pew?

Is it the large and variegated column that reaches from the floor to the ceiling, which prevents that eminent man from seeing the speaker? Is it the organ whose musical tones enchant the listening ear? Is it the gay dress of this one—the costly array of that one? Is it the attractive and magnificent picture on the wall upon which the eyes and attention of the youth are directed? Certainly, none of these inanimate things.

There's the Demon: Don't you see it?

It is not a man, in the true sense.

It occupies a very conspicuous seat.

See what an attitude it takes, sitting erect and stiff! What blood-shot and glaring eyes, and red face, on account of which redness (in the language of Tacitus) the Demon fortifies itself against shame.

The Humorist comes upon the stage; and on entering he is greeted with the cheers of the multitude, the Demon retaining the same posture as before. The Humorist, the man of playful fancy, relates such anecdotes, represents and acts out those things of such amusing and comical nature as to produce a wonderful sensation on the minds of the people. They are no longer able to restrain themselves; the whole audience is a scene of laughter; and many become even vociferous in their applause, except the Demon, who sits unmoved, untouched.

The Poet enters the rostrum; "one who has the easiest access to the richest treasures of imagination, whose perception of beauty is keen, and who knows how to entrance the human heart by the magic of his creations and the music of his lines." He brings to the sight of his auditors the Alpine region—its steep mountains and hills; its deep recesses and ravines; its mighty mountains of snow and its extensive fields and rivers of ice; and the beautiful effect that the light of the sun has by its incident and reflected rays in penetrating the caverns, prisms and other forms of ice. He brings the whole picture before the people in all its beauty and grandeur. His hearers are pleased beyond description, and are completely entranced—except the Demon, who is unaffected.

The Orator next appears.

He speaks of the evils of intemperance—the awfulness of being in a state of delirium—the intense sufferings and agonies of not only the intemperate man, but of those with whom he is most dearly connected. He speaks of the drunkard striking his wife, whom he dearly loves when sane, the fatal blow—and of hurling his only child out of a third-story window, down, down, upon the unyielding pavement below.

He produces a wonderful effect by relating such incidents, and the audience is wrought up with feeling and sympathy,—but the Demon is unmoved.

The Orator goes further. He pictures to the mind that great and grand theme, the story of the Cross, which thrills the heart with conviction of responsibility, and produces the most telling effect. The hearers are wonderfully moved with feeling, and speaking after the manner of the Jailer, cry out, "What shall we do to be saved?" but the Demon still remains unaffected.

O, what a great immovable, insatiable and greatly to be despised Demon of the pew! How long will he live thus? How long will he tantalize, and try to discourage? How long will he be an impediment to every good cause? Well would it have been if he were that column, or that organ, or that attractive picture.

All the eloquence of a Chalmers, a Summerfield, or a Whitefield can not affect him—the Demon of the pew.

"The rocks can rend: the earth can quake;  
The seas can roar; the mountains shake;  
Of feeling all things show some sign,  
But that unfeeling heart of thine."

Is it presumptuous to call such an one a Demon? Look at his countenance and let that speak for itself. That staring look, that red nose and face, all are an index to his character. It is manifest that something was permitted to rule which ought to have served. Unroll the mouldering record of his past life, and as it is being unfolded contemplate for a moment what obscene acts and crimes are perpetrated by one who is controlled by his baser passions. The heart shudders when it contemplates too long such a history.

Let vision take a cursory view of his past life, and the doleful information will be brought back that the cultivation of the heart was wilfully neglected; that the evil propensities usurped authority and bade defiance to the soul's noblest attributes; that the man, who is now a Demon, lost from his hand the sceptre of dominion over his own spirit; that the crown of his integrity and honor lies in the dust.

When reason is dethroned, when man is controlled by his baser appetites and passions, he no longer deserves the name of man. He is an evil spirit, a Demon.

Sad is it, indeed, when it is known that in his earlier life he sat on the pew as others sat; listened to the truth heralded from the pulpit and was affected by it as others were. He was warned in regard to the very course he was pursuing. He was told that at almost every step his feet would be goaded with thorns; that his path would be fringed with scorpions and adders; that fierce blasts would shriek about him. Yet when earth flung out her borrowed treasures, wonders, and mysteries, he with eager grasp cast eternal anchor, knowing that they would wither at his touch and die in a day.

Sad, indeed, the spectacle of a being a little lower than the angels, destined to survive its crumbling tabernacle; a being to whom Heaven threw open its pearly gates, through which he could view the splendors of its illimitable fields of gold and amaranth; its valleys washed with crystal streams, and hills wreathed with fadeless flowers; a being to whom Elysium poured in rich profusion a universe of charms to win him up to the scenes of everlasting happiness.



## ALUMNI DEPARTMENT.

EDITED BY L. H. MCFADDEN, '74.

## CLASS SECTARIANISM.

OTTERBEIN is fortunate in having always been free from the petty class distinctions, which are so marked a feature of most Eastern and many Western colleges. It is true, Freshmen and Sophomores no longer uncover their heads in the presence of upper class-men, nor build fires and black boots for Seniors, as history affirms they once did at Yale and Harvard; but it is due rather to a disregard of the letter of a tyrannical law than to an absence of its spirit.

It would be difficult to account for class discrimination or clanship otherwise than upon the childish principle which causes the class spelling in "balcony" to look with a lofty, patronizing air upon the class just struggling through the mysteries of words of two syllables. It is true, also, that special privileges and liberties are often extended to upper classmen. Especially was this the case in the earlier history of colleges. This fact may be thought sufficient to account for the distinction. While the extension of peculiar favors and privileges doubtless has encouraged and increased the evil, is it not after all simply the recognition of a distinction already existent rather than the origin of it?

The reason why Otterbein has had comparative immunity from the vexations and fooleries incident to class partisanship may probably be found in the fact that owing to irregularities in the succession of studies the classes never have been sharply separated, nor have the lines of separation ever been officially recognized by any thing that could be denominated class privileges, unless it be the privilege accorded to Juniors and Seniors semi-annually of "walking the boards" and "sawing the air," and this one, tradition says, the majority would cheerfully—a few tearfully—forego. Another weighty reason is that in the several literary societies the oldest and youngest students are thrown into quite intimate relations, and bound together by such ties as a generous inter-society rivalry engenders.

The ideal social status of a college is not a gradational aristocracy, but the family where the social attrition of the elder upon the younger, and the younger upon the elder, conduces to the mutual and harmonious culture of all.

As it is in many colleges where society is exclusive, where recitation and literary work is rigidly confined to classes, the lower classmen experience very little of the benefit that would flow from social intercourse with upper classmen. To the average Freshman and Sophomore his Junior and Senior brothers are known as '76, '77, a "Bones" man, or a Greek fraternity man, and that is about the extent of his acquaintance with a class of students who should form important factors both in his mental development and in the formation of his character.

It is a harmful and extremely foolish prejudice which places an impassable social gulf between Freshman and Senior, and upon the older students rests the responsibility of bridging it.

The very questionable policy of associating in exclusive fellowship those who are pursuing the same mental work cannot now be discussed, nor the tendency of class distinctions to create an overbearing, domineering spirit which too often leads to revolt and violence, detrimental alike to property, morals and legitimate college work.

It is to be hoped that the students of our alma mater will never do anything to encourage the drawing of class lines, either by the donning of class apparel or colors, too much attention to class organization, or the many trifling acts by which these distinctions may be made tenfold more evident than real.

It is far better that students be simply students, or to carry out the figure of the family—brothers, so far as their fellows are concerned, until they receive their degrees, than to elevate some to the mountain-top under the title of Senior or Junior, while the miserable majority are relegated to the swamps, chained to epithets as persistent as odious phantoms.

It is not unlikely there are some who will think the *esprit de corps* has been too sweepingly condemned. Perhaps it has. If so, let them speak.

## A GOLDEN HOUR.

HOW did we get along without THE DIAL? When mine comes, I for the nonce am oblivious of time and care, and just give myself up to a "good time." I look at the engraving of your—no, *our* fine building, read words that breathe, dwell on "personals," and, as I recall the names and faces once so familiar and dear, whisper a "God bless them all, and every one."

What a spicy and newsy DIAL it is, to be sure; puts on regular metropolitan airs; and, of all things, has a "Time Table." To us, who remember the old plank road and "Pappy Stoner's" spanking team and spring wagon it seems funny indeed. But the old hall is gone, the frame chapel, the old mill and never so many more of the old landmarks, of—I shan't tell how many years ago. It makes me feel quite like poor old "Rip"—"You say, this is the village of Falling Water, you say Rip Van Winkle is dead, and you don't know Snyder? Well, then, who am I?" Ah! the years glide by!

As I never could get more than one idea into my head at one time, I come back to this high DIAL. You children have no idea what a reinvigorator it is to us grown folk. I believe it does me more good than a summer at the sea-side, a trip to the mountains, or—well—than a—let me see—a new spring hat! There! I believe that is always the proper climax for a lady. If I were in the least poetical, I should know at once that this was the tide time to send adrift my verse—let upon that "far, vague and dim ocean, upon whose bosom poets sail and sing and float." But, alas! I am of the earth, earthy; I can't soar; I can't even swim; so I must needs walk, and talk prosy. I do want THE DIAL to be a success. It deserves to be, and is just what is needed. The "Faculty" and "Undergraduates" are doing nobly, and with a few exceptions put to shame those of us who have gone out into that greater world, that once seemed so shadowy and unreal. A good shaking up among the dry bones of the "Alumni" is needed. It is a shame to cry, "Give, give," and never give in turn. What if we haven't set the world on fire! Why, bless us! no one ever thought we would. You know, they wouldn't know us else—"we were only our younger brothers then." I have a fellow-feeling for all delinquents, and it "makes me wondrous kind." The years that should have added wisdom and knowledge and beauty to our lives have been slipping by. Have we caught the moments? Have we added line to line, precept upon precept? Time is a great teacher; no amateur is he; but he likes help, and help of the most persistent kind. His "marking system" is perfect. And when some day he shows us his "roll-book" and we see zero, we can not mumble "favoritism."

Could we only learn earlier that diligence and eternal vigilance are the best corner-stones, then would our temple be rising day by day, and be one fit for the indwelling of the spirit whose name is Love.

DIXIE.

It will not be out of place, perhaps, to remind the class of '76 that the meetings of the alumni are open to them. Usually the first business to receive attention is to elect the latest "consignment" of graduates to membership in the Association, and they should feel no hesitancy whatever about taking their position in the ranks. This is desirable not only for the purpose of formally identifying themselves with the Association, but also because a better opportunity is afforded at the private meetings than elsewhere of becoming personally acquainted with the older alumni.

We have again to offer apology for displacement of matter from this department. The article of F. M. Kumler—as also a little personal item—in the May No. properly belonged to the Alumni Department: the omission, or transmission rather, was unknown to all, even to the managing editor, until the appearance of the paper. The jury will render a verdict in accordance with the facts.

## PERSONALS.

'74. L. S. TOHILL this month completes his second year as Professor in Lebanon Valley College.

'75. MRS. JENNIE B. Good has been visiting her parents and friends at Westerville during the past month.

'73. F. A. RAMSEY occasionally returns to Westerville; his work for two years past has been on the Etna circuit, within the bounds of the Scioto Conference.

'61. GEORGE H. BONEBRAKE, who formerly was engaged in the practice of law at Winchester, Ind., is now—or was not long since—a banker at Noblesville, Indiana.

'71. A. V. H. GOSWEILER, of Harrisburg, Pa., we presume is a follower of Æsculapius, as we understand he attended Medical Lectures at Philadelphia last session.

'67. W. O. HANBY, of Osceola, O., is a delegate to the American Medical Association, which meets at Philadelphia during the progress of the Centennial Exhibition.

'72. F. M. KUMLER has returned from Oberlin, and taken up his residence in the suburbs of town, and will not return to the Seminary probably until the fall session.

'65. JAMES M. STRASBURG, formerly teacher in the Public Schools of Lafayette, Ind., and more recently of Columbus, O., now occupies the chair of the Natural Sciences, Lebanon Valley College, Pa.

'70. J. D. HOFFMAN, after trying farming in Kansas, and mercantile life in Ohio, has again given himself to teaching, being at present Superintendent of the Union School of Carrollton, near Dayton, O.

'72. S. J. FLICKINGER will not visit the Centennial Exhibition probably until after the Saratoga regatta, in July. If Cornell is again victor, he will pack his valise for a tour among Eastern colleges and cities.

'72. GEORGE KEISTER, of the Union Biblical Seminary, and wife, spent the interim between Commencement at the Seminary and our Commencement seeing the Centennial and visiting friends in Western Pennsylvania.

'69. MRS. MARY H. WHITE, of Kansas City, Mo., who has spent the past year with her parents in Westerville, took her departure last month to spend the summer with friends in the neighborhood of Lake Champlain, N. Y.

'74. C. A. Bowersox will this month remove from Edgerton to Bryan, O., to personally assume the duties pertaining to the office of Probate Judge. Probably it would be wise for the Class to address him for reduced matrimonial rates.

'68. LESKO TRIEST, whose name was mentioned last month, has furnished fuller particulars respecting himself: After graduating from the Alleghany Seminary in 1871, he undertook an evangelist's work among the Germans at Memphis, Tenn., which had just resulted in the successful establishment of a church, when he was called thence in 1879 to the chair which he yet fills—that of Professor of Biblical and Oriental Languages and Literature, in the German Presbyterian Theological School of the Northwest, at Dubuque, Iowa. In addition to professional duties, he for two years participated in the editing of *Der Presbyterianer*, the German church organ, and at present supplies a pulpit in one of the neighboring towns.

## 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.....	3:18 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.....	1:05 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



## THE OTTERBEIN DIAL.

A MONTHLY,

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COMMENCEMENT DAY, June 1st, 1876.

WE observe that our President was made permanent chairman of the National Prohibition Convention held in the city of Cleveland, on the 17th and 18th of May.

THE formal opening of the Philadelphia Exposition, May 10th, was celebrated here by running up the Stars and Stripes on the south tower of the central building, and by cheers of the more patriotic of the students.

THE *Religious Telescope* of May 17th prints in full the report of Prest. Thompson as Secretary of the U. B. Board of Education. It is a valuable document, both for its statistics and for its recommendations, and it is well that it has been put into a form for preservation.

THE new and very wealthy Baltimore University, while it will doubtless do much for the cause of learning, will by its name lead many into a flagrant violation of the rules of accurate writing. We Americans, at least, are not likely to remember that the name of the founder is *Johns* Hopkins, not *John*.

THE *Journal of Education* ventures to express the hope that some one of our higher colleges will soon have a fully endowed chair of the theory and practice of teaching. Some of our younger, if not higher, colleges will in all probability outstrip the older ones in this regard. The demand of the class of students attending them will force this measure upon them.

WE may be permitted to congratulate ourselves that so distinguished and entertaining a lecturer as Rev. W. L. Sanders, from old England, is to address the Literary Societies at the approaching Commencement. There is no doubt that the numbers in attendance on that occasion will be limited only by the size of the hall.

## THE BIBLE IN COLLEGES.

IF an educated Mohammedan, for instance, were to visit our country this year,—and many will do so,—he would not be slow to acquaint himself with so important a factor of our civilization as our colleges. He would find many of our wealthiest and most prominent ones, and by large odds the more numerous class, to be Christian institutions, with the Bible ostensibly as the foundation-stone. He would observe that these colleges hold sway over the flower of the youth of the land, and mould and fashion them at the most impressible period of their whole lives. He would hear it asserted by doctors of divinity that it is necessary to the perpetuity of our free institutions that these precious intellects, just bud-

ding, be indoctrinated in the precepts which the Meek and Lowly One gave to a fallen world—the doctrines of the Bible.

He would learn that it is claimed by nearly all churchmen that the prosperity and glory of the church demand the education of the same youth in the same cardinal doctrines.

Now, if he were to enter one of these Christian colleges—and from one learn all—it would surely be a matter of surprise to him that the Book of books is so studiously neglected; that instead of being the most studied, it is least studied; that profane history, Pagan philosophy and pseudo science occupy its room; and that its treasures are afforded to the expanding mind in homeopathic quantities at morning prayers.

The loyal subject of Abdul Aziz would be led to contrast this conduct with that of his own people, who believe in the Koran and teach the Koran to their children, their youth, and their old as well as their young. They believe that Mt. Hera was the scene of a miraculous event, and that every sura and ayat of their sacred book is replete with wisdom and goodness, and that he loses all, who neglects them. Not less strict and persistent is he in his efforts to obtain all the comfort and guidance which his religion affords than is the Parsee, whose devotion to his Zend-Avesta would shame many a more enlightened man. Indeed, is there a devotee of any false dogma, who so grossly neglects his religion as to set aside for only occasional use the very bulwark of his faith?

We need not, then, be surprised at the look of confusion and distrust that overspreads the face of our Moslem friend, when he becomes acquainted with the state of things above described. We should with shamefacedness recognize the fact of our great and almost unpardonable neglect, and “do works meet for repentance.” The attention of college officers should be directed to this matter, from which multifarious cares have served to draw them away.

We rejoice that the subject is already awakening interest, and we believe that to point out the disease is to provide the remedy. At the recent meeting of our Board of Education a committee was appointed “to devise a plan for the systematic study of the Bible in our schools and colleges.” The character of the persons constituting this committee is such as to ensure success in the reform suggested. The awakening of the public attention, too, by the late discussions of the question of the reading of the Bible in the public schools, and the persistent labors of the National Reform Association will accelerate the progress of the good cause.

Not only occasionally, nor by only one or two of the lowest classes, must the Bible be studied; but in regular course, and by all classes, until it shall occupy such a place in the curriculum as its importance and authorship deserve.

## COMMENCEMENT.

THE meetings of Commencement Week, following closely upon the examinations of the classes, will occur in the following order:—

1. Baccalaureate, by the President, Sabbath morning, May 28th, at 10:30 o'clock.
2. College Sermon, by a visiting clergyman, Sabbath evening, at 8 o'clock.
3. Public meeting of the four literary societies, with exercises by former members, Monday evening, May 29th, at 8 o'clock.
4. Annual meeting of the Board of Trustees, Tuesday, May 30th, at 8 A. M.
5. Annual Address before the literary societies, by Rev. W. L. Saunders, of London, England, Tuesday evening, at 8 o'clock.

6. Public meeting of the Alumnae Association Wednesday, May 31st, at 8 P. M. Oration by Prof. G. A. Funkhouser, of Dayton, of class of 1868; poem by Daniel Surface, Esq., of Richmond, Ind., of class of 1862; and history by Mrs. C. S. Landon, of Mifflin, Ohio, of the class of 1859.

7. Commencement exercises, with addresses of the graduating class, Thursday, June 1st, at 9 A. M.

8. Business meeting of the Alumni Association, Thursday afternoon, at 3 o'clock. Every member of the Association is required by the rules to report to the business meeting in person or by letter.

9. Concert, Thursday at 8 P. M.

Visitors will be conducted through the buildings on application to the Janitor, at the office.

Homes will be provided for all persons from abroad, and they will be heartily welcomed. They should report to the President at his office immediately on arrival in town.

Visiting alumni should register at the Secretary's office, as early as possible, giving their class.

WE observe with pleasure that it is now proposed by the Yale faculty, in order to diminish the number of examinations, to change from the three-term to the two-term division of the college year;—the first term to last from September to Christmas, followed by a three-weeks vacation; the second to extend to June. This is almost an exact copy of the Otterbein calendar, and we are glad that so ancient and conservative an institution as Yale has recognized its superiority. Those of our friends who have urged a change here will find our faith in the present plan not in the least weakened by this endorsement.

## VACATION.

AT this season of the year, a very important question with all who are engaged whether as teachers or as taught has respect to the manner in which the period of rest from college work,—the non-term,—shall be spent. Obvious as the truth is, there are many who need at the outset to be warned that vacation is not a time for doing nothing. Idleness is not the meaning of the word, radical or accommodated. Under the bright Italian skies, blushing at the squalor and debasement upon which they look down, *dolce far niente* reaps its legitimate fruit; but in progressive, all-prevailing America it can not be brooked.

Hygienists assert that the rest which mental toilers require is not absolute inaction, but a change of work. Mental inactivity after long labor brings a complication of ailments in exchange for a single one. A new topic for study, a novel theory to hunt down, “fresh fields and pastures new” wherein the mind may roam at its own sweet will, freed from constraint, fettered by no schedules, bound to no routine, will give the speediest relief and render impossible that penalty of rusting-out which is more to be dreaded than honorable wearing-out.

He is not worthy the name of student who lays aside his books entirely when the glad vacation comes. He betrays a repugnance to letters, and makes it evident that it is a life of ease, not of labor and study, that he prefers to lead, and may be, that, he is a student only by reason of a wholesome dread of being a plowboy. True it is that many reasons present themselves for turning aside from study and literary labor, in order to give much-needed attention to the farm, the school, or the home. Parents do well to demand of their sons such assistance in the field or the shop as they can render in the short weeks of vacation, in return for the sacrifice made and the services waived while they are at school.



Parents do wrong who either allow or require their sons to bestow their whole time and energy during vacation upon such work as brings into no use the intellectual powers and the results of the training which they are spending so much of their time to obtain. Young persons who are their own masters must be the more judicious in determining how they will spend these rest times, by as much as their responsibility is greater than that of those who are subject to a superior.

Vacation offers good opportunities for such general reading as there is no time to do in term time. A student who so confines himself to the course of studies as to neglect the reading of history, poetry, scientific discoveries, etc., is unjust to himself, and lays up for himself a cause of continued regret. Yet it is evinced by experience that the regular studies of the college course, if thoroughly and conscientiously pursued, leave little or no time for such outside work. When, then, can this necessary work be done, if not in vacation? Only let it be done judiciously as to quantity, and with such pleasure and relish that the "duty may not seem a load," but rather a diversion and a joy.

But it is not from books only that we must obtain our culture. Travel has long been recognized as a right valuable educator. The coming vacation will offer unusual inducements to one to see the world. There are tempting offers made by those who carry passengers to foreign lands; but we can see all nations in their public and social life this year without leaving our own shores. This favored Centennial year should make us all more enlightened respecting our fellows, more cosmopolitan in our views, because we have such a superior opportunity to become informed. No young person with right views of life, with an ambition to occupy a worthy place in community, will be willing to enter upon the second century of our national existence without availing himself of the means which the coming vacation will so abundantly furnish for self-improvement, for the destruction of all narrow notions and sectional hate, for the enlarging of his views, for the widening of his sympathies, for every work in preparation for the incoming of the new heavens and new earth, in which dwelleth righteousness.

## UNDERGRADUATES' DEPARTMENT.

### EDITORS:

M. D. LONG, '76,  
J. M. BEVER, '76,

CORA A. McFADDEN, '77,  
E. DALE WOODWARD, '76.

chance to touch upon a guilty conscience?

D. W. CONDEN, formerly of '77, expects to return to O. U. in the fall.

At a meeting of the four societies, Miss Lida Haywood was elected President for the ensuing year.

G. W. KRETSINGER, a former student of O. U., is one of Chicago's most prominent lawyers.

M. H. SAMMIS, formerly of '70, and son, spent a few days in town a short time since. He is engaged in business at Urbana, Ohio.

MISS MARY E. WEINLAED, '77, is now at her home in West Elkton, Ohio. Hope that next term will find her at O. U. again pursuing her studies.

WALTER A. BUCKINGHAM, formerly of '70, is engaged in banking and real estate business at Longmoat, Cal. Two children call him father.

The great desire of a certain Junior is to know whether she was favorably impressed with the appearance of his house.

It is certainly strange how very important the Preps. are becoming lately. We learn that some of them expect to graduate soon.

ONE young lady was lately overheard telling another, that she was to have a duenna next term. We wonder if it will do any good.

SOMEBODY is wondering how many speeches there will be on "The Centennial", on Commencement Day. Come and see.

THE Rev. W. Langdon Sanders will deliver the annual address before the literary societies of the University on the evening of May 30th, on the subject of "Backbone."

THERE has been a great deal of speculation as to how much of the town that large Sophomore owns, since he came into possession of that new suit of clothes.

It is really a wonder how many suits of fine clothes there are in town. It takes a grand occasion like Commencement to bring them out. Suppose we have these grand occasions all the time.

NO DOUBT the ladies feel immensely flattered over the success of those bogus invitations. We should say that the scheme was entirely too transparent for any one to avoid seeing through it.

THE Seniors planted a class tree. The Faculty, seeing how much they had omitted when Seniors, have since each planted a class tree. The Janitor has made for himself a flower bed.

THAT new game of ball, that is drawing so many to the college grounds, will, we fear, ruin some of the married men, who are not accustomed to rough playing.

THE public rhetorical held by the third division of Prof. Haywood's class, April 29, was in every way a success. The performers all did well, and the music was fine.

It is anticipated that the approaching Commencement will rival any of the preceding ones. A first-class band has been secured, and they will maintain their reputation by giving us excellent music.

THIS is the time when students are at peace with all men—excepting tailors. The average student will repair to his room immediately after prayers and proceed to compose a powerful speech on procrastination, and then give the tailors the benefit of it.

A PREP. who seemed rather disconsolate was asked why he appeared so cast down, and the reply was that he had been informed that it was the custom on Commencement Day for the Preps. to be laid in the aisles to be walked over by the Seniors.

THERE is yet a prospect of an addition to the Senior class, as the President notified several young gentlemen of the press department, that possibly, if they would exert themselves they might graduate by Commencement time.

THE Franklin County Farmer went to see Niagara. When he at last reached the position where the grandeur of the scene met him, he threw up his eloquently exclaiming: "Great Gosh!"

A. H. KELCH, former student of O. U., has been for a few months "teaching young ideas how to shoot." He expects to resume his studies at the Medical University in Cincinnati. Our best wishes, "Josh"—may you meet with success as a Dr.

MISS MINNIE HAHN, '77, is meeting with great success as a teacher in the public schools of Pataskala. Miss Hahn, we understand, does not expect to return to the University. This deprives the Junior class of a very worthy and efficient member.

A NEW game has been inaugurated in Westerville. It is called the "Old Maid's game"; but it requires twice as many minister's wives as old maids. The trick consists in writing anonymous letters, and slandering respectable young gentlemen and ladies.

STRANGE things often occur at unlooked-for times. As a Sophomore was talking to a young lady very earnestly, pouring into her ears sweet nothings, he was suddenly confronted with his real sweetheart, who very politely demanded why he was making such a fool of himself, and further told him that he would be compelled to wear a wig if he persisted in acting so outrageously.

THE poetry in one's nature often suffers rude shocks, as in the case of that Junior, who, in attempting to describe the appearance of an individual who was considerably tanned, said: "He looks as if he had been basking in the shade of the noon-day tree."

THE Scribe of the institution, who is a member of the Soph. class, is bewailing his fate most pitifully. The trouble is, he has no Commencement company. Last year you will recollect that he had under his care the fiancée of another fellow. He thinks it fine to be a guardian.

A FACT has lately come to light which demonstrates that the Sophomore has some acuteness; for one of them, while listening to a speaker who, in describing the imprisonment of a certain individual, said he was kept in durance vile,—made the remark that it was *endurance vile* to listen to him.

THE Junior who walked so rapidly and so far to overtake his sweetheart the other evening after society might have been seen the next morning, barefoot, wending his way to the cobbler's with his brogans under his arm. "It takes not only cheek," he says, "but a vast deal of sole to overtake a flying beauty."

THE Senior class of '76, thinking to surpass the class of '75, have procured both spring and summer hats. The light, porous straw, particularly adapted to the cool, chilling winds of March and April, while their heavy plugs will suitably usher in the sultry days of June. Doubtless the class of '77 will wear class hats all the year round.

AN enthusiastic young lady rushed up to a young prig the other day and gushed forth: "Oh! Mr. S., do you know that I am to sing a solo at one of the entertainments this week?" "Yes," was the reply, "and I hope you will sing it so low that it can not be heard." A rapid subsidence of enthusiasm took place about that time.

EVERY now and then a package is sent away signed by the Soph. Secretary and labeled "Conceit." Yesterday a large box labeled "Brains," and directed to the "Sophomore Class of O. U.," arrived at the station house. It was sent C. O. D., and as the agent has not been able to collect, it still remains in his care.

THE latest joke of the season was conceived by the Sophomore class, some time since, at one of their private meetings. It was to climb the outside of the college building hand over hand and wrap a piece of brass around the bell's tongue, and thus prevent it from sounding. They are highly elated at this new scheme.

THIS time it is Philatheans that are called to mourn the loss of a valued ex-active member. The usual resolutions of condolence have been passed, and appear in some of the papers, in memory of Mrs. Mattie Sammis Allen, who latterly had resided in Illinois, but died at the residence of her father, near Westerville, May 7th.

A FRESHMAN called at the house of a young lady course of his remarks he took pains to make the startling announcement that there were two sides to everything, and that it was the duty of every one to choose one or the other. The lady assented, and then politely asked him to take the outside of the house and she would keep the inside. History doesn't say whether he obeyed or not, but rumor says he did.

LACK of sociability has long been a complaint among the the students of the University. The receptions, given by the ladies, are intended to remove all cause of complaint. So far, the receptions have met with the general approval of the students. A few, have discountenanced every effort toward sociability. But, surely, that one who, through the columns of THE DIAL, so boldly derided socials, should at least test them before expressing his opinion so publicly. Some persons seem blind to the fact that sociability is not confined to the small number of two.

BALDWIN BROTHERS are giving good satisfaction in the jewelry business. If your sweetheart insists on having a Gold Ring, better call in when at Columbus and purchase one. Baldwin Bros. keep them and everything else in their line.



## THE OLD LOG SCHOOL HOUSE.

By D. N. HOWE.

While in Memory's halls we are strolling once more,  
We are joyful to find the old house on the knoll,  
With its wildness, its plainness, its sweetness and lore,  
In the front of all pictures portrayed on the wall.

'Tis the same as of yore, with no sign of decay,  
With the scholars, and teacher so dear to us all.  
And the clear, sparkling brook, in its own pebbly way,  
Purils and plunges the same over cataracts small.

Not its form, nor its size, gives its prominence fair;  
For the Grecian or Gothic no claim lays to this;  
But its rustic simplicity gives it an air,  
More endearing to all than a palace of bliss.

Not the beauty, nor ease of the heavy, rough seats,  
Nor the desk round the wall, gives the loveliness sage;  
But the hours of bright joy, and true friendship's rich sweets,  
Give the freshness of youth, and the honor of age.

'Tis the joys and the sports that have hallowed the spot,  
And the memory sweet of childhood's best days;  
'Tis the thoughts of the boys and the girls who were taught  
In the classes with us, that illumine its ways.

'Twas the sowing of truth, and the lessons of love,  
In this homely log-cabin, that gave us delight;  
'Twas the bursting of germs, and the spreading above,  
Of the tender young minds that recall it to sight.

In comparison fair, as we count all our years,  
Much the sweetest are those spent at school 'mong the trees,  
When our sports, loud and free, were untutored in fears,  
And our laughter rang out full and clear on the breeze.

It is there our young hearts were expectant with hope,  
As we measured our life by the joy of our youth;  
Never dreaming that toil and distress on life's slope,  
Would o'ertake and embarrass with trouble uncouth.

And 'tis there the dull conning of books was begun,  
That soon ripened to view the true bent of each mind;  
If the taste was for books, for the farm, or a gun,  
You could tell who was hunter, professor, or hind.

Some followed their tasks from the fear of the rod;  
And some from the fact, 't was a law of the school;  
And some to obtain their dear friend's smiling nod,  
Thinking less of their books than the rod or the rule.

But others, because 't was a pleasure to dig  
Into figures of truth, and old tales short and terse;  
For, e'en then, there were some with expectancy big,  
Who were wrapped up in books, and the flowing of verse.

But these days have all gone with their fun and their fire,  
And have borne on their tide the fair youth of that land;  
For we're scattered like down by the hurricane's ire,  
To the north and the south, and a westerling land.

As the storms have sore beat on the moss-covered roof,  
And the humble, round logs have decayed 'neath their blast,  
So affliction and toil have completed the woof,  
And our dear ones have sunk to decay as they past.

Some have changed the old house, with its plain, winding way,  
For a spot in the churchyard, so lonely and drear;  
Bid adieu to their comrades, so blithe and so gay,  
For a quiet repose 'mong the trees brown and sear.

It is pleasant, yet painful, to stroll o'er the ground;  
To recall the dear ones who so soon fell asleep.  
We are glad, and yet sad, in re-gathering around  
The old hearth, though enshrouded in loneliness deep.

As the cherished log-cabin is on the decline,  
With a likelihood of falling, ere many a day,  
So her wandering children, as subjects of time,  
Now are falling from ranks, one by one, on the way.

As our vision, entranced with the joy of the past,  
Overlooks the dim path and the crumbling old wall,  
So our hearts, deep-ened with the world's cutting blast,  
Overlook the sad lines time is making on all.

## PERMANENCE OF TRUSTEES.

By PREST. H. A. THOMPSON.

ONE of the most frequent drawbacks to the success of any enterprise which requires skill and experience to manage it, is the frequent change of managers, thus putting incompetent persons in charge. One can readily see how soon a good college would lose standing in the community and in the state, provided it should adopt the suicidal policy of removing all the old faculty at the end of each year, and electing a new one in its stead. Patrons could have no respect for its management, for it could not be well managed. Having but a single year in which to work, teachers would not enter upon their work with much enthusiasm. They could not become conversant with the plans, purposes and inner workings of the institution until their lease of

life would expire and others be elected to take their places, who in their turn should follow the same round as their predecessors.

Much the same result will follow in case the Trustees are constantly changing. It takes some time, thought and experience for those not conversant with it to become interpenetrated with the idea of college aims and plans. All this does not come by intuition. It is not reached with the quickness of the lightning's flash. To be a safe, prudent manager of a college, one needs to give it patient thought and attention. One cannot well manage his own college unless he knows something of others, their history, their trials, their mistakes, their successes. Without this knowledge he may wreck his own institution, on the same rock on which some of these almost stranded. Every man who takes upon himself the responsibility of a College Trustee, should be willing to give it that share of his time and energies which the importance of the subject demands.

Questions of endowment, of debt, of expenditures, are constantly pressing for settlement; how best to raise and invest money. He is the people's agent, and they look to him for a wise disposition of their gifts. He must determine, at least be able to pass judgment upon, the subjects to be taught, and the methods of teaching. Courses of study, their nature and number, must be settled. A competent Faculty must be employed, and the kind and amount of work to be done by each must be determined. Rules and regulations for the wise management of students, with a thousand other questions of vital importance, are regularly coming up for the consideration of college managers, and they can not be settled properly by a shake of the head or a pointless speech. They require thought, information, discretion.

One can readily see that a Trustee ought to be more efficient the second year of his official life than he is the first, and the third year should find him better prepared than either of the others. He can scarcely learn how the machinery is running during his first visit, much less help to guide and control it. If a prudent man, he looks on and learns. If returned the second year, he is then just beginning to be an efficient help. If he should not be returned, but a new man be elected to take his place, the same process of tuition is gone through as before, and the college must bear the expense.

Conferences do not always think of these things, and hence do not provide against them. We know of Conferences that had so many able men in their membership, that they could not all be made Presiding Elders, and those who lacked sufficient votes for this place were complimented, if not indeed appeased, by making them College Trustees. Those who elected them did not stop to inquire whether they had a single qualification which would make them efficient workers in this particular field. They were good fellows, and were therefore chosen. Others had children which they wished to educate, and therefore they came to see the place; not to plan and counsel for the college, but for their own profit. Our fathers wanted to be very democratic in their policy, and so fixed the official life of a Trustee of this University at one year. Rather, we had better say, they had no experience in college management, and blundered, which blunder we should rectify in the best manner possible.

Says Dr. Wayland, who was a College President for many years: "Are the Boards of Colleges chosen simply in view of their qualifications for this peculiar office? Are they, in general, capable of judging of the qualifications of the persons whom they appoint, or of their success after they have been appointed? Are they specially interested on the subject of education? Do they, in consequence of their appointment to this office, make the subject of education their particular study? Do they as a matter of duty devote any portion of their time to this particular labor? Are they chosen for political, or sectarian, or other reasons, instead of those which have been suggested? The answer to these questions it is not necessary that I should suggest."

When we look at the liability to frequent change, and indeed the frequent changes which have occurred, the wonder is not that we are not in better condition, but that we live at all. With such neglect on the part of our so-called friends, it is remarkable that we have survived. It is due to the fact of a good constitution and great tenacity of life, rather than to wise parental care.

We have improved some by experience. We have to some extent kept good men in the position by re-electing them, but this has been the exception rather than the rule. I do not now have the list of the Trustees for the current year before me, but I think I am not mistaken in saying that even in this Centennial year, some Conferences have changed their entire list. This either argues that the previous board was very inefficient, and therefore ought to have been removed, or that the Conference care nothing for experience and knowledge.

The tendency in all well-established colleges is to make their boards of control more permanent, and thus prevent fluctuations or radical changes of policy which would be destruction. In our present condition there is nothing to prevent the old board from being set aside, and one composed entirely of new members chosen, to commence another year, provided such a whim should seize the Conferences. Many of the colleges are close corporations, with self-perpetuating Boards, and this plan certainly has many advantages. They have persons elected for certain periods, a portion going out at regular intervals, but without its being possible to change the whole Board at any one time. The two extremes should be avoided. It should not be so difficult to change that if an incompetent person should be elected he never could be put aside; nor so easy that every man can be changed at once and the life of the college endangered.

The laws of Ohio permit colleges chartered under any special law to re-organize, if they wish, under a general statute. A simple vote of the Trustees recorded upon their journal is sufficient. As soon as they re-organize they divide themselves into three classes; one-third going out in two years, another third in four years, and another in six years, or they may refer the matter to the Conference, who shall elect for these various periods. When each third go out of office, their successors shall be elected for six years. Thus we prevent the Board from ever losing all its members at one time, and give the college the advantage of the knowledge and wisdom of its managers. Having a longer period to serve, those who assume the responsibility of the place will be more inclined to study and read in order to prepare themselves for the work devolving upon them.

It is contemplated to call the attention of the Trustees of this University to the importance of this matter at their next meeting, and ask them to re-organize under the general law of the State.

## OTHER COLLEGES.

CINCINNATI.—From 1857 to 1861 the city of Cincinnati was occupied in establishing a clear title to the various properties constituting the munificent McMicken gift for a University. From 1861 to 1870 the McMicken Board was engaged in preventing any deterioration in the value of the estate and in paying all annuities and other legal claims. In 1870 the University Board was organized. This Board immediately addressed itself to the establishment of a University in the more strictly academic sense. Competent instructors were sought, and steps were taken for the erection of a suitable University building. Such a building has been occupied by the regular University classes during the past year, and there are now in the classes students who will close in June next their Freshman and Sophomore years respectively. It is a noticeable feature in this University, that any lady or gentleman so desiring may be enrolled as a special student in any department and receive instruction only in such department, without, however, being eligible to a degree.

HARVARD.—At Harvard University, says the *Independent*, 241 rooms in the dormitories cost each above \$140 per annum, and only 188 cost less; 185 cost \$200, or over; 11 renting for \$300, a sum which will pay an economical student's whole college bills at Williams. Thus it happens that some poor students at Harvard are actually compelled to room outside the yard, because of the expense. We always supposed rich people gave college dormitories so that poor students could live economically; but at Harvard the rule is reversed, and a hall that cost \$93,000 (given outright, as a memorial, by one of the Fellows,) is made to yield the college \$12,000.



**UNION.**—Lectures will be delivered at Union College this year by Dr. David Murray, the present head of the Japanese Government Bureau of Education, on "Occidental and Oriental Civilization;" by Dr. Coppee, on International Law; by President Dr. Potter, on the Science of Government, and other topics; by Prof. Selah Howell, on English Literature; by Prof. Wendell Lamoreaux, on Art; and others for which definite arrangements have not yet been made.

**WESLEYAN.**—This University has for several years expected to receive in due time a liberal endowment from the well-known broker, Daniel Drew, of New York. Recent events having destroyed this expectation, the friends of the University have taken measures to secure an endowment from other sources, and have already made a good beginning. Among the most liberal contributors is Mr. Oliver Hoyt, of Stamford, who has recently given \$25,000. He gave an equal sum to the same institution a few years ago.

**WILLIAMS.**—The Williams College students now represent the following denominations: Congregational, Presbyterian, Methodist, Calvinistic Baptist, Seventh-Day Baptist, Campbellite, Episcopalian, Catholic, and Jewish. All worship together unless excused on religious grounds. No man is excused because he is irreligious, but may be on account of his religion. The man who will take the second honor next Commencement is a Jew.

**BOWDOIN.**—Scribner's Monthly for May has a finely illustrated article on Bowdoin College, giving its history and a sketch of college customs and life. It says: "The Bowdoin of the future will be wealthier, larger, more widely known, but it cannot surpass its past repute for wholesome instruction, a comprehensive course of study, and faithfulness to the traditions of its founders. In these luxuriant days when universities spring up, like Jonah's gourd, in a night, it is well that colleges like Bowdoin stand fast by inherited principles of sound conservatism, refusing to adopt that policy of inflation which would darken the air with diplomas, and rain degrees upon the just and the unjust."

**HOBART.**—The Rev. Dr. W. S. Perry, who received simultaneous calls to the Presidency of Hobart College, Geneva, N. Y., has accepted the invitation of the latter institution, "provided that the buildings be put in a condition befitting the dignity of the institution, and that possibly some changes, minor in their character, but looking to the same general end, shall be made by the Board of Trustees."

**JOHNS HOPKINS.**—Prof. James S. Sylvester, of London, who was recently elected Professor of Mathematics in this University, was graduated at St. John's College, Cambridge, and for a short time occupied a chair in the University of Virginia. He was afterwards a Professor in University College, London, and in the Royal Military Academy at Woolwich. Prof. Sylvester's investigations have been chiefly in pure Mathematics, in which he has made many important discoveries. In 1861 he received the medal of the Royal Society, and he has since been elected a member of the Royal Societies of Berlin, Gottingen, Milan, Naples, of the Imperial Academy of St. Petersburg, of the Academy of Sciences of the French Institute, and of the Philomathic Society of Paris.

**DALHOUSIE.**—This Nova Scotian college has just held its "Convocation," at which eight Seniors, who had been sitting patiently, looking, with ridiculous white hoods over their shoulders, like animals awaiting the sacrificial knife, were called up, signed the Bachelor's declaration, and were duly capped and presented with their diplomas.

### THE COLLEGE CATALOGUE.

BY PROF. J. HAYWOOD.

**A**BOUT forty years ago, there was living in a small village surrounded by hills, a lad about to enter his teens. His home was a very retired spot, almost out of the world; but the schoolmaster and schoolmistress were abroad in the land, and their influence reached him. The rudiments of an English education were gained. One of these teachers afterwards went to an Eastern college, and sent to one of the older members of the family a copy of the annual catalogue. From this

the boy gained his first ideas of a college, and vague enough they were. But the little book became a study to him; he would pore over it by the hour. The names of the Faculty, of the students; the course of study; the rules and regulations; all were thoroughly studied, time and again. All this time, no thought of taking a college course, not even of the possibility of such a thing, had occurred to him. Yet I cannot but think that that catalogue had a modifying influence upon his life. He afterwards went to college; and has assisted in preparing catalogues; and it can easily be seen that a college catalogue is looked on by him quite differently from what it would have been, had a catalogue not given such an impetus to his intellectual life.

I wonder if there is that in our little manual which is worthy of such study. What is there in it? Here is a list of names of Trustees and Officers. From these we get a hint of the Financial department of the college. Then, there are the names of the Faculty. These furnish a hint as to the amount of intellectual work done in the instruction of the classes. The names of students furnish data more or less reliable as to the success with which the college work is done; whether the purpose of the college is fulfilled. The Course of Study assists one to form some idea of the amount of labor and time required on the part of the student to give him the full benefit of attendance at college, and to entitle him to share in the college honors.

Then there are other matters mentioned: The extent to which moral and religious influences are brought to bear upon the students; the restraints imposed; the expenses incurred, &c.

Let us look at the Curriculum. Here we have embodied the learning and the experience of ages; not merely in regard to the amount to be learned by the student, but having a distinct reference to the order in which it is proper to take up the studies, and the amount of time best to devote to them in order to secure the best results. This Curriculum is given as the college requisition upon all who wish to take a degree. But it is also to be looked upon as the advice of wise men who have been over the ground, to those who are just beginning to walk in these paths. They manifest the highest wisdom in conforming to this advice in every particular. There is really nothing valuable gained by looking after short cuts; by overloading; by evading some requisition. It is not expected that the results of college training should be exactly the same in all. The college is not a machine to work out inert material, a uniform edition of scholars. It is not possible. It is not desirable. There is room in the world for an infinite variety of talents and tastes and acquirements. But there is a certain maximum good result to be attained by each individual; and paradoxical as the idea may seem, I believe those differences and contrasts in individual tastes and talents, will show to better advantage, in proportion as they have availed themselves to a greater degree of the wisdom of the Curriculum.

### MEETING OF THE BOARD OF EDUCATION.

**T**HE General Board of Education of the U. B. Church met in Dayton, O., May 4th, and continued its sessions through the 5th. Eight members were present: Rev. L. Davis, Prest. H. A. Thompson, Rev. A. Biddle, Rev. B. F. Booth, Prest. S. B. Allen, Rev. W. Beauchamp, Rev. D. Shuck, and Rev. H. Garst.

Circulars of inquiry had been sent out by the Secretary of the Board, Prest. H. A. Thompson, to all our institutions, in time, it was thought, to secure responses from all prior to the meeting of the Board. Reports were received from all except Lane University, Kansas, and Philomath College, Oregon. It is much regretted that the failure of these two colleges to respond to the circulars sent, renders the Secretary's exhibit incomplete. It is, however, gratifying that so few failed, and that the report is got nearly complete.

The report shows that there are under the patronage of the Church thirteen institutions of learning, every one of them founded since 1847. Of these institutions, one, Union Biblical Seminary, Dayton, O., is a theological seminary; seven: Lebanon Valley College, Anville, Pa.; Otterbein University, Westerville, O.; Hartsville University, Hartsville, Ind.; Westfield College, Westfield, Ill.; Western College, Western Iowa; Lane University, Leocompton, Kansas, and Philomath College, Oregon, are chartered colleges;—five: Smithville High School, Smithville, O.; Green Hill Seminary, Poolsville, Ind.; Roanoke Institute, Roanoke, Ind.; Avalon Academy, Avalon, Mo., and Leroy Academy, Leroy, Wis., are Conference Academies. The aggregate attendance at all these institutions since founded, as near as can now be ascertained, is about 15,000, and the aggregate number of graduations is 300, more than half (165) from Otterbein University.

The aggregate attendance during the present year is over 1,600.

The number of professors and teachers employed is about 60, at an aggregate salary of \$40,000. The aggregate endowment fund reported secured is \$300,000, and the estimated value of buildings, grounds, and other equipments, is \$325,000.

The spiritual condition of these institutions appears in the fact that over 800 of those in attendance the present year are members of the Church, that 146 professed conversion, and that 125 are known to be preparing for the ministry.

These figures are very suggestive. The merest glance will show that the amount of capital invested is glaringly inadequate for the work, and while it is a matter of satisfaction that the Church has, in so short a time, invested so much money in her educational work, the exigencies of the cause imperatively demand that this investment be promptly and largely increased. These institutions, in their present condition, represent a vast amount of hard work, and have already accomplished vast results for the Church. It is a question whether the agitation which the Church has experienced in the founding and equipping of these colleges and academies, has not done as much to broaden her views, stir her enterprise, quicken her energies and increase her efficiency, as the instruction which has been imparted to those who have attended her institutions. However this may be, there can be no doubt but that the prosecution of this work has exerted a prodigious influence upon the Church at large, and marks a great and beneficent revolution in her history, and has abundantly justified all the outlay.

The number which the aggregate annual attendance has reached, especially taken in connection with the number who are Church members, and who are preparing for the ministry, is suggestive at once of the power and responsibility of these institutions. Though these young people who are members of the U. B. Church or come from families of the Church, are scarcely one-hundredth of the membership of the Church, yet, it is fair to conclude that from this hundredth part will come in after years a large proportion of the chief servants of the Church. If this be so, how plain that the welfare of the Church depends vitally upon the work of these institutions. What a motive here to the Church to guard these institutions with jealous care, and to pray earnestly for the blessing of God upon those under whose instruction these precious youth, many of them the most talented and promising in the Church, are training for their life-work! What a motive here to devise liberal things, and sustain, with lavish generosity, institutions upon which the future efficiency and success of the Church so largely depends!

Perhaps the most important business transacted by the board was to devise and adopt a plan of organization, embodied in a constitution, for a general board, to be submitted to the next General Conference. The chief design of the plan is to inaugurate and carry forward the too long neglected and now urgent work of beneficiary education.

Action was also taken commending to the favorable consideration of the faculties of our institutions of learning the project of establishing a monthly educational journal.

Several committees were appointed whose work will appear in due time. After a harmonious and very pleasant session the board adjourned subject to the call of its officers.

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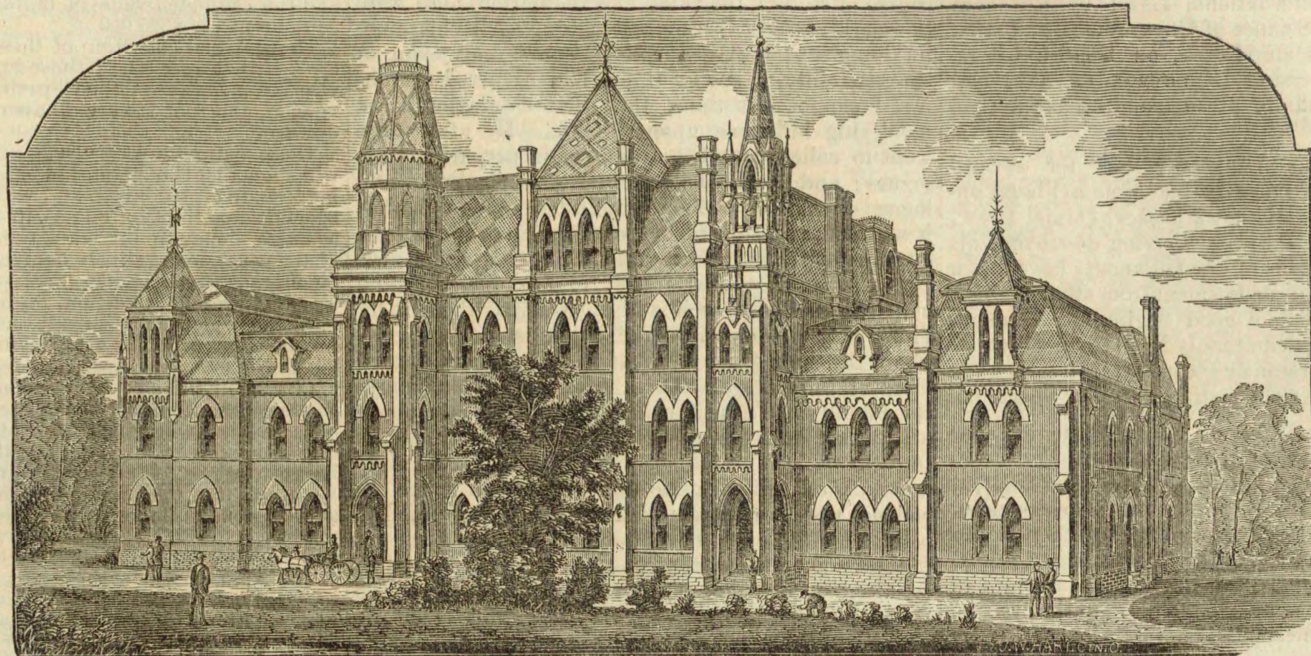
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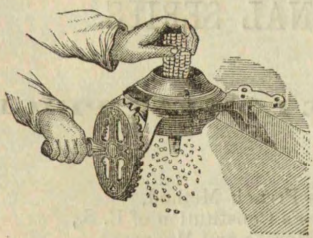
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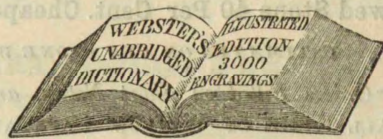
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7.20 P. M. Train reaches OMAHA at 10.45 next evening, but one night out. TEN HOURS in advance of any other line. This train makes direct connection via Galesburg, Burlington, or Ottumwa for Des Moines, Marshalltown, Cedar Rapids and all points in Iowa and the Northwest.

This train also makes direct connection via Danville to Decatur, Springfield, Jacksonville and via Danville or Galesburg to Quincy, Kansas City, Atchison, St. Joseph, Leavenworth and all intermediate points. And via Hannibal, for Sedalia, Fort Scott, Parsons, and all points in Texas.

PULLMAN SLEEPER Indianapolis to Galesburg, Danville to Quincy, and Hannibal to Houston, and THROUGH COACH Indianapolis to Galesburg and Danville to Kansas City.

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INDIANAPOLIS, IND.

June-tf



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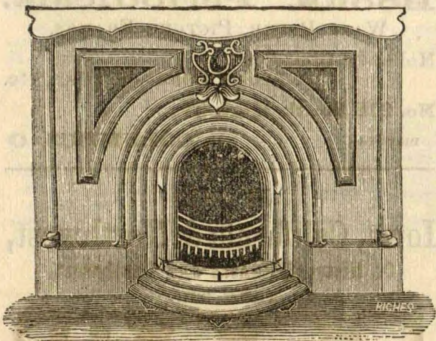
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ja-1y]MRS. E. W HEATCRAFT, Prop'r.

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#### GOING SOUTH.

Leaves Cleveland .....	8.40 am	3.15 pm
" Hudson .....	9.40 am	4.35 pm
" 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

jan-tf

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