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The Otterbein Record.

A MONTHLY COLLEGE PAPER.

VOL. II.

WESTERVILLE, O., MARCH, 1882.

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.

RELIGIOUS INSTRUCTION AND GOVERNMENT.—This is a Christian institution without being sectarian. Pupils of any church, or of no church, are admitted. All are required to attend morning prayers during the week and church on Sabbath. Regular recitations are held during the week in Bible History, and N. T. Greek. The students have a regular prayer meeting once a week. International Sunday School lessons are studied by classes every Sabbath morning. A Sunday School Normal class is organized at the beginning of each year and conducted by the President.

We seek to govern by an appeal to the student's own sense of right and honor. When it is evident that a student is deriving no profit from his connection with the University, he may be privately dismissed.

COURSES OF STUDY.—There are two—the Classical and Scientific—which are equal to those of our best and oldest Colleges. A Preparatory prepares for College and for Teaching. Instruction is given in Vocal Music, on Piano, Organ, Violin and in Theory; also, in Pencil Drawing, Perspective, Crayoning and Oil Painting.

REMARKS.—Both sexes are admitted and recite in the same classes. The Winter Term will commence January 4, 1882, and end March 22, 1882, when there will be a vacation of one week. The Spring Term will commence March 29, 1882, and end June 14, 1882. The next Annual Commencement will be June 15, 1882. Expenses unusually moderate. Tuition and incidentals, \$30 per year; rent and care of rooms from \$10 to \$20; boarding from \$60 to \$100; text books from \$10 to \$15; fuel, light, &c., \$10 to \$20. By economy \$150 will enable one to spend one year respectably.

For special information, address the President,

REV. H. A. THOMPSON, D. D.,
WESTERVILLE, OHIO.

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will fully establish.

His mode, including the inhaling for cleaning purposes, is at once pleasant and soothing, avoiding all the disagreeable characteristics attending all former modes, patients being at liberty to carry on their business pursuits while taking treatment. The benefits to be derived from this feature can not be too strongly recommended.

THE DOCTOR PRESENTS THIS MONTH SOME

NEW TESTIMONIALS

In regard to his TREATMENT OF CATARRH.

From the Rev. J. S. MILLS.

DR. G. T. BLAIR,

Dear Sir:—Permit me to gratefully testify to the merits of your treatment for Nasal Catarrh. After suffering from a severe chronic catarrh of the head and throat for many months, your mild and specific treatment has effected a thorough, and I believe a permanent cure. I can cheerfully recommend your treatment to those similarly affected.

Yours truly,

J. S. MILLS.

From Mrs. C. E. Chambers, wife of a prominent farmer, Delaware, Ohio.

Having suffered six long years with what is commonly known as nasal catarrh, and to describe my symptoms or to give you a partial account is beyond my powers of description. Suffice it to say, I had become so thoroughly diseased through my nasal organs that it was difficult to breathe. There was a constant discharge from my nose of a thick, tenacious matter, very offensive at times; "droppings" into my throat with a constant irritation. My disease had become so obstinate it had extended to my stomach, producing a constant burning and "water brash," spitting up particles of mucous matter. After eating, my food distressed me, and I had all the symptoms of a confirmed dyspeptic. My hearing was impaired, and my condition was indeed most miserable. I had given up all hope of recovery, having tried nearly every available remedy, but thanks to a kind friend, I was persuaded to try your most excellent treatment, and to which I am indebted for complete recovery from the dreaded disease, and I but speak the sentiment of a truthful heart when I cheerfully recommend your valuable treatment to any person who may be suffering from a like affliction.

From Rev. C. Hall, a student of Otterbein University.

Feeling under great obligations to you for the almost miraculous cure I have experienced through your treatment, I take this method of again expressing it.

Having been a sufferer for many years from chronic catarrh, the throat and nasal passages being involved, and having all the symptoms of catarrh in its worst style.

I followed your directions to the letter, and immediately began to experience relief, and now, after a few months treatment, I am entirely cured; am now as healthy as any man, being able to carry on my studies and do full work every day. I can only hope that others who may be similarly affected may try your inhalant and mild constitutional treatment. I am sure there was no more aggravated case than mine, and it is reasonable to suppose you can cure other cases as well as mine.

Consultation free. Persons at a distance can communicate by letter (enclosing a postage stamp), and all inquiries will receive prompt attention.

CHAUNCEY P. LANDON, M. D.,

Physician and Surgeon,

Corner State and Walnut Streets,

WESTERVILLE, O.

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COLUMBUS, OHIO.

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The Otterbein Record.

Mailed at the P. O. at Westerville as Second Class Matter.

VOL. II.

WESTERVILLE, OHIO, MARCH, 1882.

No. 10

MY SONG.

BY MRS. L. K. MILLER.

You ask for a song?
Were I but a bird
With a silver-tipped wing,
Or scarlet, or blue,
Or rarest old-gold,
And a throat like the wren,
Or the peerless brown thrush
Which seemeth so bold,
Half concealed in the brush;
 Why then—why then—
I would sing for you
The sweetest, the best
That ever I knew.

You ask for a song?
'Tis a marvel you seek,
With the windows half hid
'Neath curtains of gray;
With the chalice of life
So drained of its sweet;
Roses nipped by the frost
Left—but embers of fires,—
But the ashes of flowers—
Jewels broken or lost.

Nay, nay, I but feign;
Too oft it must sing,
With its foot in the snow,
And the frost on its wing!
I would ne'er be a bird
Though chief of the throng,
Whose life goeth out
With the death of its song.
And 'tween feigning to grieve
O'er the sear yellow leaf,
O'er the shadows of gray,
Or the gold-girdled sheaf,
Over ungathered fruits,

Or the frost-ripened ear.—
The crown that is olden
Is crown of the year.

The song I would sing
Were it worthy the theme
Would be of our home
In the boundless blue sky,
On that beautiful star
Or hither or yonder
We may not know where.
Perchance not so far;
But, wherever is *He*
And the blood-ransomed host,
There, *there* it will be,
And myriad-fold treasure
For all we have lost.

March, 1882.

THE TEACHER AND HIS PREPARATION.

BY PROF. E. L. SHUEY.

The single educational demand of to-day is for good schools. Whatever be the grade or character, every opinion seems to be that there is no excuse for mediocrity in instruction. But almost every one, outside of the profession, would forget that the essential element of a good school is a good teacher. And good teachers can only be obtained by providing good professional training.

The general idea that any one can teach; that all the preparation necessary is a smattering of the branches to be taught; and that, at best, it is only a temporary employment, has no more foundation than an opinion that any one can practice law, medicine, or business, with no other provision for them than a little knowledge of government, physiology, or finance. It requires as much talent and

training to provide for people's minds as for their diseases, their quarrels, or their wants. The knowledge of the mind, its conditions and needs, should be just as complete as that of the body and its characteristics. Earnest, enthusiastic persons, by their force of character, influence over other minds, and self-examination, may reach for a time the same results as good teachers, but the same enthusiasm and earnestness, directed and educated, will produce greater results and be less liable to mistake and injury. A locomotive may be moved for some distance by simply filling the boiler with compressed air, but efficient work and productive results require energy of another kind.

If education has for its object the fitting of man for duty, the formation of character, the full development of powers; if, as Ruskin says, it is "the leading human souls to what is best, and the making what is best out of them," then is it folly for any one to attempt to teach who does not know what is best for human minds and how to lead them to it. Teaching, even in the lowest grade of country schools, is not merely filling the brains of a company of children with so much arithmetic, grammar, or geography, measured to them by the quart or gallon, according to the ability of the teacher; it presents itself not in learning, but in the "capacity and desire to learn;" not in "knowledge, but power." Further, it is then just as wrong to attempt to teach without a knowledge of the mind to be taught and the instruments with which to teach, as to seek to heal the ills of the body without a knowledge of that body itself, or the best means of cure. Therefore the teacher who aims at the most complete accomplishment of the objects of education, will seek, for the preparation needed, the best schools, most thorough instructors, and purest surroundings.

It has been said that there is a demand for excellence in the school-room, without ade-

quate appreciation of the difficulty of attainment or proper means of meeting the demand. This perhaps should be somewhat qualified, for the increasing attention given to educational accomplishments and the tendency toward placing teaching among the permanent professions, compel a corresponding improvement in the opportunities for special culture and a fuller understanding of the work of the teacher. There is as yet not a general agreement as to what shall be the extent of the preparation or where it can be best made. Undoubtedly the ideal arrangement would be an institution as purely technical as the law and theological schools of the day. But there are many and important difficulties in the way of such a plan. The title, "Normal School," has been so prostituted by institutions which are such only in name, and the legitimate training schools have been so unsuccessful from a lack of the needed support, that the question of other methods of preparation becomes important.

There are several reasons for believing that the college is well adapted to the instruction of the prospective teacher in those lines of thought and method which are most necessary. The close relation between the scholar's life and that of the teacher, between receiving instruction and imparting it, suggests the advantage of uniting the usual college work and the teacher's special training. Those who are successful instructors in the studies of the curriculum may assist others who desire to teach them. The thorough work of the college will have an important effect upon all who study within its influence, and there will be none of the shoddy education so often allowed in schools of less dignity. The spirit of cram, which is found in many schools, exists in the smallest degree in the college. The teachers here prepared will have more of the thorough college spirit than may elsewhere be found.

The association with young men and young women determined upon higher education (to say nothing of the instructors usually employed), and the atmosphere of culture and scholarship always to be found with such surroundings, will have a decided influence upon him who is preparing to teach others the things he himself has acquired.

Some of our colleges have recognized this educational need of the day; have seen in it a means of increasing their own influence by sending out those who shall extend the use of college methods; and have, therefore, established chairs of pedagogics. The instruction in these instances includes the qualifications of the teacher and the means of improving them; school laws, organization, and government; the history of education and the development of its principles; the relations of psychology and pedagogics; together with the best methods of presenting the various branches usually taught in our public schools. The object of this instruction is not to make mechanical teachers, rigidly following a prescribed method; but to give to them such a practical knowledge of principles that any earnest thinker and worker may adapt them to his own position, whatever be its character.

Therefore, not to speak of the many other advantages of its life, the college offers to teachers of every grade, to those who enter the profession temporarily or permanently, inducements which should not at any time be forgotten.

EXPERIENCE OUR INTERPRETER.

Reality becomes real to us only as we come in contact with facts and learn to appreciate existing relations. To know as we know facts of past history or unexplained results of scientific investigation, means less than to know as applied to knowledge gained directly through the medium of our own

faculties. The former kind of knowledge may be not less accurate or less certain, yet it is less definite and less real than that which is revealed by the touch of experience.

What we find of reality and deep meaning in the world around us or the mysterious world of spirit within, depends upon what our own faculties, directed by experience, our wise Interpreter, have been enabled to perceive and comprehend. The little child knows nothing of the properties of matter or the laws by which it is governed; but it soon begins to acquire some knowledge by seeing and handling objects within its grasp, not unfrequently suffering pain and injury in its first efforts at investigation. Experience is to it an interpreter that points out and explains the simplest facts and laws of the material world just as it reveals and explains to maturer minds facts and relations which are more difficult to comprehend. It is said men and women are only grown children, and how true it is. They learn as do children, and the field of activity, physical or mental, which is to them best understood and most real, is that which the magic wand of their own peculiar experience has touched and transformed into reality.

As an individual enters some particular occupation or profession there opens before him a new world. He narrows his vision but comes closer to the object of contemplation. He sees clearly what was before indistinct or unobserved, and learns to appreciate the facts with which he is required to deal. All things assume a new meaning and importance. The student gathers his books around him and seeks the assistance of instructors and associates in like employment; the farmer notes the causes which tend to improve or deteriorate his land; the mechanic looks upon his finished work with pride and seeks out new inventions; the physician observes the lines upon the careworn brow and sees in the flushed cheek and restless eye the indications

of disease; the botanist finds beauty in the tiny blade of grass, the delicate leaflet or flower; the astronomer observes with ever deepening interest the planets and stars which stud the heavens, and seeks to discover the forces and laws by which these lone wanderers are directed in their paths.

And thus it is the eye is trained to see, the ear to hear, the mind to understand. Education is the leading forth of the natural faculties and powers, and when confined to some particular line of investigation, opens a realm before unseen and unknown. The specialist is versed in some particular art or branch of knowledge; and is not every individual in a sense a specialist? Is there not some art, some field of thought, in which every intelligent mind finds special delight? Does not every soul dwell in a little world of its own, be it wide or narrow, which its own experience has illuminated and brought to its knowledge?

It accords with natural law that finite man should gain a knowledge of this material world by being placed in close communion with it, and in like manner the mysterious realm of spirit, the three-fold kingdom of sensibilities, intellect, and will, is revealed to him. Mind is not less mysterious than matter, either in its essence or manifestations. It is known like matter by its properties, and these are shown and tested by its own activity.

What it is to feel, to think, to will, is interpreted each in its appropriate act. The meaning we give to joy and sorrow, love and hate, anger, revenge, and all the emotions and passions of our nature, to the acts of reason and the decisions of the will—the meaning we give to these is the sum of *our* feeling, thinking, and willing, and is a true index of the strength or weakness of our inner life.

And while experience is the interpreter of our own thoughts and feelings it is also the

interpreter of the thoughts and feelings of other minds. Words are bills of exchange, which may be at par, at discount, or a premium. They represent no greater value to any mind than that mind has learned to place upon them, and in listening to spoken discourse or in reading the works of some great author, the thoughts that are awakened, the passions that are stirred, spring as truly from within as did the waters from the rock smitten by the rod of Moses.

It is not possible for man, constituted as he is, to understand or appreciate thoughts or feelings of which his own experience tells him nothing. Sympathy—suffering together, or feeling with—prepares mind to receive from mind its communications. It may seem that there is an exception to this general rule, that the great genius, disdainful of all such restraints, peers directly into the inner temple of reality and truth. But genius differs from mediocrity in quality and degree, not in kind. It is characterized by a wonderful power to grasp facts and truths and wield them according to its will. It was not Joseph Butler's love of argument that led him to write the *Analogy*; his spirit was stirred by the prevalence of skepticism in the age in which he lived. It was his coming in contact with this fact that inspired him for his work. Walter Scott had drunk deeply of the spirit of his Nation's life and had filled his mind with pictures of real characters and places before he poured forth that flood of poetry and fiction which flowed from his prolific pen.

Experience is the Interpreter that stands by the side of each individual, just as the genius in the vision of Mirza stood by the side of the devout worshiper who had ascended the mountain at the hour of prayer. Said the genius, "Look to the east and see what thou beholdest," and gradually there arose a vision representing human life. Experience says: "Come, let

us travel on in the path in which thy feet are placed, and I will teach thee many things concerning this world, thy present home, and also of thyself." They wander on, finding much to please and interest them, but here and there are forced to pass barren and stony places which bruise the feet and wither the drooping spirits. They come at last to a broad, deep river, on whose bank they sit down to rest, while the Interpreter, directing the mind of his companion to the scenes and trials of their journey, and bringing before his mind all its toils and troubles, its joys and sorrows, its triumphs and defeats, exclaims in accents soft, yet earnest, "This is human life."

PROGRESS AND THE CHURCH.

BY W. C. REBOK.

There was a time when human authority domineered over human reason, when the governments of the earth cringed beneath the iron scepter of the papacy, when the spirit of scientific investigation was held in the prison-house of superstition, when the church was the keeper of the conscience, and when clouds of smoke and flame rolled in heated fury over the track of struggling thought.

But now human reason has the ascendancy over human authority, governments have emerged from beneath the ban of the church, the human mind, growing by its own inherent energies, has burst the bonds of mental slavery and advanced from the umbra of superstition; conscience is enshrined in every soul, and almost everywhere, it is the acknowledged right of every man to make of himself all that he can by a free and unlimited exercise of the energies of his own being.

From this it is evident that the world has progressed, and it is also evident that the church—not Christianity, but the church—has been a mighty impediment to this progress. She has suppressed free thought;

she has exposed virtue to the ravages of a licentious priesthood; she has prostrated the productive energies of nations by massacres, by religious wars, and by driving from their homes and employment hundreds of thousands of working people. Thus by interfering with the natural influences of the three great elements of human improvement, namely, knowledge, virtue and industry, she has justly won for herself the opprobrious name, "the arch-enemy of human progress."

This is a historical fact that I shall attempt neither to palliate nor deny; but I beg of you do not impute this violation of the law of humanity to our Holy Christianity. To suppose that the cruelty and brutality exhibited by the church from time to time is the legitimate outcome of the teachings of the Bible, is a popular error founded upon the false assumption, that what should be is, and therefore, that the church and Christianity harmonize perfectly. The closest possible relation of church and religion, the designed relation and that limited by the difference of their very nature, is that of body and soul. The Christian church was intended as a complete and perfect embodiment of the constituent elements of Christianity, no more, no less; but this it has never been, nor now is; and this gap between the body and soul of the Christian system, filled with cumbersome dogmas of human device, is the distinguishing feature between the Christian church and the Christian religion, and is the source whence arise this antagonism between progress and the church.

Like the human soul which was intended as the temple of the living God, the church is frequently animated by a spirit of anti-Christ. It has ever been a battlefield upon which the spirits of good and evil contend for the mastery. Philanthropy and misanthropy, radicalism and conservatism, human reason and human authority, aspiring thought and brutal

ignorance, free inquiry and superstition, have kept the fire of mental strife glowing along the beaten track of passing ages. When the *evil spirits* together with their embodying dogmas shall have been cast out of the church, when *the true spirit of Christianity* shall have occupied every nook and corner of the ecclesiastical body, and the church shall have developed capacity to receive within itself *all* the elements of the Christian religion, then there will be a complete and close-fitting embodiment of the real spirit of Christianity in the universal Christian church.

The principles of Christianity are infinite in their reach, in their bearings, in their import, and lie within the comprehension of none but an infinite mind. The human spirit can grasp only finite parts of the infinite whole; parts varying with its own capacity of comprehension. Hence the religious status of the church, which must always lie within the scope of the human mind, is relative to the degree of intellectual development; in other words, as the world progresses intellectually, the church progresses morally, at each successive stage getting loftier and broader views of the grand and living principles that constitute its own animating spirit. Although the finite can never comprehend the infinite, although man as such can never comprehend the height, the depth, the length and the breadth of Christianity, yet, as the mind goes forward in its march of progress, the church will rise higher and higher in the scale of moral and religious attainment, till the degree called "human perfection" shall have been attained, and to me it is a pleasant and by no means unreasonable thought, that, possibly, just at that point where "the mortal shall put on immortality," and the church militant shall merge in the church triumphant, these powers of mind and soul, released from this clog of flesh "in a moment; yea, in the twinkling of an eye," shall expand to the

comprehension of the infinite. Then there will be a *perfect*, as well as a *complete* and *exact* embodiment of Christianity; not in this world, but in the world to come; not in the church militant, but in the church triumphant.

Now you have my theory, namely, that it is the lack of Christianity and the superabundance of human dogmas in the church that have interfered with human progress; a condition of relations which can never be perfectly adapted to the free movement of the spirit of man, in this world. Does history confirm this view? I think it does. The darkest days through which the world has ever passed—days when reason was dethroned, conscience stultified and the spirit of liberty compressed within the narrow cells of crystalized conservatism, when the priesthood of the church "reveled in pleasures wrung from innocence and want," the frontals of the church were stained with the blood of martyrs, and the history of the struggles of human thought was written in volumes of smoke and read in the glaring light of the flaming stake—these were the days when the Bible was least read, these were the days when the Word of God was in the hands of priests of hell in the livery of Heaven. It was the increased and persistent reading of the Bible that led to free inquiry, that infused new life into the despondent spirit of man, that roused to activity the world's awakening intellect, that broke the bonds of brutal ignorance and hurled arbitrary authority at the feet of human reason. To-day, when the Bible is most read, the spirit of man feels least cramped by the shackles of religious dogmas and church orders, and we naturally conclude that just in proportion as the church advances toward the absolute standard of Christianity, will the antagonism between Christianity and the church, and between progress and the church disappear.

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MANAGING EDITOR, . . REV. J. S. MILLS.

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MARCH, 1882.

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It seems to have been forgotten by some that Commencement comes this year on the 15th of June. The Baccalaureate sermon will be delivered on the 11th.

To many of our friends it may not be known that there is at present at Otterbein a class in the theory and practice of teaching, such as is elsewhere suggested in the article on "The Teacher and His Preparation." Among the advanced steps taken about a year ago was this one of the arrangement for progressive work in this department of education. The class thus far has been successful both in numbers and interest. A carefully arranged course has been followed and important questions in practical teaching discussed. The friends of O. U. will be safe in presenting this inducement to any who may be looking forward to attendance at school.

OTTERBEIN'S outlook financially is becoming more encouraging. Of the proposed \$50,000, \$40,000 will likely be secured by the first of April, and it is believed that the full amount will be obtained before Commencement. The Alumna fund has risen to \$8,000, and certainly the remaining \$2,000 ought to be secured without much effort. This part of the whole amount should be contributed most readily. Let those who once enjoyed the privileges of the college still remember their Alma Mater and give substantial proof of the fact.

STUDENTS are often urged, while in college, to devote the spare time at their command to reading. "Read, read," they are told, and we would add, "think, think." Too frequently reading is a sort of mechanical act that brings very little profit. Knowledge does, perhaps, "soak in" unconsciously, but a little thinking greatly facilitates the process, and also serves the higher purpose of leading forth the mental faculties. It is necessary "to weigh and consider" the thoughts of an author in order to catch his meaning and his spirit, and it is this effort that exercises and develops the mind of the reader.

College rowdyism has seen its day, and with other customs that an enlightened age will not tolerate, is becoming a tale of the past. But like all evils of this sort, it does not leave us without giving a parting grimace. The events of the past month in Princeton, Cornell, Syracuse and Dartmouth serve to show from what an enormous evil we have measurably escaped in colleges. Once it was regarded as a suitable thing to haze Freshmen, to rob orchards, to commit all sorts of depredations under the cover of night; now these acts are treated everywhere as misdemeanors, and the law arrests and fines students no less than other people who choose to break it. Years ago the Princeton win-

dow stoners and the Cornell kidnappers would have been treated as remarkably smart young men; to-day the police handles them roughly and the college authorities send them home to reflect upon the folly of acting like barbarians in the nineteenth century. The public has finished with these boyish freaks; it has better business than repairing the damage done by spoiled children. It has said it will have such things no more, and we have probably heard the last of hazing.—*Ex.*

Literature.

During the month now ending the presses of the publishers have not been so busy as just prior to the holiday season, when working-forces were multiplied and the hours of labor lengthened in order to supply as nearly as possible the great demand for books which that season in our country is sure to bring. The past month may, however, be viewed as the brief resting time before the busy engagement of the spring trade, when every hand and pen and press will again be laid under tribute. Still, the month is not without its notable literary products.

History is represented by a good list of volumes, some noteworthy, some less deserving. We mention *History of the United States Flag*, by Rear-Admiral G. H. Preble, a second edition, full of facts valuable to the historian and the patriotic American, presented in modest attire, and unpretending; *Manual of Historical Literature*, by Prof. Adams, of the University of Michigan, a useful reference-book; the fourth volume of the *Memorial History of Boston*, by Justin Winsor, Librarian of Harvard University, a work of more especial interest to the bean-eaters; a new volume of the *Campaigns of the Civil War*, by Gen. Doubleday, entitled *From Chancellorsville to Gettysburg*, an interesting page in the records of the Great

Rebellion; *History of the Campaign for the Conquest of Canada in 1776*; H. H. Howard's *History of the Mongols from the Ninth to the Nineteenth Century*; and Yonge's *Constitutional History of England*—the last said by a competent reviewer not to fulfill the promise of its title.

In *Poetry*, we have *Songs of Sunshine and Shadow*, by Maud Moore, in which we find nothing striking; Mary W. Tileston's *Tender and True*, pleasant rhymes in easy jingle; *Sonnets and Canzonets*, by A. Bronson Alcott, the Concord philosopher, who has "dropped into poetry" and written these pieces since entering his eightieth year; and *Poems, Lyrics, Songs and Sonnets*, by Francis Bennoch, a book interesting only to the gentleman's near friends. Here we must not omit to mention the new poem by Alfred Tennyson, cabled this month to the *Independent*, and printed in a late number of that periodical, and entitled *The Charge of the Heavy Brigade*. We think it unlikely that it will attain the popularity of the earlier piece of similar name by the same author.

Fiction gives us only a few books and these not remarkable. Sallie N. Roach's *Theon*: a tale of the Civil War, will interest a certain class of readers; Judge Tourgee's *John Eax and Mamelon*, brief stories, evincing the same qualities as *A Fool's Errand*, and with the same defects; *Madam Lucas*, published anonymously, and just as well so, in the *Round Robin Series*; *Saints and Sinners*, from the French of Victor Cherbuliez; *Ellen Martin's Feet of Clay* and Spurr's *The Land of Gold*—none of which could we recommend any one to spend either time or money to read.

In the department of *Philosophy* we have first and most important Professor Bowne's *Metaphysics*. Many of our readers have met and heard Professor Bowne at the Hall of Philosophy at Chautauqua, and have admired his logical manner and compactness of

thought. He is one of the younger class of American Philosophers, but bids fair to stand at the head of the distinguished line. This work of his is justly commended for its timeliness, its learning and its solid argument against the materialistic tendencies of the age. Here we have also Empirical Psychology, or the Human Mind as given in consciousness, by Dr. Laurens P. Hickok, this for those who are fond of *heavy* reading.

Under the head of *Religion* we place The Gospel of Christ, by Bishop Thorold, an instructive work and of much learning; Bishop Williams's The World's Witness to Jesus Christ, showing that the most and the best of the civilization and society of modern times are due to Christianity; School Lessons, by William Everett, preached at Adams Academy, Massachusetts, instructive to the young and to teachers of the young; The Revelation of the Risen Lord, by Dr. B. F. Westcott, is a work of great excellence, which must add to the already great reputation of one of the authors of the new Greek Testament; Ecce Spiritus, a statement of the spiritual principle of Jesus as the law of life, is published anonymously like all of the "Ecce" books; J. Wordsworth's The One Religion, and G. S. Merriam's (late editor of the *Christian Union*) The Way of Life, deserve attention, but should be read only by the thoughtful.

Periodical Literature. Here we should mention as the greatest novelty since the metamorphosis of *Scribner's Monthly* into the *Century*, the appearance of *Our Continent*, a new illustrated weekly, published in Philadelphia, and conducted by Judge Albion W. Tourgee, assisted by D. G. Brinton and R. S. Davis. Some examination of the numbers just published gives us a favorable opinion of the new venture, albeit it seems to be pledged in advance to decorative art and the æsthetic cult, if not to the apostle of the "utter," who is one of the first contributors.

The Bohemian is a handsome weekly paper just born in Columbus, Ohio. Perhaps the promise of its future is not justly to be inferred from the fitness of its name or the history of its managers.

Locals.

—Ross will return in due season.

—Quarterly meeting last Sunday.

—Vacation from the 23d to the 29th.

—Needed.—A greater zeal for morning devotions.

—A number of the students have left school to teach,

—By the departure of Ross the choir lost an excellent bass singer.

—Installation of officers will take place in the Philophronean Society, March 31st; in the Philomathean Society April 7th.

—About 40 of the students went to Columbus on the 8th, to see Booth play Hamlet. A special train run for their accommodation.

—A number of the students will remain during vacation. There is some talk of all who remain entering into a general debating club, for the time.

—How delightful it is to wake up and listen to the angelic voices of Tommy, Rufy, Ross and Cummings as they float out on "the still cold air of night."

—The Orchestra and Band gave a concert in the chapel on the evening of the 1st. The exercises were very entertaining, and were creditable to the performers.

—A certain junior who seems to think it his duty to instruct the professors in recitation, would better take the advice given by a judge to a young lawyer, and pluck some of the feathers from the wings of his imagination, and stick them in the tail of his judgment.

—How do you like the junior's class-hats?

—The students are anxious that the Prudential Committee be prudential enough to mend the leaks in the roof so as to prevent the society halls from becoming damaged any more than they are. The students furnished and ornamented these halls at great cost, and it is due them that they should be protected by those having charge of the buildings.

—Public of 1st Div.—D. E. Ambrose spoke on "The Death Penalty;" M. S. Beard, "Royalty of Mind;" A. P. Funkhouser, "Religion and Public Affairs;" Ethlinda Jarvis, "John Milton;" Thomas Fitzgerald, "The Curse of Conceit;" C. E. Bonebrake, "Literary Immortality." The exercises were interspersed with vocal music.

Personals.

(This column is given to notices of graduates, old students, and those now connected with the University. We earnestly solicit the assistance of graduates and old students, by sending us notices of themselves and others, in order that it may be full and interesting.)

'74. J. W. Clemmer, M. D., of Columbus, was in town to attend the "Public" on the 4th inst., and also stayed over Sunday visiting friends.

'81. Miss Jennie Huddle has been in town several days visiting.

'81. C. B. Dickson expects to stay in Cleveland this summer and practice with a good physician.

'82. C. E. Bonebrake was in town on the 4th to take his part in the "Public."

L. D. Bonebrake, '82, and W. C. Rebok, '83, were sent to the State Contest at Delaware to apply for admission on the 4th.

'82. A. P. Funkhouser has gone to Virginia and will not return for a few days.

—President Thompson lectured in the chapel on the evening of the 5th. He took us from Damascus to Jerusalem.

M. M. Moffitt, a member of '82 when in Sophomore year, graduated at the Cleveland Homeopathic Medical College on the 8th.

—Dr. Morris lectured in the chapel on the 16th.

T. M. Park, of Columbus, was in town on the 4th.

Robert Samuel started for Iowa on the 13th inst.

Prof. Guitner and family were at Cincinnati to hear Patti.

Anna Daler, of Canal Fulton, left for home on the 10th.

D. H. Zeller went home to attend the funeral services of his cousin on the 3d.

President Thompson left for Westfield on the 10th to deliver a lecture there on the evening of the 11th.

Exchanges.

"The last issue of THE OTTERBEIN RECORD is dull and stupid. Of what interest a column and a half of society and class officers' names are, we cannot conceive."—*Transcript*. That's not strange. We didn't expect the *Transcript* man to "conceive" of it.

"Otterbein asked admission to the association, but was refused."—*Transcript*. True. We thought our record in the old association good enough to entitle us to a place in the new. We challenge any other college in Ohio, except Oberlin, to show as good a record in that line. We had hints that there was some opposition to O. U.'s being admitted, and sent representatives to the annual convention to ascertain; and *if there were none*, to make application. Our representatives

told the President, Mr. Cornelius, that if there was any good objection, we did not wish to make application. He assured them that he knew of none, and *invited* them to apply. On his invitation application was made and met a refusal. No reason was assigned by the President for such action; but we gather from letters received, from conversations, and from known occurrences, that there are two. 1st. Otterbein's unpardonable sin committed by beating all the other colleges in '80. 2d. E. S. Lorenz's rebuke to a number of Wooster boys, for drunkenness and profanity on the way from the contest. 3d. O. U. has no fraternities. We prefer to remain out of the association rather than to remove any of the above disabilities.

We are glad to make the acquaintance of the *Philosophian Review*. It is neat and attractive in appearance, but does not show remarkable excellence in its general make-up.

The *Dickinsonian* seems to have no lack of "matter."

College Items.

—Twenty-three students were recently arrested at Princeton for disorderly conduct, and eighteen of them pleading guilty were fined \$20 each. The others will be tried. They had been breaking street lamps and greasing the railroad track.—*Ex.*

—At the Annual Convention of the Indiana College Association held in December, secret societies were condemned, Pres. Martin, of Asbury, being especially forward in censuring them.—*Ex.*

—The courts have sustained the Faculty of Purdue University, Ind., in their dismissal of those four students who were members of a Greek letter society. The

State University of Illinois has decided that any student joining a fraternity shall thereby sever his connection with the college.—*Ex.*

—At a meeting of the trustees of Boston University, on the 25th inst., it was unanimously voted to establish in the academic department, or College of Liberal Arts, sixty-four free scholarships for the benefit of deserving and needy students. These will be divided equally between the sexes. They will be administered by the faculty, according to regulations now in process of preparation. In grateful commemoration of the munificent legacy of Mr. Rich, which amounts to nearly \$1,000,000, these new foundations will be perpetually known as the Isaac Rich Scholarships.—*Ex.*

Humorous.

—Professor (to Fresh in Geometry): "What is a circle?" Fresh: "A round straight line with a hole in the middle."—*Ex.*

—Tutor (dictating Greek prose composition): "Tell me, slave, where is thy horse?" Student: "It's under my chair, sir; I wasn't using it."—*Ex.*

—A Vassar damsel visiting Switzerland writes thus to her papa: "I tried to climb the Matterhorn to-day; didn't reach the top; it is so absurdly high; everything is high in this country. Please send me some money."—*Ex.*

—Chemistry. Prof.: "What is a saturated compound?" Student, thoughtfully: "It is a compound with a slight mixture of something."

—"There are two boating associations here," wrote a Japanese student home. "They are called Yale and Harvard. When it rains the members read books."—*Ex.*

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