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The Otterbein Dial.

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

Vol. I.

WESTERVILLE, OHIO, OCTOBER, 1876.

No. 10.

OCTOBER.

The month of carnival of all the year,
When nature lets the wild earth go its way,
And spend whole seasons on a single day.
The spring-time holds her white and purple dear,
October, lavish, flaunts them far and near.
The summer charily her reds doth lay
Like jewels on her costliest array;
October, scornful, burns them on a bier.
The winter hoards his pearls of frost, in sign
Of kingdom. Whiter pearls than winter knew,
Or empress wore, in Egypt's ancient line,
October, feasting 'neath her dome of blue,
Drinks at a draught, slow filtered through
Sunshiny air, as in a tingling wine!

H. H., in *October Atlantic*.

OUR COLLEGES AND CHRISTIANITY.

BY PROF. H. GARST.

One at all familiar with the history of higher education in the United States but knows that, in the past, a very close and vital relation has been maintained between our colleges and Christianity. A history of these institutions which should take no notice of the spiritual work performed and results achieved through them, would be very imperfect indeed. So a history of Christianity in this country which should ignore our colleges as an important agency contributing to the advancement and spread of true religion, would be equally imperfect. Christianity has, in a very marked degree, served our colleges, and, in turn, our colleges have, in a marked degree, served Christianity. With a few exceptions these institutions are the offspring of the church, and have proved true to their high parentage, by contributing immensely to the efficiency and growth of the church. In return for the liberal support and patronage of the church, they have been continually returning to its hosts of cultured laborers and able defenders.

The fact that our colleges are Christian, accounts for much in our condition as a people which, in this centennial year of our history, is calculated to warm our hearts with gratitude and thrill them with emotions of joy. But for this fact we would not, in all probability, stand at the end of one short century, in the van of the world in intelligence, freedom and power. Could we eliminate from our history the work of these colleges, controlled by the church and sanctified by religion, it would be difficult to say what our condition would be. It would not be difficult to say that our condition would be very different and far less gratifying than it is.

As these Christian colleges have contributed so largely in advancing us to our present exalted and prosperous position, so it will depend largely upon these same institutions, whether we maintain our proud position and advance to the fulfillment of the high destiny which Providence seems to intend. No patriot and lover of his race can note, without concern, the fact that there is a class of colleges, richly endowed and amply equipped, in which there seems to be a growing disposition to depart from the policy of our fathers, by ignoring the claims of Christianity and pushing aside its services. We refer to our state institutions, and to some of our colleges founded by private munificence.

Only a few days ago the John Hopkins University was opened with great *eclat*. Perhaps the fact that the distinguished materialist Huxley was selected to deliver the address on the occasion is not a matter for adverse criticism, but when, in connection with this, we are informed that the exercises proceed from beginning to end without religious services of any kind—

though a number of ministers were upon the platform—and without the least apparent recognition of the fact that the institution will depend for its success upon the blessing of God, it becomes a matter which those whose patronage this institution seeks should seriously ponder.

In the University of Cincinnati, founded mainly through the liberality of Mr. McMicken, one of the members of the board of control ostentatiously resigned because the board resolved to regard sacredly the obligation imposed by Mr. McMicken to give the Bible a place in the instructions of the university.

In our state universities, most of which have heretofore, been conducted in harmony with the traditional respect for Christianity which characterizes our people, there are multiplying evidences of a disposition to push Christianity aside and bring about a complete secularization. In Michigan University, which has been noted for its care for the spiritual welfare of its students, the conflict is said to be raging, and as evidence of progress in the wrong direction, it is declared, on good authority, that upon a recent occasion, the sentiments of its Christian patrons were outraged by converting some of its recitation rooms into dancing halls.

Now, if these things continue, we may be sure that there are breakers ahead. If our people continue to sustain and patronize institutions, which are striving so hard to put Christianity under the ban, and which are so ready to sneer at things sacred, then, we may expect that the youth who attend them will be debauched and demoralized, and that, in due time, they will go forth to debauch and demoralize the public; and when our second centennial arrives, Ichabod will be written all over our nation. We believe, however, that the Christian sentiment of the people will yet assert itself, and that institutions which dare array themselves against Christianity will find themselves, in spite of all their wealth and culture, with numbers depleted and walls deserted. Meanwhile it may be well for persons of wealth, who prize Christianity and love their country, to direct benefactions, to some of the Christian colleges which, by their past services and fidelity, have proved themselves so efficient and worthy.

MONEY.

THIRD PAPER.

BY PROF. J. HAYWOOD.

Let us now see how it works when a Government tries to make money out of cheap material. Suppose our Government for instance should attempt, in a scarcity of gold and silver, to make money of iron and copper; should stamp pieces of copper with one device and call them dollars; with another device and call them five dollar pieces, etc.; then to give them circulation should make this money a legal tender. We can see that, at once, there would be a preference for the gold and silver money. If I wanted to hoard money, I should hoard that kind, and throughout society it would command a continually increasing premium; importers would buy it up to pay for foreign goods, where cheap money would be worthless, until the gold and silver would wholly disappear from our circulation.

In the meantime the prices of commodities, keeping pretty nearly their proper relation, would be rapidly rising in this way. Many of these are bought for exportation and of course at a gold valuation. But on account of the premium on gold the corresponding currency price would be much greater, and speedily the nominal prices of all commodities would be increased enormously; until the whole system broke down in a general bankruptcy.

Some persons may think that the Government should prevent the disappearance of gold and silver, by forbidding the exportation of these metals; and prevent the depreciation of the cheap money by establishing by statute the prices of commodities. But the student of history knows that these things have been tried and have always miserably failed; and he knows too, that some of the most outrageously tyrannical acts of Government have been committed in abortive efforts to carry out such laws as those mentioned above. Thus in the agonies of the first French revolution laws were enacted, inflicting heavy penalties for refusing to receive in payment the assignats, and for asking more for goods than the price fixed by the Government.

Such tyranny we believe to be impossible under our free institutions; yet an intelligent study of the history of our nation and of other nations will be of value to us, in that it will teach us the proper limits of Governmental interference with trade. The people of the United States should accept it as an inflexible principle in Government that money cannot be made by law; and that a financial system, founded on the supposition that money can thus be made, is founded on quicksand, on a bubble, and is doomed to certain overthrow; that any appearances of prosperity attending such a system are illusory, and are sure to be followed by terrible distress, especially among the working classes. So well established is the principle stated above, that it ought to be accepted as an axiom by our statesmen and should never be called in question as an issue in politics as between two parties.

Shall we then forego altogether a paper currency? I think not. Experience has, I fully believe, settled it as a fact that paper currency has some conveniences over coin for ordinary purposes of circulation. But it must have a real money basis; it must be a representative of money, not merely a representative of value. To illustrate the difference: I borrow a thousand dollars of a capitalist and give him my note secured by a mortgage on my farm. This is a fair transaction and we fully understand each other, and are satisfied. What is its nature? This capitalist had a certain amount of value, one thousand dollars, for which he has no immediate use, but which I wish to use now. I give him my note due in one, two or five years; as may suit my convenience, I suppose, to pay the money back, or perhaps it may be the time when the capitalist may need to use the money himself. The title to the farm given as security, guarantees the prompt payment of the note by me when due, or at the worst, enables the creditor to sell the farm and thus get his money. The interest received for the use of the money being sufficient to cover the risk of delay in collecting the claim.

Suppose now, on the other hand, I go to a man who deals in some commodity I want, a merchant for instance, and propose to buy a bill of goods to the amount of one hundred dollars, and pay with a horse, or a town lot, or some piece of property. Unless the merchant is an indefatigable trader, he will likely say, I can not deal on those terms. I want the money. He does not object that the commodity is not worth the hundred dollars; the value is there; but he wants the money. Now why is this? Because money will meet all requirements in commerce, while a commodity, a horse, a town lot, a farm, is acceptable only in particular cases. This is the case because money is money, and commodities are not money.

Suppose now, I wish to visit Canada or Cuba or Europe. If the money we use is not current where I am going, I must exchange it for money that is current there; and as gold and silver are with unimportant exceptions universally acceptable among civilized nations, they inevitably form the basis for a sound currency in every

country. The readiness with which the currency of a country can be turned, by exchange, into gold or silver is the test and proof of its soundness. Though few of us will ever transfer our interests to another country, yet so intimate have become the relations, commercial and governmental, between different countries, that any inferiority in our currency, affects and embarrasses business throughout the whole country, and brings distress even to those who are unable to see or understand the cause.

Without examining further the evils of an inconvertible currency, we can see the necessity of a coin basis; in other words, that it be readily convertible into coin, and that it is not enough to have it secured by Government promises, nor by mortgages on real estate, nor by the possession of any commodities. For the essential idea of money is that it contains its quota of value in a form immediately available, without delay and without sacrifice, for any purpose in business the owner may choose. Until our currency has this quality, let it be understood it is not a perfect currency.

Otterbein University, Sept. 1876.

THE USEFUL.

BY S. S.

Among the ideas of the mind is this glorious triad, the true, the beautiful and the good. These are all important, and are intimately connected with human happiness.

Closely allied to these is that other idea, the useful. Yielding to none in importance, its bearing upon human life is most marked.

The utility of anything is, in these latter days, regarded as its summum bonum. If anything new is brought before the public, its usefulness, if it be useful, will at once bring it into favor.

People are not at all inclined to be indifferent with respect to their interests, nor are they likely to hazard their fortunes in the pursuit of any object; but they seek only that which will serve some cherished purpose, or will bring within their reach the object of a lawful ambition, preferring a prosy, monotonous life to one of gayety and freedom from "dull care."

The fruits of the idle hours of ancient worthies are scorned; the strict yet admirable institutions of the Middle Ages are censured; the romantic and pleasurable pursuits of modern times are "weighed in the balance and found wanting" in that which is the *beau ideal* of excellence.

The Knight has thrown aside his armor, and his lance lies rusting in the damp of centuries. No strong castle is now reared to serve an idle purpose; but those antiquated ones of the days of chivalry, are disregarded and consigned to ruin and decay. Few palatial structures spring from the lavish hand of extravagance. No one wonders that

"Rome her own sad sepulchre appears

With nodding arches, broken temples spread,"

Rome with her Colosseum, her Pantheon, her Triumphal Arches, her Fanes, and Statues.

But it may be questioned whether this spirit be a proper one. Though at a glance it may seem correct, and upon the whole may be so, yet may it not in some respects militate against our best interests? As in almost every reform there are those who in their endeavors to reduce everything to the proposed standard, exceed the limit; so, it can hardly be denied that the like is true in the present case. These zealots in removing the really worthless, and in casting off the utterly useless, have with these rejected much that is excellent and noble, and that which, alone, answers to that hidden inextinguishable principle implanted in our nature.

These would have us resist all our more refined impulses, they exhort us to indulge in nothing which may in the least conduce to make our life a joyous one; they would that we live like the "hermit of the vale," or as the old alchemist may be supposed to have lived, inhaling the poisonous air of darkened rooms, impregnated with the fumes of a thousand and one horrible concoctions. These utilitarians have transformed, in imagination, the earth into one boundless form, affording that only which is necessary for

the support of its numerous tenants; who have no shadow of right to admire and study the numerous beauties which are ever presented to their notice; no right to recognize any enjoyment of the wonderful and the beautiful; no right to love the smooth calm lake, the pleasant zephyrs, the glorious sunset; no right to

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Though these ultraists are thus restrictive, though they disdain every so-called romantic idea, though all are the subjects of their crimination, may not these things be ascribed to their limited apprehension, their utter ignorance? Are not many of these things thus severely condemned, useful and compatible with the right?

The imagination is inferior to no other faculty of the mind. To one who wishes to excel in anything, the ideals of the imagination, the fancying of what he ought to be, being ever before him, are of incalculable importance. They gild his pathway with a calm radiance, they reflect their light alike on the past and the future. They invest with a joyous beauty every action, every thought. They give to our life much of its pleasure; and indeed without them it were a burden. Besides, the beautiful refines and ennobles the mind and is the means, in a great measure, of advancing it to that height of moral excellence which it is its to attain.

Who can look upon the glorious sunset, one of the most beautiful of nature's exhibitions, without a feeling of awe as well as delight? The masses of cloud, the lines of fire, the tints pencilled on the sky ever changing and evanescent; the west filled with a rich light, as if, as one says, "a radiant angel had thrown aside his robe of light as he flew, or had left his smile upon the cloud as he passed through the golden gates of Hesperus," these are instructive as well as beautiful.

Nor is that feeling useless, which binds every man's heart to the country of his birth; which makes him love its plains and mountains, its seas and lakes, its rugged scenery and its rock-bound coast; which causes the Swiss to love his own mountainous regions, and the Greenlander his sterile land; and to love it more than any other part of this great globe. This feeling is not useless; but is the source from which proceeds that real patriotism which induces a man to deny himself comfort and peace, to dissolve home ties, to abandon the acquisition of wealth; to quit his quiet home, and engage in the fierce contest of nations, to lay down his life, even, in his country's cause.

Marathon and Thermopylae, Waterloo and Austerlitz, Bunker's Hill and Magenta are as familiar as household words; but without the spirit to excite men to struggle, they never would have been inscribed upon the pages of history.

PUT OUT THE SIGNAL.

A SLIGHT flaw in the boiler, a little crack in the wheel, the switch a few inches out of place, all foretell the terrible disaster ahead; and no words can express our condemnation of the engineer who does not heed these intimations of danger, but runs his train thoughtless of the consequences to the hundreds who have trusted their lives to his care. The master at the signal station, if he gives not the warning of the danger he sees, is just as guilty of breach of trust, and just as accountable for the awful results, as those who are higher in office. How much more criminal are they who heed not the indications of a great moral danger, but more on in the even tenor of their way, thoughtless and careless of the ruin of souls ahead.

We have among us some unmistakable evidences of danger, and unless we make the necessary repairs for safety, some poor souls will be crushed in the wreck. Do we not know that some persons among us are dealing in intoxicating drinks. Is not the evidence clear enough? Some of our townsmen whose habits are known to be those of the drinker, have been seen to frequent certain places, at unseasonable hours, when business would not likely call them. We have heard of the tainted breath, the silly speech, the

staggering gait. We have even heard of a husband and father whose brain was so unsettled by intoxication that the services of his neighbors were required to protect his family from cruelty. All this happens in a town that will not tolerate a saloon—not a place where drinks that intoxicate are openly sold to our boys and men, where rowdies congregate and drink and carouse till midnight—a place of quarrelling, rioting and bloodshed! No, we have no saloon, and we thank God every day that we have none.

It is no secret to the country that there is no saloon in Westerville; and it is just as well known that some unprincipled cowards are selling the "accursed thing" to those whom they can trust not to tell. Is the danger any less because we shut our eyes and do not see it? Will not the end be certain destruction, just as surely as though we had our eyes open and fully realized our danger? Are not the youth and young men in danger of falling into bad company and forming bad habits? Who can tell if they will not go on from bad to worse, until they are hardened in vice and crime? Will not some of the dear faces that we meet be bleared and bloated with drunkenness? Will not some "James Murphy" be trained for his awful crime, in Westerville? There is danger ahead! and who will be responsible for the terrible results? Not alone the persons who deal out the deadly poison, but every man and woman in Westerville who has grown to the years of influence, will be held accountable for the souls that are lost!

As our enemy is a hidden one, and is working his wicked ruin in secret, and for evident reasons does not proclaim his business by its true name, the duty of ridding our town of it, is a difficult one, and the way is hedged up. Our men seem to have handed the task over to the women as those who are best able to handle it. The men think they have done what they can. Our physicians have pledged themselves not to prescribe distilled or fermented liquors except in cases where they are needed for medicine. The pledge of every druggist is on record that he will not sell, except for medical or mechanical purposes. Our brothers have used their money and their influence, and their influence is still in favor of temperance and against intemperance. But for some reasons they have not done much to abate this *secret* nuisance. Some of them have said that this is the proper work of the Temperance League, and that they can do it. Will they please tell us how it can be done? The women have had an organized society since the famous saloon began its short career. It includes in its membership a large number of the Christian women of Westerville—nearly two hundred and fifty. They have had their share in creating and sustaining the healthy public sentiment that allows no saloon within its borders, and it is their aim to continue to sustain this feeling and increase it, until no one shall dare to hoist even false colors and violate our temperance laws. We do not mean to say that all the women whose names are enrolled in this society have done their duty. There are a faithful few who have always been at their post. Many for good reasons have not attended the society meetings. Many more are not so much interested as they ought to be. If all had been as faithful as the few, we do not know what the result might have been. It is reasonable to suppose that twelve or fifteen times the number of faithful workers would make some difference.

The means which the majority deem consistent with the Christian character have been used. Sincere and earnest prayers have been offered up to the Captain of our Salvation for strength and guidance and help in this work. There have been public meetings and temperance lectures. All these have had their influence in the right direction, and the workers are encouraged to go forward, but yet the work is far from being accomplished. Our enemy still lurks in his hiding places. Will our brothers tell us how to rout him?

We have temperance laws, good ones, it is said, that ought to shut up every dram shop in our county, secret or open, whether it be drug store or saloon.

Will our brothers assure us that our courts of justice will enforce the penalty of not less than

fifty dollars for every sale of adulterated liquor? Will they give us the assurance that our Grand Jury will find an indictment against every sale to drunkards and minors, or for every *drink* of liquor sold or drank on the premises? It is a noted fact that in Franklin county a decision is seldom given in our courts against the liquor seller or his interests, and so, our laws, good ones, if they could be enforced, are worthless.

If our jury and courts of justice are so influenced by whisky rings and men in liquor interests that they cannot and will not be made to do their duty, will our brethren in the temperance cause do all that they can to fill these responsible places with better men, men of sound temperance principles and polity, who cannot be bought with money or favors? They can at least in our own town, elect men to office who will never be disqualified by drunkenness to attend to their duty, and we shall not have those disgraceful scenes of a week ago repeated. Had we true men in all our offices, who would work for no interests but those of the people, Westerville would not now be cursed with her secret dram shops.

We spend our time, our energies and our money cheerfully, willingly, and gladly in working for the promotion of temperance, and the overthrow of intemperance. We ought not to become discouraged and disheartened when we look at the difficulties in the way, and the little that has been accomplished, for we know that "aloft on the throne of God, and not under the feet of the trampling multitude, are the eternal principles of truth and justice, where no majorities can overthrow or displace them," and we shall in His own good time, see these eternal principles, and not whisky rings and corrupt corporations, ruling His people.

JUSTITIA TRIAT.

THOUGHTS MIGHTIER THAN ARMIES.

BY S. W. KEISTER.

AS we carefully peruse the pages of history both ancient and modern, we are struck with wonder and surprise at the heroic deeds of many brave men, who in the hour of threatening danger, have left friends and gone forward in defense of what they supposed to be their malienable right. Armies that have numbered their gallant men by the thousand, with armors and banners glittering in the burning rays of the midday sun, and colors lifted aloft floating in every breeze have fallen, as the roar of shot and shell were heard on every side. Kingdoms have been subdued, and proud sovereigns made to bow at the shrine of obedience, and say, "I yield." Thousand upon thousands of brave men have fallen while facing the cannon's mouth. Flash after flash from the musket and the mortar, accompanied by heavy peals like thunder, which seemed to make the very earth tremble, only increased the zeal of the contending forces, and as one brave hero after another fell, others stepped forward, with determination written on their colors. Perhaps at the close of day, as the golden beams of the sinking sun illuminated the western sky, victory was proclaimed. For years have fierce and bloody conflicts been waged, leaving thousands to slumber in the sands beneath the rays of a tropical sun, or the more barren wilds of a frozen north. There is a force in a large army that every impediment can not withstand. But what is that force so great leaving on the field of battle its hundred of victims? It is only the physical, aided by a few weapons that art and science have produced.

As we pass over the catalogue of power given to man, we find the mental and moral occupying a far higher place, and of infinitely more value than the physical, however much it may be aided by what art and science may have done. The mental and moral powers of man, are characteristics that place him far higher than the brute, and makes him the crowning work of creation. When God said, "Let us make man in our own image, after our likeness," it was the mental and moral, that gave him the supremacy over all the works of creation.

If these, the mental and moral powers be so great, may they not be so cultivated and trained

that they shall far exceed, even in a single individual, the combined physical power of an entire army, in holding up the standard of the right and suppressing wrong. Hundreds and thousands not be slain to move a nation, but a single speech, and oftentimes a single sentence, uttered in an eloquent and impressive manner, coming from a heart all aglow, may move its thousands. Such was the ability of a Daniel Webster, an Edmund Burke, a William Pitt. Thoughts uttered by them came with power, and thousands were made to tremble by their utterance. See a Daniel Webster, as he arises in the Senate Chamber of the United States, to defend the rights of our republic. Every eye is upon him, as he, in his earnest and impressive manner, sets forth the greatest needs for our glorious republic. Of a William Pitt it is said that his abilities were so great, "that he had the power to overwhelm empires and strike a blow in the world that should resound through the universe." Note a Mrs. Stowe, as she penned carefully line after line of that almost immortal work, "Uncle Tom's Cabin." Multiplied copies were sold all over the north and east of our beautiful country. As the pages of this little work were being thoroughly perused, and many imbibing the spirit of its author, southern confederacy trembled. The work was prepared expressly to set forth in its true light, the sufferings of a southern slave traffic, and to prepare the people for the suppression of this evil, and the blackest of all crimes, save intemperance, that ever found a place on the pages of history.

May I point to John Bunyan, the star of the seventeenth century, closed in a gloomy cell for more than a decade of years, and there preparing that immortal work, "The Pilgrim's Progress." There in that homely cell thoughts were penned that will live and accomplish a good work in following years. Time cannot destroy the finger-board that John Bunyan erected in England amid all the persecution of the seventh century. Need I speak of Luther, Knox, and Melancthon, the great reformers of the sixteenth century, who made Europe tremble, not by means of armies, but by reason and moral power. They established a light in Europe that the dark superstition of that day, could not extinguish vice and superstition, were compelled to bow at the shrine of morality and justice, and exclaim, "that truth must triumph." Who is there, that will not acknowledge the power of thought? It is the lever that moves the world, and star of all civilization.

O. U. Sept. 26, 1876.

The Card-Catalogue of Harvard University Library.

IN 1830 Harvard University published a printed catalogue (in two volumes, octavo) of all the works contained in its library at that date. In 1833 a supplement was published, containing all the accessions since 1830, and these made a moderate-sized volume. Here is the essential vice of printed catalogues. Where the number of books is fixed once for all,—as in the case of a private library, the owner of which has just died, and which is to be sold at auction,—nothing is easier than to make a perfect catalogue, whether of authors or of subjects. It is very different when your library is continually growing. By the time your printed catalogue is completed and published, it is already somewhat antiquated. Several hundred books have come in which are not comprised in it, and among these new books is very likely to be the one you wish to consult, concerning which the printed catalogue can give you no information. If you publish an annual supplement, as the Library of Congress does, then your catalogue will become desperately cumbrous within five or six years. When you are in a hurry to consult a book, it is very disheartening to have to look through a half dozen alphabets, besides depending after all on the ready memory of some library official as to the books which have come in since the last supplement was published. This inconvenience is so great that printed catalogues have gone into discredit in all the principal libraries of Europe. Catalogues are indeed printed, from time to time, by way of publishing

the treasures of the library, and as bibliographical helps to other institutions; but for the use of those who daily consult the library, manuscript titles have quite superseded the printed catalogue. In European libraries this is done in what seems to us rather a crude way. Their catalogues are enormous brown paper blank-books or scrap-books, on the leaves of which are pasted thin paper slips bearing the titles of the books in the library. Large spaces are left for the insertion of subsequent titles in their alphabetical order; and as a result of this method, the admirable catalogue of the library of the British Museum fills more than a thousand elephant folios! An athletic man, who has served his time at base-ball and rowing, may think little of lifting these gigantic tomes, but for a lady who wishes to look up some subject one would think it desirable to employ a pair of oxen and a windlass. All the libraries of Western Europe which I have visited seem to have taken their cue from the British Museum. But in this country we have hit upon a less ponderous method. To accomplish this end of keeping our titles in their proper alphabetical order, we write them on separate cards, of stiff paper, and arrange these cards in little drawers, in such a way that any one, by opening the drawer and tilting the cards therein, can easily find the title for which he is seeking. Our new catalogue is a marvel of practical convenience in this respect. At each end the row of stiff cards is supported by beveled blocks, in such a way that some title lies always open to view; and by simply tilting the cards with the forefinger, any given title is quickly found, without raising the card from its place in the drawer.

—John Fiske, in the *October Atlantic*.

IS GENIUS TRANSMITTED?

DOES the transmission of genius exist? Can dynasties entail merit by the privilege of nature, as they entail power by the errors of society? There were five Cæsars of the family of the great Julius, and none of them attained the universal and humanitarian genius of the illustrious chief of his race. Augustus, though able and prudent, was so timid that he would hide himself under a bed when he heard a crash of thunder. Tiberius avoided wars, and wasted himself in pleasure. Claudius deserved that Seneca should compare his divine skull with a gigantic calabash. Caligula was a sanguinary mountebank. Individuals of the same family, children of the blood, St. Louis and Charles of Anjou, the one was a saint and the other a demon; the one founded tribunals and the other suborned them; the one concluded peace and the other kindled wars; the one compelled respect to that point that kings submitted to his judgment the bloody strifes of nations, and the other excited hatred to such a point as to commend the horrors of the Sicilian Vespers; the one under the oak of Vincennes gives every man his right, and the other in the public square of Naples assassinates the last scion of the house of Suabia; the one leads the Crusaders like a great missionary and a great general, the other robs them by land and sea like a thief and pirate. It can not be denied that Charles the Fifth bears gloriously on his shoulders for thirty years the weight of the world, but a century afterward the successor of that Atlas is called Charles the Second. Isabel the Catholic, who conquers Granada, and discovers America, who ends the feudal age and initiates the modern time, is daughter of the feeble Juan the Second, the sister of the impotent Henry the Fourth. Charles the Third imbibes on the throne, in great draughts, the moral spirit of the eighteenth century, assists the progress of his time, fills a glorious page in the history of Italy, and another glorious page in the history of Spain, but he leaves his name and his authority and his rights to two imbeciles, one of whom knows nothing but to kill javalies in the Prado, and the other to train kangaroos in Caserta. No dynasties exist in nature. Genius is like the god of Mohammed, without father or sons in its greatness and its eternity. The hereditary principle in power is a principle which is at once condemned by reason, nature, and history.—Emilio Castelar.

THE OTTERBEIN DIAL

A MONTHLY,

PUBLISHED UNDER THE AUSPICES OF THE

FACULTY AND STUDENTS OF OTTERBEIN UNIVERSITY,
WESTERVILLE, O.

Managing Editor.....J. E. GUITNER.
Editorial Contributors.....THE FACULTY.
Publisher.....T. MCFADDEN

TERMS OF SUBSCRIPTION :
ONE YEAR, IN ADVANCE (POSTAGE PAID), \$1.00.

Communications and correspondence should be addressed to the Managing Editor, business letters and subscriptions to the Publisher, Westerville, Franklin Co., O.

THE Alumni editor's contributions did not come to hand in time to appear in this number of the DIAL.

THE temperance articles in the last number of the DIAL, "Nitro-Glycerine," and "What Answer?" were contributed by Mrs. A. L. Billheimer, of Westerville, O.

By the position given to the article "Mythical History" in our September number, the printers made it appear to have been written by the managing editor, who merely found it afloat. But the fact that the article was not leaded would prevent its being improperly credited by our readers.

In an extra of the *Delaware Signal* comes to us a sermon on the murder and murderer of Col. Wm. Dawson," by Rev. E. S. Chapman of Dayton, formerly well known to the students of O. U. as the college pastor. The vigor and directness of the discourse, even in the printed copy, show that the intense interest which it excited in Dayton, where its repetition was demanded in the Music Hall, was not unwarranted. It is an able philippic against rum and rumsellers.

PRESIDENT THOMPSON has shown us a centennial volume of 450 pages, entitled "A History of Education in Ohio," published by authority of the General Assembly. The idea of such a volume originated with the Ohio Teachers Association, and at their annual meeting in 1875 it was resolved to publish it. E. E. White and T. W. Harvey were appointed general editors and they selected persons of eminence to write the various chapters, which are entitled "School Legislation," "Ungraded Schools," "Graded Schools," "High Schools and Academies," "Higher Education," "Normal Schools," "Teachers' Institutes," "School Supervision," "Teachers' Associations," "Penal, Reformatory and Benevolent Institutions," "Biographical Sketches and Educational Periodicals." These papers are prepared with great care and research, and comprise doubtless all the valuable material accessible.

EDUCATION AT THE CENTENNIAL.

THE fortnight spent in Philadelphia the past summer by the President and the present writer was so full of incident, and that too following closely upon important experiences in other cities, that in the sketch of the summer's tour as given in this paper there seemed to be no room for even a mention of wonders observed at the Great Exhibition. And now when we desire to recall those scenes, their immensity of number

and variety repel us, and we can only select one of the numerous subjects represented. This one as being germane to this paper is the "Educational Exhibits."

The first matter of surprise, in a continuous series of surprises, is the negative one which has been remarked by many, that there is such a meagre representation in the educational departments of the Exhibition from the Southern States of the Union. With the exception of a scanty show from Virginia, the South has nothing to indicate that it has advanced in the appliances and methods of education since the great rebellion against George III. Nor will the intelligent reader of recent history be unable to assign the reason for this neglect.

We visit first by reason of its prominence the Pennsylvania educational exhibit, which fills a pavilion of its own in a prominent location near the Annex to Memorial Hall. The circular form of the structure gives opportunity for a radial arrangement of her display and it has been improved. In the central portion we find an extensive collection of the best scientific apparatus, such as the scientist of half a century ago never dreamed of, but are to-day one of the most fertile means of mental training. In the stalls arranged around this centre are the representations of the many colleges of the State. Here are displayed carefully drawn charts of the buildings and grounds of the colleges, photographs of members of the faculties, topographical views, copies of text-books, used in the colleges, and of works written by the college men, specimens of examination papers, and of the written answers, pamphlet histories, catalogues, and memorabilia of the institution. With these facilities the visitor may here in a brief hour obtain as much information respecting these seats of learning as he could gain in weeks of actual visitation. In this building, a niche in which the school-room of a century ago is represented, with the antiquated stove, desk, forms, and books, and even the schoolmaster's pipe and birch, attracts much attention. Pennsylvania's display evinces much care in its preparation and is worthy of the cost incurred in details as well as in the erection of a separate pavilion for its reception.

The Massachusetts, Ohio, Indiana and Illinois exhibits we found in a gallery of the main building, and why these important displays should be set aside and almost out of reach in a retired part of a gallery it would puzzle a Philadelphia lawyer to explain.

We regret especially that our Ohio Educational exhibit is so hidden away. In these Western States there is shown great progress in all that pertains to education; not only in the number of teachers and pupils, (and this has increased with the growth of the states) but notably in the appliances of instruction, from the school buildings to the ink-wells. Here are exhibited to the world models of our school architecture, samples of the maps, charts and object lessons used; cases of birds, shells, minerals and plants are displayed in tasteful and instructive accord; even the art of photography is laid under contribution for views of astronomical subjects, such as leads, the phenomena of eclipses and transits, as well as for copying black-board work on small cards so that it also may be exhibited.

In these departments, including the extensive and admirably arranged one of Massachusetts, much care seems to be taken to show what the schools do in the study of drawing. In this the

advancement made must strike the amateur observer as wonderful, considering that it is hardly a decade of years since the first step was taken in the direction of making this a branch of public school instruction. In Massachusetts one can easily recognize the master hand of Mr. Walter Smith who has done so much for the Boston children in making drawing rather a passion than a task.

We find here, too, quite a large collection of examination documents, being the papers exactly as written by pupils in answer to examination questions previously set. These furnish a test of both proficiency in penmanship and thoroughness in knowledge.

Most of the many Colleges and Universities represented, except those of Pennsylvania, we find in the Government building, and they are assigned appropriate and prominent space. Here are all the paraphernalia of college work and worry, and Otterbein has her share of wall-room and attention.

Of the foreign educational systems, the representation is not so full as of our own. The Swedish school house, in its blazonry of oiled native woods and northern ornamentation attracts many visitors, and we were particularly interested in the samples of school desks and stoves exhibited therein. The latter shows great inventive genius in its provisions against the rigors of a Scandinavian winter, and is constructed so as to give the most caloric with the least expenditure of fuel.

Russia, Italy and France give interesting illustrations of the means and methods of instruction, and there is even a quite extensive display made by the Indian educational bureau. Indeed, perhaps all Christian nations have here their contributions showing how they cherish knowledge and transmit it to their children, while there is absolutely nothing to be shown by the adherents of other religions:—a striking commentary on the degeneracy wrought by false beliefs, and the grandeur and delight of the Christian's faith.

COLLEGE SECRETISM.

WE learn from the *Journal of Education*, that at a recent session of the Board of Fellows of Brown University, President Robinson, made a report on the influence of secret societies in college, and gave five reasons for their abandonment: First, because they are expensive, very burdensome to some students, or their parents. Second, they foster a clannish spirit, in opposition to the class feeling. Third, they lead to habits of intrigue and to the practice of the low arts of the politician. Fourth, they intensify peculiarities of taste and habit, till these harden the fixed defects of character. Fifth, attendance upon the annual meeting of the societies occasions serious interruption of college work. After the report and full discussion of the subject, the board voted that secret societies were an injury to the interests of the college, and recommended their discontinuance. It is the opinion of so authoritative an organ as the *Journal of Education*, and it will be endorsed by a majority of the educators of the country that the Brown Trustees, while they have taken a very important step in the right direction, ought to have taken a more radical stand upon this grave question and voted not merely to recommend, but to command their discontinuance. Many of the best colleges of our land have thus legislated, even in

the face of all the cherished traditions and usages, and in utter disregard of conventional conservatism. There are so many good souls who dislike to abnegate an ancient custom, who live and move in the same atmosphere which surrounded their remote ancestors, who hear with horror every proposal to depart from the ways of the olden time, and whom the prompt discontinuance of a long standing observance, like those which college classes have for a century handed down from one to another would throw into a Bacchic frenzy. But these are not the true conservators of our institutions, educational or political. They live in the past, are of it and regard not the progress of the ages, nor are they competent to judge of the quality of the influences which in our newer civilization and with our more extensive and far reaching purposes, are brought to bear upon our students and our colleges.

This class will tell you that college secret societies were of immense benefit to themselves and their fathers; that it was in these resorts that they formed the most intimate friendships, friendships that have been of great service in the later years, in opening avenues to preferment, and in furnishing caution against dangerous associations; that here persons of like tastes and preferences may enjoy their exclusive guild, fashion for one another their fortunes, while the most admirable opportunities are afforded for close personal contact and culture.

But he who is not blinded by a too great reverence for the traditional will reply that these associations by their exclusiveness and privacy are a cloak for designs and deeds of questionable type; that they favor the designs of the vicious upon the innocent, and give opportunity for practices otherwise unthought of; that they destroy true class intimacy; that they consume time and energy that should be devoted to the proper subjects of study, and that their general tendency is to defeat the very purposes and aims of true learning.

And this answer, striking as it does at the foundations, has support from the lessons of experience. Statistics of college classes furnish convincing proof, that, while some individuals have passed the danger unscathed, the majority have taken position in the ever-increasing list of "horrible examples." The last graduating class of Yale College—a college in which the open societies are dead—is commonly reported to have excelled even its predecessors in point of recklessness and immorality. The private bout at which the tankard and the flowing bowl grace the board, the intriguing arts of the revellers, the dark devices of their concealment, are not found to contribute to advancement in morals or in learning; but in the colleges in which these things find place, it is known that zeal in letters is flagging and the scholarly character is rapidly becoming extinct.

CULTURE.

By MISS SADA THAYER.

[PUBLISHED BY THE EDITOR'S REQUEST.]

IN surveying the external world we discover that every creature and every physical object has received a definite constitution, and been placed in certain relations to other objects. The natural evidence of a Deity and his attributes is drawn from contemplating these arrangements. Intelligence, wisdom and benevolence characterize the works of creation, and the human mind ascends by a chain of direct and rigid induction to a great first cause, in whom these qualities must exist. Man obviously stands pre-eminent among sublunary ob-

jects, and is distinguished by remarkable endowments above all other terrestrial beings. Nevertheless, no creature presents such anomalous appearances as man. Viewed in one respect, he almost resembles a demon; in another, he still bears the impress of the image of God. Seen in his crimes, his wars, his devastations, he might be taken for the incarnation of an evil spirit; contemplated in his schemes of charity, his discoveries of science, and vast combinations for the benefit of his race, he seems a bright intelligence from Heaven. In his disposition the most opposite influences exist; actuated by the rude animal passions, he is almost a fiend; on the contrary when inspired by the faculties of his higher nature, the benignity, splendor and serenity of a highly cultured being beam from his countenance and radiate from his eye. But how shall these conflicting tendencies be reconciled, and how can external circumstances be so controlled as to accord with such heterogeneous elements? Man has pleasure in eating, drinking, sleeping and the use of his limbs, and one of the great obstacles to improvement is, that many of the race are content with these pleasures, and consider it painful to be compelled to seek higher sources of enjoyment. But to the animal nature of man has been added by the bountiful Creator, moral sentiments and reflecting faculties, which not only place him above all other creatures on earth, but constitute him a different being, an accountable and reflecting creature. These faculties are the sources of his purest and intensest pleasure. But experience teaches us that the higher faculties, if left to themselves, will never develop so their full extent, and unless restrained, the baser propensities, which are no less divine gifts, will be perverted. Then we would ask again, is it possible to reconcile these seemingly antagonistic faculties so that they may act harmoniously, that they may yield their full harvest of enjoyment and conspire to render man the master-piece of creation? Yes, by means of culture. The true value of culture is very lightly appreciated, being subject to the most pointed perversion and misinterpretation. It involves the highest enjoyment of man. Is there another word that involves so much, even our eternal happiness? It is the most exquisite essence and effectual concentration of all the noblest and best it is possible for a human being to be, in this life; and although composed of only seven letters, 'tis a mystic number; and the one who has truly acquired culture has secured a more effectual talisman against the attacks and devices of the world than the mythological Gyges who possessed a ring, by the aid of which he could become invisible. Each letter fairly quivers with the weight of meaning it bears.

Culture sustains the same relation to mankind that the polishing and setting does to the diamond. The inferiority of the original matter of the diamond, before having been metamorphosed by the mysterious and majestic operation of the elements, fire and water, under enormous pressure, is remarkable, and although having been invested with properties rendering it exquisitely susceptible to the art and skill of the lapidary, yet these are useless if unimproved. But how satisfactory is the result if subjected to the care of the scientific jeweller, under whose treatment it is rendered the rarest and most desirable of gems, rivalling the stars in scintillating keenness. The analogy between the natural and moral world is very close, in many particulars. The primitive condition of man is similar to the original matter of the diamond, comparatively worthless. And the first great step of man towards culture is the moment of sincere realization of his responsibility to God and fellow-being. At this instant he enters a vista far different from his former course, and very intricate, he may stop in the vestibule; or, more ambitious and incited by his better nature, explore the whole labyrinthian way, upon the threshold of which he stands wavering. In many hidden recesses and secret nooks there lurk rare treasures, which are wholly or partially concealed, requiring only keen discernment and thoughtful observation to discover them, each discovery being valuable in proportion to the difficulty of the way. The causes producing these almost miraculous effects in the natural and moral worlds are similar. The moral force producing the latter being so mighty, yet often so slowly exerted, as to be almost imperceptible; it is only when the glorious effect is suddenly revealed that we realize its efficiency. However, the quickening faculties must be straightened by use and practice to acquire full power.

One cannot remain at the entrance and enjoy the beautiful scene beyond. The portal must be passed and man

guided by the goddess Culture, may become the most sublime object of the universe, and the brilliancy of his awakened and cultivated intellect reach every department of nature.

"Diamond cuts diamond;" what a suggestive thought one human being possessed of culture will be the means of elevating many others, how many only eternity will reveal. But having acquired culture, man is assured by a human diamond, and having completed the process of purifying in this world, God's laboratory. He has promised with His own hand to place him as a brilliant gem upon his imperishable crown. But what an agonizing experience to have cherished nay, almost have revered one who seemed a human diamond, only upon some inauspicious occasion to witness it crumble to dust, merely paste. Collision and friction are two indispensable means of culture. The amount of resistance and attrition necessary to produce the transition is incapable of being computed.

The acquisition of culture depends upon one's own indefatigable efforts divinely guided, to improve the advantages with which he is surrounded. Just here we notice the infinite goodness of the Creator in so arranging the external world as to hold forth every inducement to man to cultivate the higher powers, nay, almost to constrain him to do so.

The philosophic mind on surveying the world as prepared for the occupation of man, perceives in nature a vast assemblage of stupendous powers, too great for the hand of man entirely to control, yet kindly subjected within certain limits to the influence of his will. The soil upon which he treads is endowed with a thousand capabilities of production, which require only to be excited by his intelligence to yield him the most ample reward. The impetuous torrent rolls its waters to the main; but as it dashes over the mountain cliff the human hand is capable of drawing it from its course and rendering its powers subservient to his will. Ocean extends over half the globe her liquid plain through which no path appears, and the rude winds oft lift her waters to the sky; but there the skill of man may launch the strongly knit bark, spread the canvass to the gale, and make the trackless deep a highway.

Culture waves her magic wand over heathenism and superstition. There is a perceptible tremor among the dry bones of lifeless, moral and mental being; gradually the dissected members of the prostrate frame assume their natural and symmetrical form. Again the magic wand is raised, and the hideous bones are concealed with flesh. The four winds of heaven conspiring to endue with life. Lo! it moves. Mark the change, resembling the metamorphosis of the chrysalis leaving its dormant, useless life for a sphere infinitely higher and nobler. We are inclined to give those persons only credit for culture, who have distinguished themselves in public life by some achievement in the arts, sciences, or politics, while very often they least deserve it, for when the truth is known, they are discovered to be egoistical and selfish, overbearing to those less fortunate, and at their fireside morose and sullen. J. G. Holland so beautifully discusses the greatness of little things, that we are convinced it is by the seemingly insignificant occurrences of every-day life that culture is truly tested. There is something so fine and delicate about culture as almost to be indescribable. We may illustrate the idea, however, by the universe, which is immeasurable in extent, and consisting of an infinite number of bodies, yet there is a common centre around which they all revolve, no two systems known to be alike in any respect, but each necessary to the systematic perfection of the whole, nor can the amount of damage sustained by the removal of the very least of these planets be realized. How aptly might, if we were as capable of comprehending the spiritual world as the material, conceive a moral universe of which culture is the grand centre, the profound culmination of an infinite number of virtues and good qualifications, even to the reverence for old age by the young, or our obligation to society, to study the most graceful and easy manners, as we mingle in social life. We may consider the first satellites of culture to be moral, mental and æsthetic discipline; in the train of these follow myriads of others, until even the most ordinary occurrences of life are included, yet we can trace through all the living chord which cannot be severed without a tremor passing to the very centre. To sustain the argument that culture is attained only by moral, mental æsthetic and physical discipline, we quote the following from an eminent author: "Cultivate the physical only, you have the athlete or savage; the mental only,

you have a diseased oddity; the moral exclusively, an enthusiast or maniac; the æsthetic alone, a sentimental fop; it is only by wisely training the four together that the complete man can be formed." In our limited experience we have observed instances illustrating each of these conditions, hence we deem it unnecessary to devote time to alluding to any. Selfishness, egotism and rudeness are incompatible with culture, while on the contrary culture renders men individualities not mimics; it corrects all faults arising from aristocracy and wealth; putting him at his ease in whatever position he may be placed, master of the situation; he cannot be surprised into committing himself upon any occasion. Culture demands christianity in its pure, unalloyed sense, replete with humility and charity, that which renders man an agreeable companion at home and abroad, even the power to banish impure thoughts almost at the moment of their intrusion is granted by culture, its aim being to train away all mixture and impediment, leaving nothing but pure power. It is a beautiful song, consisting of four parts, the melody being moral discipline, which is the soul of the quartette; but the other parts, mental, æsthetic and physical discipline, so blend and delicately harmonize as to be indispensable to the delightful effect of the whole. It is no ordinary production consisting of common chords, harmonized by an amateur, but one worthy the Divine Author; embellished with the most exquisite modulations, pathetic minor passages, and nice intervals, forming the most systematic sequences and perfect cadences, the whole being a production so far beyond the comprehension of the masses as to be unappreciated by them, until by successive steps and degrees they have been educated to the requisite standard. 'Tis an exalted standard, yet just such an one as was instituted by the Savior during his mission upon earth, He being the true example of culture.

UNDERGRADUATES' DEPARTMENT.

EDITORS:
DANIEL REAMER, '78. LIDA J. HAYWOOD, '77,
P. E. HOLP, '79. ELLA M. CRAYTON, '79.

—Pat says Saturday night is not his night.
—During the raging of the fire, Joe said he could not get the roof up.
—"Chick" came rushing down to the fire almost *en dishabille*.
—Revolvers were in demand by that Centennial party. Brave boys!
—Miss Jennie Penland and her sister were called home, on the 24th ult., by the sudden illness of their mother.
—Misses Mary and Jennie Huddle are at the Centennial, also visiting friends in Virginia, during their trip.
—E. A. Starkey of '79, returned to Westerville, the last of September, gladly welcomed by his many friends.
—It is likely that Price will be our postmaster in place of the present incumbent, Mr. Flickinger. "A great smoke and little fire."
—Mrs. Josie Beardshear, '77, has failed this term to resume her studies. This deprives the Senior Class of one of its most worthy members.
—The time for the home contest has been fixed for November 25. This will give the contestants full time for preparation.
—While Spencer was ringing his tea-bell, he aroused our druggists, who thought it was some one coming after midnight pills.
—He is a hard student of natural history, at least you would suppose so if you had seen him watch a spider. Attention to the recitation!
—The members of the M. C. have appointed their chief executive to administer a severe reproof to their brother for having broken his oath.
—He rooms there and brought her to the social, but somehow or other he failed to take her home. He thought "it was all solid," but in this case thoughts led him astray, for she left while he was promenading.

—Perhaps Ferrier will go with Price into the postoffice, as they were both seen to have certain official documents from Washington, which were supposed to be their appointments.

—It will be decided by one of the Rhetoricals, in a short time, whether or not parlor dancing is commendable, and it is to be hoped that the question will receive full and fair discussion.

—Rev. G. P. Macklin, '78, has accepted the charge of a mission church, a few miles above town, now expects to take another year for finishing his course, *henceforth* is a '79.

—Miss Austa McCammon, formerly of '77, is recovering, though slowly, from her severe illness. We hope to see her soon again participating in the gaieties of the village.

—The first public rhetorical of this college year, has been postponed until October 7th. This is due to the absence of several of the members of the first division.

—It is strange that Home street should possess so many attractions to Henry. He did not go around there to see the folks, but to tell the boys that some men got hurt at the fire. It seems natural for him to think of those boys first.

—Holp says he is always glad when there are moonlight nights, so he need not be afraid to pass the college at late hours. Query. What is he afraid of? Perhaps *Preps.* acting as ghosts (?) Who knows!

—She was walking in the garden, and accidentally stepped upon a rotten egg, which bursted with a report. Shrieking, she exclaimed, "Oh! what shot me!" Never mind, Grandmother, you will survive, and you know as long as there is life there is hope.

—The campaign has opened, and it would be nice for the students to form a glee club. There is some cause for Otterbein to be back in such things as boating, etc., but no reason for not being among the first in forming a glee-club.

—Political genius is indeed a talent, but *poetry* is something more than grinding out rhymes, and true poets are few and far between. We suggest that some would-be poets of O. U. study Rhetoric, which at least will tell them what is *not* poetry.

—Spencer is both magnanimous and philanthropic. It is not many men that will ride all over town, when their homes are in danger of being burned to the ground, with a tea-table to arouse the people so that they may see a grand and sublime spectacle, *i. e.* the burning of a home at midnight.

—Going to the Centennial is a great thing in the history of a young man, at least so the twelve think, who, after starting, sent back postals, every few hours, informing those who did not go of their prosperity and happiness, and supposing the loss of their society, for two weeks, would be severely felt. Truly "innocents abroad."

—Our two Junior friends say they made a mistake when they joined the Hayes and Wheeler Glee Club. Both are *good singers*, and why they have been so backward has been a conundrum. Now they are lionized by all, as a word of encouragement to the faint-hearted, I would say, "Go thou, and do likewise," and be happy.

—The Sunday School Quarterly Review was held in the College, Sunday evening, September 24. The exercises were short and profitable, most of the classes (especially the younger) responded readily to the questions proposed them. The exercises were interspersed with good music, making it, all in all an interesting affair.

—The "social" of the four societies was a pleasant affair and well attended. But could there not be some other mode adopted than promenading continually? It is very tiresome to say the least. If there were a social or invited party at a private residence, it would be considered illmanners to keep up a constant march from room to room as if to pass the time. To sit in one corner all the evening is the opposite extreme. Let both be avoided.

—It is said that one of Spencer's tenants pitched his trunk out of the window, before the fire had commenced. Even if he did he was not scared or excited.

—During the social some of the boys did not take the trouble to speak the names of those they introduced distinctly. So she asked him his name. He blushed and stammered something, but he knew it would be a breach of etiquette in him not to comply with her request, so he whispered "Leg(g)!" They changed. "What's in a name?"

Scene at a children's meeting—

Preacher—Who made Adam and Eve?

Answer—God.

Question—What were their dispositions, was Adam good or bad when first made?

Answer—Good.

Question—Well, was *Eve* good or bad?

Small boy—*Bad*.

Sensation among the ladies.

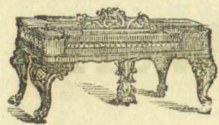
Letter from a Member of the Class of '59.

FONT HILL, WELLAND CO., ONT., }
September 7th, 1876. }

MR. EDITOR—Well, really, this is the busiest world I ever was in. I intended to write for the DIAL, soon after receiving No. 2, and now, at this date have only got down to it. I had even chosen (at suggestion of the DIAL) "Babes in the Woods," for my subject. Thinking it very appropriate, as we then contemplated going to the backwoods, mainly to recruit the health of S. E. C., and while so doing secure a homestead, fish, eat maple sugar, etc. But the annual Conference chose otherwise for us. Well, the packing and boxing, and the unpacking, and the delightful drive of seventy-five miles, a part of the time along the lake shore, are all things of the past.

We are pleasantly "homed" at Font Hill, high and dry, midway between the lakes and near enough to the Falls to occasionally see the spray and hear the roar. Now for our doing, as per request in the DIAL. Rev. S. E. C. travels this mission. Sometimes I travel with him, but generally I am a quiet keeper of home. My travels do not often extend beyond "the church in the vale"—where I have an interesting class of ladies in Sabbath school. We have not visited the Centennial, but expect to do so in October. All ladies of the blessed class who do not have servants know why I should now make my bow and retreat, and pay special attention to my dear friend, (Singer sewing machine). For, are there not countless stitches to be taken to get four of us ready to do up the Centennial properly? R. B. CORMANY.

THE *Atlantic Monthly* for October gives us an article by Gen. O. O. Howard, on "The Battles about Atlanta." The paper is illustrated with careful maps, and is an interesting addition to the war reminiscences which have been attracting attention in this magazine. Charles Dudley Warner pictures in an agreeable way some of the "Neighborhoods of Jerusalem," and a new Western story, "The Thorsdale Telegraphs," precedes his essay. Mrs. Kemble's fifteenth chapter of "Old Woman's Gossip" offers many recollections of Lady Morgan, Mrs. Jameson, George Stephenson, the engineer, and other interesting persons. An article reviewing the literary career of George Sand is from the hand of Thomas Sergeant Perry, an able and conscientious critic. This is followed by a study of "The songs of the Troubadours," by Miss Harriet W. Preston. H. James, Jr.'s powerful serial, "The American," passes through two new chapters, and is followed by Edwin P. Whipple's brief but vigorous discussion of Dickens's "Oliver Twist." "A Librarian's Work," by John Fiske, librarian at Harvard University, is an article useful in its novel information as to book-cataloguing. The concluding paper is a fourth letter from Philadelphia, on "Characteristics of the International Fair." The poems are as follows: "Fable," by T. B. Aldrich, "Incantation," by G. P. Lathrop, "October," by H. H., and "Giving up the World," by Mrs. Piatt. Recent Literature and Education add a dozen pages of thoughtful and readable criticism.



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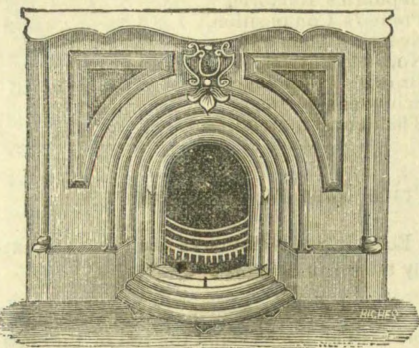


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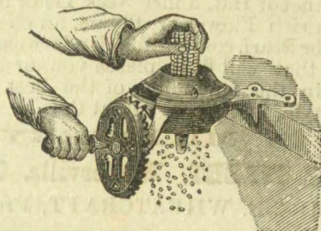
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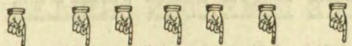
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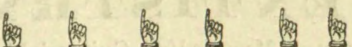
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Gaiters.**

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TIME TABLE.

Cleveland, Mt. Vernon & Columbus Railroad.
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

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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