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Prof. D. E. Guetner

The Otterbein Record.

A COLLEGE MONTHLY.

Published by the Philophranean Society.



WESTERVILLE, OHIO.

MARCH, 1885.



VOLUME 6.

NUMBER 7.



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A COLLEGE MONTHLY.

VOL. V.

WESTERVILLE, OHIO, MARCH, 1885.

No. 7.



OTTERBEIN UNIVERSITY, WESTERVILLE, OHIO.

ITS DESIGN.—To furnish young men and women the advantages of a thorough education, under such moral and religious influences as will best fit them for the duties of life.

LOCATION.—The University is located in Westerville, Ohio, on the Cleveland, Mt. Vernon and Columbus Railway, twelve miles north of Columbus. Situated in a quiet town, the University is yet within easy reach of the Capital City, and has railroad connection with all the larger cities of the state and country.

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RELIGION AND LEARNING.

BY W. COOPER, '85.

There are no two words so closely connected as these two, which cover a greater scope, include more concerning the welfare of man, or have played a greater part in the progress of the human race. They have gone hand in hand. Where one has gone forward without the other, it is only to retrograde and again make the ascent together. Learning reached great heights during the existence of the Grecian and Roman empires. We have the poetical works of men who wrote during that time. They are still the wonder of the world. Men have tried to surpass them, but they still remain towering above the literature of to-day. The historians are equally educated and equally noted. Where else do we find such vivid descriptions of warfare and general topics and events pertaining to the interest of the public?

The study of the classics embraces more time than the study of any other branch. We are told that without a knowledge of these ancient writers and their books we cannot become polished scholars. Yet, notwithstanding all this, Greece and Rome are things of the past, and are only remembered by their literature. Take away the literature of Greece and Rome, and you will rob them of their beauty and attractiveness. Learning flourished in those times, but religion was of the baser kind. They knew not the true God; they delved in the depths of wickedness;

they were ruled by their inordinate desires—and at last debauchery, licentiousness and intemperance destroyed them, and their glory is sung as a thing of the past.

We come to the Dark Ages: religion and learning pass through this terrible crisis hand in hand. Where we found one we found the other. The monks of those times were required to be educated, and by this means the two kept side by side—one a support for the other. Both were preserved by the untiring energy of the clergy, and but for their almost miraculous interposition, religion and learning would have been almost entirely wiped out, and the human race would have retrograded again into barbarism. In these monasteries were kept the works of the Grecian and Roman writers. The Bible, the Book of books, was preserved in them, and in them alone. The monks read and studied the books in their possession, well understanding the responsibility which rested upon them. During the thousand years which are termed the "Dark Ages," we have scarcely any authors of note outside of the monasteries.

When these two forces had been confined in their narrow dwelling place as long as two powerful elements, each assisting the other, might be controlled, they burst forth from their narrow cells and spread over the world, as the water of a mighty reservoir, when it has bursted its banks, overflows the country below and sweeps everything before it. The outgrowth of the co-operation of these two powers was the Reformation. Luther came

from one of these monasteries just as the world was emerging from the Dark Ages and was calling for men of power and energy. In him we find the happy blending of a massive and cultured intellect, with the finer sensibilities, and, above all, with a true Christian spirit. Without the high culture of both intellectual and spiritual faculties, he would never have been able to accomplish his great undertakings. It was a momentous question. He well understood that he risked life and all that was dear to him, for the cause which he espoused. Without his massive intellect, he could never have coped with the powers of Rome, or been able to show the error of their ways, and secured their help; without his high spiritual culture, he would never have undertaken such a project. His courage would have failed him, without divine assistance.

England is the most powerful nation on the globe. She has existed for nine centuries. She has risen from a weak and petty nation of the isles to a great power, whose territory may be found dotted over almost the entire globe. No other country has such extensive territory in the two continents. Her rule is a blending of the spiritual and intellectual. Her fate seemed doubtful during the contest between the Protestant and Catholic churches. The true religion prevailed, and her prosperity was secured. Religion and learning advanced together. Hers has been a steady progress ever since. True, she has had misfortunes; yet she overcame them all, and was only so much the stronger after the contest.

During the eighteenth century, France was overrun with pernicious literature. Voltaire lived during this time, and his every energy seemed to be directed to the overthrow of religion. He said: "Twelve men established the Christian religion; I will show that one may tear it down." His writings were distributed over the country,

and the French being a people energetic, impulsive, and susceptible of influence, were soon delving in the depths of luxury and sin. Christians were punished by all conceivable means. France was thrown in a state of confusion, and it seemed for a while, was destined to destruction. She has not yet recovered from that blow. Her people suffered morally, and it will be years before she reaches her former standing.

It has been the great work of some men, for ages, to show that religion and learning do not harmonize, but that they conflict. Some have tried to prove that science disproves religion. They claim that the testimony of science is conclusive; hence, we must admit that religion is false. Some have bent their every energy to this purpose. They have sought by every means to overthrow religion. They forget that if it were not for religion the world would be in a depraved state, and would be at the mercy of the most malignant passions. The attempts to show wherein there is a conflict between religion and learning have been fruitless. On the other hand, one proves and sustains the other. The Bible leads to many discoveries, and corroborates many to which it does not lead. Science has done much to explain the secret truths of the Bible. Had it not been for science, there is much in the Bible that would not be understood, and much that would appear erroneous. One is a support to the other. One assists the other, and when one falls, so must the other.

It would be impossible to estimate the effect of each separately. They have been so closely connected that their effects have blended in one grand scheme, and must be attributed to both. We can see their effects if we will but look around. When man was first placed in this world, he was ignorant and had only natural religion to guide him. To-day we see man raised from a barbarous to a civilized condition. He no longer believes

in witchcraft and superstition. These have been driven away, and to-day man stands as an example of the mighty effects of these two forces. Whatever he is, or hopes to be, he must attribute his success largely to religion and learning. They, alone, are destined to rule the world.

* *

LONGFELLOW.

BY B. F. D., '88.

The character of Longfellow is one of remarkable interest. His pure moral character and his poetic ability render him almost without a peer among the literary men of America. The early life of the poet was surrounded by a stern Puritan element. This may account, in some degree, for the moral grandeur of his life.

As in the case of Whittier and Bryant, so, also, in the case of Longfellow, we may search in vain for the corrupting. The poet was educated at Bowdoin. In his classes he was associated with Abbott, Cheever and Hawthorne, men who have left their impress upon American thought. According to the account given by one of his classmates, "Longfellow gave diligent heed to all the prescribed course, while his enthusiasm moved in the direction which it has taken in subsequent life. His themes and felicitous translations of Horace drew marked attention to him, and led to the expectation that his would be an honorable career." While yet in school, Longfellow sent numerous productions to the press. His first efforts were well received by the public. In this respect he differed from his classmate, Hawthorne, who received many of his communications back from the editors.

Shortly after his graduation, Mr. Longfellow began the study of law, but, like Irving, took little interest in law volumes. He was soon called to fill the new chair of modern languages at Bowdoin. In prepara-

tion for this work, he spent several years in Europe, returning to America in 1829. Soon there came from his pen a volume of travels, written in a mellow, beautiful style, and abounding with fine descriptive passages. While reading his pages one can almost imagine himself under the soft Italian sky, walking the streets of some old Spanish town, or gathering rich clusters from some French vineyard.

After returning to America, Mr. Longfellow entered vigorously upon his work. As an instructor, he was exceedingly popular. In his intercourse with students, he was simple, frank and obliging. Although he did not seek popularity, it nevertheless came, and, before thirty years of age, he was chosen to a professorship in Harvard college. Once again he returned to Europe to prosecute his studies. Now, however, he was accompanied by one familiarly known as Mrs. Longfellow. This lady died soon after leaving America. Her death led to his writing "The Footsteps of Angels," a poem universally admired for its delicacy and tender expression. Who can read, without being inspired to a purer life, the lines:

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight;

"Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall;

"Then the forms of the departed
Enter at the chamber door."

After such a description of these visitants that we can almost see the glistening of angel robes, and hear the murmur of soft wings, he breaks out with the lines:

"Oh, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died."

Returning to America, Mr. Longfellow entered upon his duties at Harvard. His residence was the celebrated "Craigie House," once the home of General Washington. Here the poet spent some of his happiest years, in a home surrounded by noble elms, and charmed by the murmers of the Charles River. Amid such surroundings was written his "Hyperion." Listen to some of its words of wisdom:

"Look not mournfully into the past: it comes not back again. Wisely improve the present: it is thine. Go forth to meet the future without fear and with a manly heart."

There had been few American poets before Longfellow. It was a small and select circle into which he came, and of which he became the recognized leader. Within this circle was Bryant, deep and philosophical. There, also, was Willis, throwing poetic grace over scripture narrative, and Halleck, with martial notes sounding through his lines. But when another voice was heard, chanting such hymns as, "The Light of Stars," "The Reaper and the Flowers," and "The Psalm of Life," it was evident that a new singer had appeared, destined to occupy a commanding position.

It is, perhaps, upon two later productions—"Hiawatha" and "Evangeline"—that Mr. Longfellow's fame will chiefly rest. It is doubtful if American thought has produced another poem so replete with interest, and with so strong a hold upon our sympathy, as "Evangeline." At the same time, the richness of its descriptions, and, above all, its matchless rythm, proclaim it the work of a master mind.

Of Mr. Longfellow it may be said, that he wrote sincere and well. Yet the most valuable legacy which he has left us is the memory of his pure life. With the finest scholastic and literary attainments, with a reverence for the higher and spiritual, he stands before us, a model character.

SEEING, BUT SEEING NOT.

BY L. M., '74.

Few things are more familiar than the fact that two observers will rarely describe an object with equal minuteness.

Exactly the same picture falls upon the retina of each, if their point of view be the same, yet the mental act of seeing may differ so widely that one individual may be unable to give an intelligent description of so simple an object as a box; while another, with no closer scrutiny, apparently, can give its dimensions within half an inch, and answer every reasonable inquiry as to its fitness for this or that purpose.

One who thus, at a glance, takes in the details and relations of an object, is called, by way of distinction, an observing person; and he who sees most in the least time, with the least apparent effort, has prominence among observers. It should be said, too, that the true observer is modest, so that his merit is not likely to be known except through his published writings, or public teachings. It is related of Professor Owen, the English anatomist, that he was once approached by a gentleman who wished information about a curious fossil dug up by one of his workman, and, as he drew it from a bag and was about to hand it for examination, Professor Owen quietly remarked: "That is the third molar of the under jaw of an extinct species of rhinoceros." There is nothing remarkable in the reply, except as it gives a clue to the unconscious greatness of the man in his particular field.

Great observing power, like genius, doubtless is a birthright; but the power, as ordinarily bestowed, is susceptible of great development. It is generally conceded that the study of natural objects and phenomena is best adapted to cultivate the observing faculty: the truth is, the faithful study of any

thing that will exercise the observing faculty will give extraordinary strength in that direction.

Considering how vitally important a habit of close observation is to real success in any pursuit, the surprise is not that there have been and are Cuviers and Owens, but that the multitude is so great of those who see without seeing.

Superstition, popular belief, and the imputation of natural phenomena to supernatural agency, have had their origin and perpetuation largely in a failure to observe closely. Many half-observed facts have passed into common beliefs, with gross exaggeration—*e. g.*, that the salamander is proof against fire; or, that toads can exist for centuries hermetically inclosed in stone.

Other sayings and beliefs are surprising because their refutation is so easy—such as the very common belief that handling toads produces warts on the hands; or, that dragon flies can sting; or, that the water of so-called magnetic springs possesses magnetic property; or, that the moon influences the quality of the contents of the family meat barrel, causing it to shrink or swell, as the case may be, in cooking.

A lack of thoughtful observation makes easy the practice of humbuggery and charlatanry. We suffer ourselves to be deceived by not comprehending what our eyes faithfully picture for us.

While the inability to see what one sees is a most common failing in uneducated people, it is by no means confined to them. Frequently the most scholarly of men prove to be most untutored and unreliable, when compelled to rely on the testimony of their own eyes. Striking instances of this have been afforded from time to time, in the acceptance, by intelligent men, of exhibitions of mind-reading, so-called—really, muscle reading—as evidence of the transference of thought. (Whether there is such a thing as a transfer-

ence of thought, is a psychological question, and remains to be proved.)

A more recent instance is afforded in the comments on the exhibitions of the Georgia wonder-girl, Miss Lulu Hurst. Her parents and her business manager, probably believing that her powers are, to say the least, superhuman, have freely given private exhibitions to editors, professors and physicians. Miss Hurst's specialty consists in exhibitions of what, on the show bills, likely is called magnetic power. Light and heavy objects, indiscriminately are represented as clinging to her fingers and following the motions of her hands.

Dignified journalists and doctors have danced about the room in their efforts to maintain a footing, while resisting a force of some kind that *seemed* to emanate from the wonder-girl's hands, without any evident exertion on her part. Up to the present time, I have noted but one person, a distinguished professor of astronomy, who appears to have used his eyes to good purpose in unraveling the wonder-girl's wonder; the majority, at least of those who have expressed any opinion, seem to have suffered themselves to be deceived in spite of their eyes.

If we but schooled our sight in the study of the many common objects that touch us on every hand, we would acquire an art of seeing that would not fail us when put to unusual, or even extraordinary tests.

* * *

PRESIDENT ELLIOT, of Harvard, is in favor of giving the student the option of studies, allowing him to follow the bent of his own nature, and to judge what would serve to aid him in the course he had marked out for his future. At eighteen, he should enter college, and, by that age, the mind is so developed that the student can decide for himself what course would be the most advantageous for him to pursue.

young people to prepare themselves to properly perform the duties of good citizens and valuable members of society.

A GOOD observer will discover, among our students, a marked deficiency in mathematics. This ought not to be, and certainly it is not the fault of the instruction. Professor Haywood is an able man in his department, and any student who desires, may make rapid advancement under his direction. There is no excuse for a student going through all his mathematical course, and then not being able to solve a simple problem in algebra. We are inclined to think that a great trouble, with some, is in getting started right. A good foundation is as essential in this, as in any other line of study. The principles of the elementary branches are of constant application through the entire course, and hence, it is important to do good, honest work in the lower branches. If these are studied but indifferently, there is no hope that the others will become more attractive; but, rather, they will become more irksome. No studies in the curriculum are equally fitted to secure methodical methods of thinking. The preciseness of mathematical truths and principles cannot but produce the same precision of thought. Students would do well to take more interest in this part of their work.

AMONG the requisites of a first-class college, not the least is a good library. Here we gather for the purpose of training our faculties and moulding our characters. A college is pre-eminently a place of books. Nor, has it fulfilled its mission when the proper work is being done in text books. With nothing but text books, a student becomes theoretical and disqualified, rather than fitted, for practical life. He should be encouraged to read works of various kinds, so

as to broaden his views and deepen his store of knowledge. A library should contain good selections of works on a great variety of subjects. Reference books can be used with great advantage, in connection with certain studies. In fact, a teacher ought to be able to awaken, in his pupil, enough interest in a subject to induce him to read, in connection with it, different authors on the same subject. The college library must supply all these requirements. Then, again, every student, if properly stimulated, has a desire to make special inquiries along certain lines. He should never be so pressed with work as not to be able to devote some time, at least, to reading literature, other than that included in his daily work. We hear much of self-made men; these have acquired their education by reading, and from this may be seen the importance of becoming acquainted with books.

Though we have something of a library, still it is not near what it ought to be. The books which we have are good, but we need many more. There should be something done to awaken a fresh interest in this subject, which will result in a large addition to the stock we now possess. There are thousands of books that would be used almost daily, if found on the shelves. Why not make an effort to place them there? If some one has a donation to make, he could not place it where it would be a source of more permanent good, than in a college library.

AMONG the many questions that perplex the ambitious student, not the least important is the one which relates to choosing his life-work. It is true that a limited number have a very clear idea, from the very start, what it shall be; but the great majority pass through a large part of the course before they settle that question, finally, for them-

selves. And, indeed, there is no very great disadvantage in so doing; but, on the other hand, there are some advantages resulting from this course. The main object of a college course should be to train the faculties of the mind—not in any special work, but to think and act independently. The student who has his profession in view during all his course, will be sure to give special attention to studies which are more nearly connected with his line of business, and will neglect, or skim lightly over other parts of the course. Then, one will have a better knowledge of his own powers, if he waits to determine this question after he has spent some time in study, and will have a broader view of life—and thus, will be better able to choose that for which he is best fitted. There seems to be no sufficient reason that, as some teachers assert, one should make choice of a profession at the time of, or soon after, entering college. But however it is put off, the time soon comes when the question demands a careful consideration and final decision. Then, perhaps, the student comes to a great turning point in his life. He seems to stand at a point from which there are roads leading off in almost every direction. He must decide which road he will take. This one leads to a certain result, and that one to something different. The thought that should be uppermost in his mind is, in which can I best serve God and my fellow-men? No nobler aim can influence him in this decision—and none, if followed, will more surely bring success in any calling. It is established, beyond any contradiction, that the path of duty is the path that leads to the greatest success. Men who seek selfish ends, never reach that loftiness of character which is so manifest in those who labor to bring some good to the race. Let a young man meet this question with reverence and heartfelt earnestness, and decide for that in which he can be most useful.

Among students, there is a very general aversion to the study of the classics, which is, in part, no doubt, caused by a misapprehension of the real object of study, and the special benefits derived from this special branch of college work. There are many reasons for continuing this department, and as people in this day are so extremely practical that they must see the exact application of everything to daily life, we will name one that is of use in any vocation a man of education can be called to fill. We refer to the study of character as found in human nature. Much is said about studying human nature, and where can be found a richer field than that of classic lore? In this, just as in any other study, the student who works merely because it is an assigned duty, without any love for the study, will be sure not to discover the more important lessons that lie under the surface. These are brought to light by the student who throws himself in sympathy with his work, and strives to gain every possible shade of thought and sentiment. The classical languages are extremely fertile in imagination, and true to nature. The very language in which they conveyed their thoughts were living pictures of the things represented. It cannot but be interesting to notice the striking similarity of man's nature then to that displayed to-day. It has been ever the same through all the changes which have come upon man. Even the expression of thought is much the same wherever found. There is a special reason why the productions of those early days should abound in the nicest distinctions and most perfect copies of nature. To the race just awakening from a state of mental lethargy, everything appears weird and strange, exciting the most lively interest, and calling forth all the emotions of rhythm and melody. Hence, if we want copies of nature and of character in its simplicity, we can find no more profitable study than the classics.

Miss Davenport, of Decatur, Illinois, has entered school, to pursue a course in music.

M. N. Miller, formerly of class '86, was in town a short time last week. He has been teaching during the winter near his home at Locke, Ohio. He expects to enter school again next fall.

NOTES AND EXCHANGES.

Amherst's gymnasium cost \$88,000. It is the finest in the world.

Harvard has abolished foot ball by a vote of twenty-four to five.

Yale now holds the championship in base ball, tennis, foot ball, etc.

Congressman Cox has undertaken to stop hazing in all the government schools.

A university will be opened in Iceland next year. Hope we may exchange with them.

Oberlin will send a group picture of the faculty and students, to the New Orleans exposition.

The inter-state contest will be held at Columbus, May 7, 1885. It will be the largest ever held.

John B. Gough, Thomas Nast, Judge Tourgee and B. Richards lectured at Princeton this winter.

There is now on foot a scheme for the consolidation of the colleges and universities of Ontario.

Many of our exchanges have no exchange column. Every college paper should have one, for the benefit of fellow editors.

The chair of mathematics at Stockholm university is filled by Mme. Sophie Kovalersky, of Russian birth. She is only thirty years of age.

All the exchanges give the grading of the state contest; but we do not feel very deeply interested in the affair—our orator was not defeated.

The college which has the largest number of graduates in congress is the University of Virginia. Harvard stands second, and Yale third.

The Japanese government has sent a student to John Hopkins university to learn economy. Hope he will see the practical illustration of it.

There is a lack of life in nearly all of our exchanges. The prose is sleepy, and the poetry insipid. What is needed is force and living thought.

We would feel very grateful if some one would make up a few new events for the *Notes*. We have used this lot several times and are getting tired of them.

The *Academica* says: "We have as many students in Greek as ever." Nearly every college can say the same. This indicates no falling off of interest in that beautiful language.

The *Hanover Monthly* thinks Preps. should be excluded from fraternities. We just agree with that, only we would include college men, too. His dictionary must give fool as the synonym of prep.

Of the three hundred and thirty-three colleges in America, one hundred and fifty-five use the Roman method of pronouncing Latin; one hundred and forty-four, the English, and thirty-four, the continental.

The *Collegian* needs a new cover. Although the "adds" are very beautiful, we would admire them more in their proper place. The scientific chapel departments are very interesting. They are just what many of our college papers need.

The *Lantern* shines but feebly this issue. The editor being unwell, its columns are filled with second honor orations. The old subject of our colored brethren is presented in the same good, old way. They still persist in calling us the Otterbein *Index*.

SOCIETY NOTES.

The Philatethean society has purchased a fine piano for their hall.

The Philomathean society held their regular installation exercises Friday evening, March 20th.

Mr. W. E. Dickson, of Mt. Carmel, Indiana, was initiated in the Philophronean society Friday evening, March 13th.

President Scovil, of Wooster, has been secured to deliver the commencement lecture before the four literary societies.

Mr. M. N. Miller, formerly a student of O. U., and an active member of society, was present and made us quite a good speech Friday evening, March 13th.

The Philophronean society elected Mr. A. F. Crayton president for the ensuing term. Friday evening, March 20th, was election of officers for the society; installation exercises will be held Friday evening, April 3d.

Messrs. J. and W. S. Stimmel, active members of the Philophronean society, left for their homes Saturday, March 14th, and will not be in school next term. We are sorry to lose them from our hall, as they were good members and always present.

The programme of the Philomathean installation was as follows: Chaplain's address, Lessons from the Life of Luther—V. S. Mumma; president's valedictory, The Question at Issue—W. S. Reese; president's inaugural, The New Administration—S. B.

Kelley; essay, The Three National Evils—J. A. Cummins; essay, A Medley—R. M. Shanley; Discussion, Should Women Vote—affirmative: E. P. Morey; negative: F. A. Z. Kunler.

There is being done much better work in the societies than was done the first part of the year. Much more care is being taken in preparation.

At a meeting of the Senior class at Yale, not long ago, the following resolution was debated at length, and defeated by a very close vote:

WHEREAS, The present senior-society system creates a social aristocracy, exercises an undue influence in college politics, fosters a truckling and cowering disposition among the lower classes, creates dissensions and enmities in every class, alienates the affections of the graduates from the college, stifles the full expression of college sentiment by its control of the college press;

Resolved, That we believe the system detrimental to the best interests of Yale, and injurious to ourselves, etc.

We are always suspicious of an interest, be it moral, religious, political or personal, that seeks by a secret association, rather than by an open advocacy of its aims, to secure its ends. With the spread of general intelligence, the enlargement of social activity with the diffusion of thought and opportunity to rise, there is no demand for secret combinations. The slight husbandry of good that is sometimes accomplished by them is counterbalanced a thousand-fold by the evils of which they are the direct and indirect cause.—*Religious Herald*.

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