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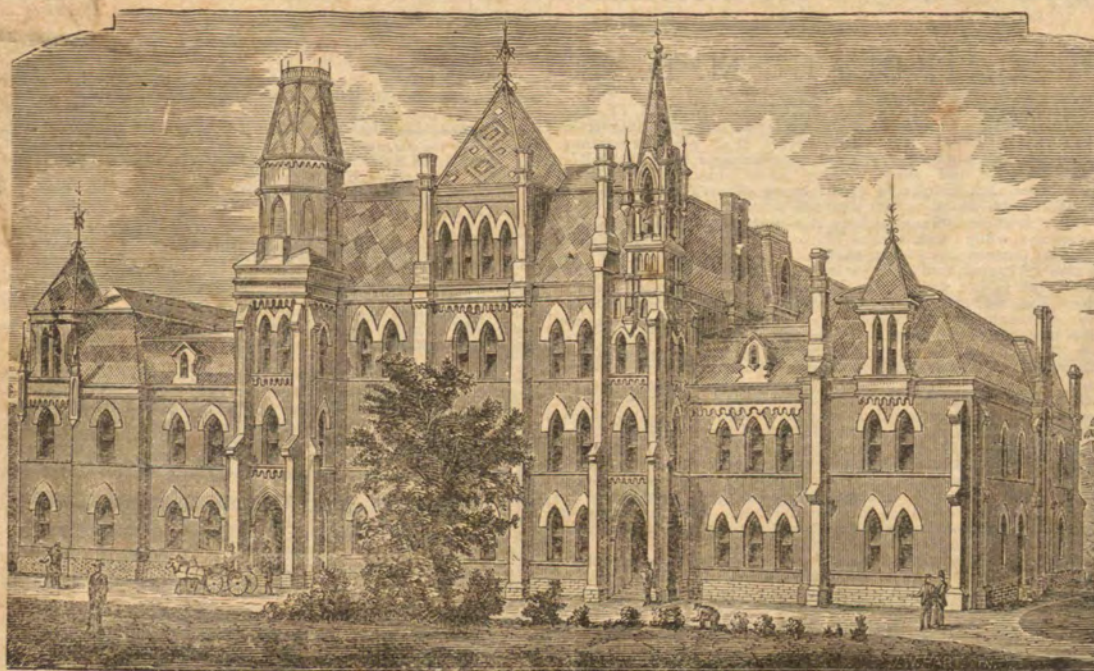
The Otterbein Record.

A COLLEGE MONTHLY.

VOL. III.

WESTERVILLE, O., NOVEMBER, 1882.

No. III.



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 three—the Classical, Philosophical and Literary—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, 1883, and end March 23, 1883, when there will be a vacation of one week. The Spring Term will commence March 27, 1883, and end June 13, 1883. The next Annual Commencement will be June 14, 1883. 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, etc., \$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

THE ONLY
Sure, Safe, Permanent and
Effectual
 TREATMENT FOR CATARRH.

G. T. BLAIR, M. D.,

A graduate of the ECLECTIC MEDICAL INSTITUTE, Cincinnati, Ohio, and the CLEVELAND HOMOEOPATHIC HOSPITAL COLLEGE, and a Practitioner of 20 years experience, announces after three years' special treatment of CATARRH, both chronic and acute, among many hundred patients, is convinced that his theory of the cause of CATARRH and the method upon which its cure depends is correct.

Microscopic examinations have also verified his views.—Twenty years ago, when I commenced the practice of medicine, a case of chronic Catarrh was of extremely rare occurrence, as much so as a case of cancer to-day. Yet in the comparatively brief period intervening, the disease has become almost universal. In the New England States, and in the Northern Lake region, it effects to a greater or less extent, nearly every other individual, and here it is now safe to say more than one person in ten is suffering from its effects in some form. Unfortunately, as yet, the medical profession have failed to find a remedy to arrest or cure its ravages, and the fact is, every honest practitioner will acknowledge the assertion. This is due mainly to a misunderstanding of the disease. Catarrh is not as it is taught and believed a constitutional disease, except in rare instances; but it is almost always, primarily, a *strictly local affection*. Long continued sympathetic irritation will, however, ultimately conduce to a general vitiated condition of the whole system, and hence the popular error. As evidence of the fact as stated, no better argument is necessary than the general physical condition of those affected. With the exception of the local trouble in the nasal, pharyngeal and bronchial organs, the general health is not for years disturbed.

The only theory which admits of a rational conclusion, is that the disease is entirely due to *microscopic animalcules, or fungi*, floating in the atmosphere, which attach themselves to the mucous surface of the *nostrils* and throat, by being inhaled, and fastening themselves upon the surface, and burrowing, and poisoning, and increasing indefinitely.

Hence the failures of all previous remedies. Physicians have heretofore devoted themselves to constitutional and merely palliative treatment of the local irritation existing. Indeed, it is doubtful, even if they had had correct views of the actual condition of things, if they could find the proper antidote. This field of discovery is too new to the profession to admit of much research in that direction. Acting upon the above very brief observations, Dr. Blair's treatment has been carefully and thoroughly tested. Out of hundreds of cases treated in the past two years, my success has been universal, and as my treatment is in accordance with the above theory, it proves its truthfulness beyond a doubt.

Ample testimonials without number from all parts of the country, and especially at home, can be seen at my office, and a few I present below:

From L. M. OLIVER, Justice of the Peace, Brookville, Iowa.

For three years I have been afflicted with that most horrible disease, putrid catarrh, and have suffered beyond expression. I never could obtain any relief until I tried your *true and safe treatment*. After two months' treatment you have effected a *thorough cure*. Not a vestige of the disease shows itself. You have my heartfelt thanks.

From PETER SHAFFER, a well known German farmer of Salina, Ind.

I have been a terrible sufferer from catarrh for many years. Last winter it reached to an extent to produce almost entire blindness, and was obliged to be led about by attendants for two months. A large ulcer covered my right eye—my head was intensely painful. I had suffocating spells, rendering it impossible for me to sleep five minutes at a time for several weeks; indeed, I thought it impossible to recover. All this time I was coughing and discharging from throat and lungs profusely. The first month of treatment greatly relieved me, and three more *cured me*. I can see to go about my work, and the pains in head and chest are gone. I sleep and eat well, the discharges have ceased, and aside from a natural weakness in my eyes I consider myself well.

From L. H. SCOVIL, a prominent stock farmer of Williamsport, Pickaway County, O.

I was dreadfully afflicted with chronic Nasal Catarrh for many years. My head, especially my nostrils, continually clogged with disagreeable secretions of a yellow dirty color. My entire system was in a morbid and distressed condition. Owing to poisonous catarrhal matter I was troubled with pain in my back and across my loins. My strength was greatly reduced and I was disabled partly from work. I can now say after a few months' treatment by your mild and pleasing remedies *I am cured*. My strength is now up to the *full health mark*. I feel under so much obligation to you for my renewed health and curing me that I am anxious to show my appreciation of your success and take this method of expressing to you my gratitude.

From REV. J. J. MILLS, Pastor Baptist Church, Centerburg, Knox County, O.

For several years I have been troubled with Nasal Catarrh, suffering intensely at times. After a careful trial of your safe and pleasant treatment, I have experienced *great relief*, and derived much benefit therefrom. *It acts like a charm, cleansing and healing all the diseased parts*, and creating a healthy action. I can recommend your safe and pleasant remedies to every one suffering from Catarrh and *pulmonary disease*.

From the HON. JUDGE P. C. HOLMES, Menominee, Wis.

My wife and self have suffered from catarrh in its various forms for years. After taking treatment from Dr. Blair, we now consider ourselves free from disease. I never had any faith in the so called cures, and had it not been for a personal acquaintance of many years and a knowledge of your high standing in the profession I should have classed your remedies with the thousands of advertised humbugs. I consider your theory of the disease and its treatment sound.

It would require too much additional space to give the numerous testimonials volunteered in a brief period. A few references are, however, subjoined of parties who have been or are now under treatment. Persons of the highest character and standing, whose testimony is unimpeachable:

Hon. James F. Wilson, Senator-elect from Iowa.
 J. E. Clark, Formerly Superintendent of Cooper Iron Works, Mt. Vernon, Ohio.
 J. J. Shufflin, "City Mills," Columbus, Ohio.
 Rev. J. S. Mills, Presiding Elder U. B. Church.
 Rev. C. Hall, Otterbein University.
 H. S. Stauffer, Otterbein University.
 Judge Bowersox, Bryan, Ohio.
 Marcus H. White, Leadville, Colorado, and others equally prominent.

Consultations by letter (enclosing stamp for postage,) and in person free at my office, North State Street, Westerville, Ohio.

SPECIAL NOTICE.

For the benefit of those who have been so often duped and swindled by the advertised "cures" and "remedies" and "snuffs" for catarrh, Dr. Blair, under certain conditions and for a liberal fee, undertakes the *absolute cure of any case of Catarrh*, with but trifling expense. In such cases a written, indorsed contract will be required.

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I. BROWN,

North State St.

WESTERVILLE, O.

The Otterbein Record.

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

VOL. III.

WESTERVILLE, OHIO, NOVEMBER, 1882.

No. 3

HERA.

BY PAUL H. HAYNE.

Once between Argos and Mycenæ shone,
Half veiled in myrtle and mysterious pine,
The ivory splendors of that holy shrine
Wherein embowered, majestic and alone—
Her sculptured brow with rippling locks o'er-
blown,
As if by airs ethereal and divine—
Smiled the calm goddess of Olympian line,
Girt by awed silence, like a sacred zone;
Save that wild murmurings sounding vague and
far,
From suppliant women in frail-hearted dread,
Stirred the shy pulses of that strange repose,
Till the last petal drooped of sunset's rose,
And gleamed through twilight, like a flawless star,
The chastened glory of proud Hera's head.

SHAKESPEARE, A TEACHER OF MORALITY.

BY REV. J. S. MILLS.

As a result of the age in which he lived, there are some indelicate words and allusions in the great Poet. These defects are fewer in him than in his contemporaries. They, however, seem to be the ground for the charge of immorality, by some persons, made against Shakespeare. This charge is unwarranted. The high morality of Shakespeare is evident from the following facts.

1. A distinction should be made between the defects of style, and the spirit of an author.

To modern ears the Bible has some of these defects, but its spirit is moral in the highest degree. The indelicacies of Shakespeare are defects of style, belonging to his age, and are not an essential part of the great Poet, as will be seen in the excellent editions of Hud-

son, and of Rolfe, from which these defects are expurgated.

2. The Spirit of Shakespeare is highly moral. He is true to nature. His object was expressed in the words put into the mouth of Hamlet: "To hold as it were, the mirror up to nature; to show virtue her own feature, scorn her own image," etc.

The Spirit who animates nature, clothes in the garments of the material world, and unfolds his plans in the lives of men and of nations is moral; and the end towards which he works is a moral one. His most perfect "mirror" can reflect only his style of morality. To call Shakespeare immoral is to call God and nature immoral.

3. The prominence given to conscience is further proof of his high morality. Shakespeare is eminently the dramatist of conscience. The retribution of moral good or evil, by their external consequences, is presided over by divine justice, as the characters of Shakespeare's tragedies learn, either through the inward purification, or the moral determination of their nature and life, or from the judgment of their conscience. The world's center of gravity is located in the conscience of man, and his lot, in the long run, is shown to be the result of character.

"The deity in our bosoms Shakespeare has bestowed with intentional distinctness, even upon his most abandoned villains, and that too, when they deny it. To nourish this spark, and not to quench it, is the loudest sermon of all his works."

4. The best test of an author's moral influence is what he makes us love or hate. Tried by this rule Shakespeare's moral influence is unequaled. He awakens in us a

generous sympathy with human beings in all forms and conditions; he sheds upon our hearts a sweet charity, as refreshing as the gentle rain upon the withered grass; he teaches us to respect conscience, trust Providence, love all that is pure, and right, and beautiful, and hate evil only. To help the reader to settle the relation of Shakespeare to morality, we present the opinions of a few of those most competent to judge.

When Dr. E. A. Parks was a Professor in Andover he had his classes, preparing for the ministry, make a special study of Shakespeare.

"Shakespeare's dramas are, throughout, pervaded by a moral spirit." ULRICH.

"All the virtues are held up to our imitation and praise, and all the vices are scourged and rendered odious in our sight. To read Shakespeare aright is of the nature of honest self-examination, that most difficult and most necessary of duties." COPPEE.

"In the moral element of his genius he stands alone, in a sort of inspired grandeur. The most living and complete 'Moral Philosophy in literature is that of Shakespeare.'" HENRY GILES.

"We cannot enter into the wide subject of the uses of 'the myriad-minded bard' to the preacher, as an aid in the knowledge of human nature, and as a guide to the depths of our moral being. Dr. Emmons, the incarnation of the logical intellect, read Shakespeare as a help to his preaching, and in the study of the human heart. The moral element lies at the basis of Shakespeare's greatness; and it is this ethical and heart-searching quality, at the same time penetrating and genial, wonderfully discerning, yet healing and loving all that makes him the poet of universal humanity."

PROF. J. M. HOPPIN.

"Shakespeare is an author of all others

calculated to make his readers better as well as wiser." S. T. COLERIDGE.

"Shakespeare is no sectarian; to all he deals with equity and mercy; because he knows all, and his heart is wide enough for all. In his mind the world is a whole; he figures it as Providence governs it; and to him it is not strange that the sun should be called to shine on the evil and the good, and the rain to fall on the just and the unjust."

CARLYLE.

"We may say he" (Shakespeare), "had no moral intention, for the reason that, as an artist, it was not his to deal with the realities, but only with the shows of things; yet, with a temperament so just, and insight so inevitable as his, it was impossible that the moral reality, which so underlies the mirage of the poet's vision, should not always be suggested." LOWELL.

"Shakespeare's poetry is moral; his poetic impulse therefore, is inseparably interwoven with his ethical feelings, because he took life as a whole, and was himself a whole man, in in whom the moral, æsthetic, and intellectual qualities were separated by no speculative analysis; and his art is, therefore so great, because out of this whole he absorbed into *himself* more of the moral element of life than any other has done, not even excepting the ancients. To knit poetry to life by this moral cement, to sacrifice the outer beauty to the higher morality when the mirror was to be held up to life, to exhibit to the age in this mirror no æsthetic, flattering picture, but a moral picture of unvarnished truth—this is, throughout, the express aim of Shakespeare's poetry." GERVINUS.

"There is probably no vainer labor than the going about to make men good by dint of moral argument, and reasoned convictions of the understanding. One noble impulse will do more good towards ennobling men than a

volume of ethical precepts; and there is no surer way to put down a bad passion, but by planting a good one. Set the soul on fire with moral beauty, that is the way to burn the devils out of it. Now, I do not at all scruple to affirm that Shakespeare's poetry will stand the test of these principles better than any other writing we have outside the Bible. His rank in the School of Morals is indeed no less high than in the School of Art."

REV. H. N. HUDSON.

"If the plague had not spared him in his cradle—the English, or if we choose to call it so, the Anglo-Saxon race, both in Europe and in America, would have lacked a certain degree of that general elevation of mental and moral tone, and that practical wisdom which distinguishes it among the peoples. A source of pleasure more exquisite and more refining than is elsewhere to be found, of instruction more nearly priceless than any except that which fell from the lips of Jesus of Nazareth, would not have been opened."

RICHARD GRANT WHITE.

THE OCCASION AND RISE OF POSITIVE LAW.

BY I. A. LOOS.

It makes a great difference whether this question is approached from the *a priori* standpoint or the historical. A combination of the two makes the most complete method. Blackstone and Kent in their commentaries on English and American law respectively are intensely practical. I can not find that they attempt philosophical instructions. Theologians in this line have some tendency to mere subjective speculation. One thing is sure, positive legislation had a beginning. But why a necessity for this? Why is it not sufficient, why is it not practical to let every rational being make his own applications of the truths of reason, thus meeting the requirements of the law? Are not all competent to do this, or are men competent only in de-

grees, and why? Can they be made more so? What is fact? In his normal state it is not difficult to infer, from his rational constitution, that man is subject to moral government and obedient to law *spontaneously*. Why is this condition not now universal, and if it once was universal why did it not continue to be so? In the fact of freedom there was included the possibility of disorder and that possibility soon passed into reality by willful transgression of the law. That was sin—sin intervened between man and his end. But law stands in its majesty and vindicates itself by its own penalties. Man may or may not transgress, but if he does he *must* incur the penalty. Transgress a physical law and you have pain in the physical body. Transgress a moral law and there is pain in the mind, a blight upon the spirit;—and so in the first transgression there was truly a fall. To what extent it may have beclouded man's soul and weakened his powers can not be measured. Nevertheless his vocation as the rational head of the lower world was not abolished; but "it had still to be wrought out only under altered circumstances and amid discouragements," which had not been known had not this possible disorder passed into reality. "Professing themselves to be wise they became fools." The law *stood*, to rebuke them, and henceforth they get under the law since they walked not in the law. Under the law we find man as far as history leads us back. And so in the adjustment of society, in the establishment of order from the disorder, in the efforts to control willful wrong and keep down wrongs, and to protect right and maintain rights, men needed to be restricted and enlightened, and law as an eternal principle acquired external expression chiefly as a *disciplinary and educational necessity*. It was a very gradual process. "What is this law of the universe or law made by God?" Carlyle asks. "Men at one time read it in their Bible. In many

bibles, books, and authentic symbols and monitions of nature and of the world (of fact), there are still some clear indications towards it. Most important it is, that men do, and in some way get to see it a little. And if no man could now see it by any bible, there is written in the heart of every man an authentic copy of it, direct from heaven itself; there if he have learned to decipher heaven's writings, and can read the sacred oracles, every born man may find some copy of it." Ah! the copy of it is not discovered unless the man have learned to decipher heaven's writings! Man, as we now know him, whatever his normal condition, must be taught before he can apprehend it entire—must be taught by bibles, books, by authentic symbols and monitions of nature, and by the tutorship of the higher law itself as it is presented in simple and elementary forms, partially at first, but continually enlarged, leading to its principle. What light man has in him must be drawn out; he must be educated. Intuition even slumbers until it be awakened. Man under the law. The penalty for disobedience is working. Law asserts itself and in one form and another gets tangible expression. The state of society mends in proportion to the clearness and correctness with which law as an eternal principle obtains expression. Though codes of law are found early many jural phenomena lie behind them and precede them in point of time. The earliest notion of law is not the enunciation of a principle but of a judgment in a particular case, though a judgment indeed in its very notion involves principle. The Homeric poems constitute the best source of information concerning the early phenomena of law. "However the fancy of the poet may have exaggerated certain features of the heroic age, the prowess of warriors and the potency of gods, there is no reason to believe that it has tampered with moral or metaphysical conceptions which were not yet the subjects

of conscious analysis." "If by any means we can determine the early forms of jural conceptions they will be invaluable to us. These rudimentary ideas are to the jurist what the primary crusts are to the geologist, and what is remarkable to say, "They contain, potentially, all the forms in which law has subsequently exhibited itself. "The literature of the heroic age discloses to us law in the germ under the 'Themistes' (awards, judgments, dooms), a little more developed in the conception of 'Dike' (ordinarily signifying a custom or usage, but also put for Themis). So great and famous a term as Nomos, in the language of the later Greek, does not occur in Homer. First the notion of law as a judgment, then the notion of law as a usage or custom seems to be the historical order. The era of judgments was the era of patriarchal chieftains and heroic kingship. Grote puts this: "Zeus the human king on earth is not a law-maker but a judge." The era of customs leads in the era of aristocracies and oligarchies. Customs or observances now exist as a substantive aggregate and are assumed to be precisely known to aristocratic order or caste. Though the trust was sometimes abused it was not a mere engine of tyranny. From this era there is an uncertain and gradual transition to the era of codes. Laws engraven on tablets and published to the people, take the place of usages deposited with a privileged oligarchy. Among the earliest codes I may name the Twelve Tables, the code of Draco, the Attic code of Solon, and the Mosaic code. The value of the codes did not consist so much in their nearer approach to scientific accuracy of classification or expression, but more and chiefly in their publicity and in the knowledge which they furnished to everybody what he was to do and what not. And in this respect they were an immense step in advance. Wherever after this epoch we trace the course of legal modification we are able to attribute it

to the conscious desire of improvement, or at all events of compassing objects other than those which were aimed at in the primitive times. As kings earlier were strong, so now legislators were required to be wise. Power under the direction of reason naturally increases and has a tendency to prevail over brute force.

The history of legal systems subsequent to the codes is a vast field. Preceding their appearance in the struggle of life is a spontaneous development of law—a development from that principal source of all law by jurists sometimes called the natural conviction of legal right, or what might be called the moral impulse. The codes were fixtures. The formulated law among some peoples, when once it gains external completeness by embodiment in permanent records, seems to hold to its own limits. Progressive societies are led on beyond the provisions of the codes, the codes themselves forming one of the main agencies of that progress. The codes then are modified and advanced, to use what Prof. Dwight, of Columbia, calls the “accurate and profound generalization,” by Prof. Maine in three ways, by Legal Fiction, Equity and Legislation. By these processes historically in the order named, the modern systems of jurisprudence have reached their present form. If these positive institutions are an offspring of man’s mind in the educational development of the race what an exhibition of man’s greatness! But to what extent is man the sole author of positive laws? It is antecedently probable that man’s reason and God’s reason are both active to raise man. It is natural to spirit to seek improvement. “This sacred hunger marks the immortal mind.” There is one code which is peculiarly distinguished—the code of laws in the Christian Bible. Its beginnings are with Moses who gives the laws as from God himself. But look at Brahminical India, or into the mythology of any ancient people. Abundant

analogous claims are found. What ground is there, in this case, to respect the claims of Moses? It is the superior character of the code. What is there in the age of Moses to compare with the ten commandments or what is there in the history of the world to compare with the development of the ten commandments? Whence did they come? The ten words of Moses, Jesus, the second Moses, put more absolutely into two. The human mind chimes in so soon as it is put—how was it lost? The thing is all so easy after it is seen, *but it must be first shown*. How the Biblical code, subsequent to its deliverance, has affected all law-making, can only be measured by its influence on civilization and the education of mankind in its general bearing. Thus positive law finds its occasion in the fact of sin and so becomes a disciplinary and educational necessity; and in its rise is slow and labored with the tread of human progress, and so in the broader historical inquiry we get a few other factors additional to the dreamy views of mere idealists. The race, or better a part of the race, has been *educated*. Look aside to barbarism, or look back to barbarism and man is not so wise, not so divine; whether sin have brought him there or not,—he is there,—groping, groping, great in his degradation, or in his state of nature as some learnedly say. But man is wise, very divine, if he has been faithful under the tutorship of beneficent laws and good institutions—and all institutions are a form of positive law. These generous embodiments of reason awaken in him, or lead him up to, their great thoughts, and sometimes even beyond making progress possible. A contemplation of contrast in this line may be suggestive. We are to an astonishing extent what our institutions make us. And our institutions are not aboriginal but they connect themselves back to antecedents along the receding march of human history. We reflect in ourselves the product of the ages.

The Otterbein Record.

A COLLEGE MONTHLY.

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EDITOR IN CHIEF, . . . J. E. GUITNER.

Managing Editor, . . . R. P. MILLER.

Associate Editors, . . . { S. S. SPENCER,
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Business Manager, . . . L. E. CUSTER.

NOVEMBER, 1882.

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THE Business Manager is always pleased to receive a token of appreciation for his labors in the payment of subscriptions. Payments have to be made frequently for printing, etc., and it relieves trouble and worry if the treasury be full. The work which devolves upon the Board of Editors is not slight, and any effort that lightens their task is gratefully received.

THIS seems to be the era of college-debt-paying. The recent jubilee at Mt. Union College, held in honor of the cancellation of their quite burdensome debt, marks a red-letter day in the history of that institution. The similar occasion at Wesleyan Female College is also noted with pleasure. We are glad to add that all signs point to a like jubilation at O. U., at an early day. Axiom:—Once out of debt, never go in again.

THAT the "personal department" may become more interesting is the desire of the personal editor. To accomplish this we must have all the material that is available. Before our next issue, we trust that the cards addressed to many of the alumni and former students, requesting them to give some account of their present business, occupation and doings, will be promptly answered. Let one and all feel sufficiently interested in their Society and University to lend a helping hand in keeping the OTTERBEIN RECORD in line with her sister publications. Any items of interest will be gladly received. Do not be content to *read* only, but impart some of your knowledge to those who may thereby give it to others through the columns of the RECORD.

THE terrible system of caste has been one of the strongest factors against the progress of humanity that has entered into its history. It denies the right of man to make of himself all that his powers permit, which principle, to a great extent, underlies the advancement of the race. It places above the man a stratum of solid rock and practically says, "Thus far and no farther." In many cases it sprang out of the assumed right of the conqueror to rule over the conquered, to set limits to their liberties and bind them in a crushing servitude. In every nation in which it has gained foothold it has worked great destruction, from the bondage of the Israelites in Egypt down to the present time. The missionaries to heathen lands state that one of the greatest hinderances to the spread of the Gospel is this system of caste. Where, as in India, by centuries of existence it has become woven into the very natures of the people, it is difficult to make men believe that all are equal in rights. In heathen lands, until the caste system is broken up the spread of Christianity must be limited. Instances are numerous where men

who had professed to be won over to Christianity have refused to enter a church or room when one of a lower caste was present, for fear of contamination. They would rather give up their religion than their caste. In America the system of caste arose not from the superiority of the conqueror but from the superiority of the master over the servant. It does not here as elsewhere go to such extent as to forbid the intercourse of the two grades; yet in but little more than two centuries it became so established that fearful sacrifices were necessary for its destruction. The deadening effects are still plainly visible and it will take time to eradicate them. The destiny of the negro is now in his own hands and it will remain for him to demonstrate his equality with other races. As he rises the intimidation policy which for some years has deprived him of the exercise of his rights will give way, and as a free and useful citizen he may prove that he was worthy of the struggle that set him free.

Too many men leave college looking as if they either were just recovering from sickness, or were just ready to put themselves into doctors' or grave diggers' hands. Too many persons look and really are too weak to endure the work and strain of active life.

Some persons suffer from hereditary diseases and some are deformed; but of all others none have any excuse for neglecting the culture of their physical strength.

Students and professional men especially are sinners in this respect, although bodily strength is necessary to the highest development of mental power. A well-developed frame adds much to the influence of the orator in the pulpit, on the platform, stump or any where.

Strength calls forth the applause of men at all times. It makes it possible for men to accomplish an amount of work that ordinarily would seem incredible. It is nature's preventive against ill health.

In Solomon's time "The glory of a young man was his strength." O tempora! O mores! The pride of many young men to-day is in soft hands and a so-called intellectual look. One cannot commit any more serious blunder than to think he has not time to engage in manly exercise, and it is by exercise only, and plenty of it—that we can secure strength and activity of body. Those who cannot take pleasure in the formal act of swinging the club or dumb-bell, or in a stated walk, can find excitement and entertainment in the games of foot-ball, base ball, etc.

Other things besides exercise enter into our physical development, as eating and sleep; and each one must determine his own needs in these respects.

The student who acts upon the rule that his college days must be spent entirely among his books, will reap his reward in a broken constitution and a lifetime of regret for his folly. He will not succeed in getting the full benefit of his training in school; will not be prepared to bear his share of the work of the world; and unless he reforms will live to see his cherished plans fail for want of strength to carry them out.

Not long ago the Faculty announced that they had secured a Librarian to remain in the library three hours each afternoon, except Fridays and Saturdays, on which days the old regulations are still in force. The need of such an arrangement has long been felt. When the library was open for reference only one hour, from four to five P. M., it was not frequented as much as it should have been. And the student surely was not to blame, for three cases in four he could not go at that hour, and if he did he had not time to accomplish much of importance. The new arrangement is a decided improvement, but the work of reform might profitably be carried still farther. One hour for the exchange of books is by no means sufficient.

The alcoves are crowded each Friday afternoon by parties anxious to secure certain books. Those who are not yet familiar with the library have no time to learn whether the books they have are what they want to read. One frequently goes away without getting the books he wanted simply because he does not have an opportunity to look for them. If two or three hours were given for the exchange of books the work could be much more satisfactorily done, and the interest in the library would be much increased.

A word here in reference to reading may not be out of season. Reading is an art, and must be acquired by practice. Many go through the physical art of reading who never really read at all. They read with the eye but the brain is inert. Seventy-five per cent. of the books taken from public libraries are cheap fiction prepared to order. Such books are not books, and their readers are not readers. It is also a fact that not all men who graduate from a college where for years they have been surrounded by books, are readers. Some students make fair recitations and are able to "pass," yet know but little of books outside of their text books. Books are intended to convey the thoughts and life of their authors. If they do not they are not books. In selecting books one should consult his inclinations and pursuits. He should select such books as are suited to his comprehension. After reading a book one should have an opinion in regard to it. He should be able to point out its excellencies or faults. He should have a stronger grasp on the world of knowledge for each book that he reads. Reading for mere pleasure may be advisable once in a great while, say once a year. On all other occasions one should read for profit. The habit of reading once firmly fixed one can attain to great rapidity in reading. And the results of good reading habits are such as to justify great pains in their acquisition.

LOCALS.

—Junior Public, Nov. 25th.

—Grand concert on the 18th.

—Foot ball is the rage among the boys at present.

—The two ladies' societies gave an open session last Thursday evening.

—Prof. McFadden is delighting the class of '84 with experiments in chemistry.

—The Sophomore Class is developing its class instinct unusually early. It wants to have a party.

—The *Preps* are locating the turkey roosts and making other necessary preparations for private thanksgiving feasts.

—J. Clements Ambrose gave a lecture in Weyant's Opera House, on the 30th of October, on the subject, "The Sham Family."

—The College Orchestra will give a concert in the Chapel on the eve. of the 18th. The proceeds are to go toward furnishing the reading room.

—The Musical Department has secured the services of O. E. McFadon as teacher of vocal music. This gentleman comes well recommended and we wish him success.

—The 1st Junior division of Prof. Guitner's Rhetorical class are making great preparations for their *debut* on the 25th. They evidently intend to "scoop in" the Seniors.

—Prof. Hedley delivered his lecture on the "Sunny Side of Life," in the Chapel on the 31st of October, before a good-sized audience. The lecture was very entertaining and was thoroughly appreciated by all. Prof. Hedley has a pleasing address, good voice, and, while speaking, there is a magnetism about him that invariably wins the good will of his audience. He is a good mimic and mingles humor with his pathos in a very effective manner.

—Prof. E. L. Shuey entertained his Philomathean friends Saturday eve., Nov. 4th, at his residence on Vine street. The entertainment passed off very pleasantly and was a success in every way.

—The base ball boys were somewhat indignant because the faculty refused to allow them to make that game a specialty. They would put in three-fourths of their time in practice and run a professional club if allowed.

—The President made some very appropriate remarks on general demeanor last Tuesday morning. The students are unusually good this term. One good lecture per month from the President is all that is required to keep them in good order.

—The College Orchestra has secured another clarinet player in the person of O. E. McFadon. This is quite a welcome addition, and we can truthfully say that our orchestra is a credit to the institution. It has been organized but a short time yet it renders in good style very high-class music. It is rapidly improving under the direction of Prof. Todd.

—The annual convention of the Ohio Sunday School Convention of Delaware, Franklin, Knox and Licking counties, was held in the College Chapel Friday and Saturday, Nov. 10th and 11th, with religious services continuing over the Sabbath. On Saturday evening Rev. Russel T. Hall, of Mt. Vernon, O., gave an address on the "Adaptation of the Bible to modern times."

—Miss Alice Dickson, of the Senior Class, was a somewhat surprised party on the eve of the 24th of October, when her class-mates came in a body to help her enjoy the 19th anniversary of her birth. Notwithstanding her surprise, however, she, with the help of her sister, who was not surprised, entertained her guests in a very neat manner. All her class join in wishing her "Many happy birthdays."

—Ridpath, the Historian, will deliver the next lecture of the course, on the 24th of November. His subject will be "Alexander Hamilton." A literary treat is anticipated.

—W. Z. Kumler, of the Senior Class, did the elegant in a way that was superb, while his mother, Mrs. W. E. Kumler, of Seven Mile, O., was paying him a visit. Doc. would make an excellent husband; he is open to all engagements, and if any of the O. U. young ladies want him in the capacity of a husband, they should consult the local editor.

—It has been remarked by several of late, that we should have a teacher of phonography. There are several students who are especially anxious to acquire this art. We are glad to announce that this want is about to be filled by a gentleman who will give instruction in one of the standard systems of phonography at the beginning of next term. An examination convinces us that the terms of instruction will be unusually low.

—The remarks of Rev. J. Gomer and wife, who have been laboring as missionaries in Africa for some years past, in the interest of the U. B. Church, on Sabbath evening, Oct. 29th, were very interesting. They held the close attention of the audience, which was unusually large, for nearly two hours. He described the condition of the natives, giving some of their customs and beliefs and showing some of their objects of worship, charms, and articles of manufacture, and stated the progress of the church work. The closing remarks made by his wife, on the condition of women in Africa, were very entertaining. Rev. Gomer and wife are doing a very effective work, more so than could be done by any white missionaries. Mr. Gomer does himself credit as a speaker. He has a good flow of language, good voice, and he presents his ideas in a very clear manner.

—There has been a change made in the library arrangements. Heretofore the library has been opened one hour every afternoon for those who wished to consult books. This time was found to be inconvenient for some, and the Faculty decided that it be opened from two to five o'clock every afternoon, except those of Friday, Saturday and Sunday. Otherwise the arrangements are the same as before. This allows only one hour on Fridays for the exchange of books. This time is inconveniently short, and it has been intimated by some that it is advisable to have this time for the exchange of books lengthened to three hours. This would give all a chance to enjoy the library privileges without so much inconvenience.

—The first division of Prof. Guitner's Rhetorical Class gave a "public" on the 28th of October, in the College Chapel. This division maintained the good reputation which it had won on its previous appearance in public. Special mention should be made of the music, which was furnished by Prof. Todd, assisted by Mrs. Todd, E. E. Flickinger and L. E. Custer. It was well selected and well rendered. The exercises closed by a song (it could not properly be called music), by the Senior Class. This song was somewhat of an innovation, and consequently was a treat to the audience. There is considerable musical ability in the Senior Class, but it cannot be expected that they can justly exhibit it in the rendition of "Mary had a little lamb." The following is a programme of the speakers:

T. H. Sonedecker, "The Path to Greatness."

Jessie F. Thompson, "Taking Hints."

F. A. Williams, "Socialism."

Florence Reese, "The Test."

Sam. S. Spencer, "Affectation."

W. M. Wickham, "A Plea for Laborers."

W. C. Rebok, "The Philosophy of Persecution."

—The Lecture Committee is to be complimented on its selection of lecturers. It has been complaining heretofore that there were too many third and fourth-class lecturers on the course. In several instances we were very disappointed in lectures, and we hail with pleasure the innovation of "first-class men, only." It might be well to remark here that a stag preacher may make a good politician or a first-class auctioneer, but he seldom amounts to anything as a lecturer.

—The old friends will not recognize Westerville in a few years. It is improving rapidly. D. H. Budd, a gentleman well and favorably known in these parts, has opened a buggy store in the room formerly occupied by L. Cunningham, in the Robinson block. This gives an air of business to our town. When the gas factory is completed, the street railroad in operation, the population increased several thousand, and the number of marshals doubled, etc., then we will put on the "airs of a city."

SOCIETY NEWS.

PHILOPHRONEAN.

—A. B. Shauck, of Class '74, was among the visitors on installation evening.

—Rev. H. L. Nave, an honorary member, was among the visitors at the Society Hall on the evening of the 27th.

—On installation evening W. C. Reese rendered an excellent flute solo, and we here tender him the thanks of the Society.

—Dr. C. B. Dickson, of Class '81, has been with us for several evenings. On his last visit he made some very useful suggestions in regard to physical exercise.

GENERAL.

We believe there is going to be a contest. A committee was appointed to revise the constitution of the Contest Association.

—Induction of officers of the ladies' societies last Thursday evening. The following are the officers of the Philalethean Society: President, Ida Gilbert; Vice President, Mollie Miller; Recording Secretary, Emma Burtner; Corresponding Secretary, Tirza Barnes; Censor, Justina Lorenz; Critic, Alice Dickson; Treasurer, Rosa Fouts; Chaplain, Jessie Thompson; Jud., 1st, Justina Lorenz; 2d, Ida Zimmerman; 3d, Nellie Knox. Lib., Minnie Mundhenk; Asst., Fanny Beal; Chorister, Maud Dwyer; Hostesses, Justina Lorenz, Emma Bender.

The officers of the Cleiorhetean Society are, President, Kate Spencer; Vice President, M. E. Bovey; Recording Secretary, Kitty Waters; Corresponding Secretary, Olive Morrison; Critic, Jennie Gardner; Treasurer, Laura Westervelt; Chaplain, S. A. Bovey; Librarian, Bird Spencer; Chorister, Lida Cunningham; Directoress, Flora Reese.

The Philophronean Library Committee have purchased a number of valuable books. They will be placed in the alcove in a few days.

PERSONAL.

(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.)

L. H. Ford is now teaching in Tennessee at \$600 per year.

Miss Carrie Barbee visited her parents in Groveport recently.

'83. J. S. Zent spent a week in Indiana on business last month.

Miss Clara Barbee was recently the guest of her sister at Saum Hall.

W. F. Marsh is attending the Business College at Plain City, Ohio.

George B. Darnell was in town visiting schoolmates the 21st and 22d ult.

Prof. E. L. Shuey attended the State Teachers' Institute at Columbus, O.

Miss Nellie Flickinger is visiting her many friends and relatives here in town.

E. E. Winslow spent a few days at his home in Spring Mountain, O., last week.

'85. E. P. Beers is now a member of the College Orchestra, playing violoncello.

Miss Mary Mitchell, of Springfield, is visiting her sister, Mrs. Prof. E. L. Shuey.

'79. E. A. Starkey will preach for the U. B. Church at Findlay, O., the ensuing year.

'78. Rev. G. P. Macklin will occupy the U. B. Church the present year at Melmore, Ohio.

Mr. and Mrs. D. L. Locke, of Haverhill, Ohio, are visiting their son who is in school.

P. K. Reynolds, one of O. U.'s boys in '80, is teaching near his home in Ligonier, Indiana.

'77. Miss Sadie Thayer has just returned from a trip through Northern Ohio and Michigan.

'87. Miss S. Jennie Huddle, of Greenville, Ohio, paid Otterbein a short visit week before last.

Dr. D. K. Flickinger is the guest of his four children, Nellie, Elmer, John and Mrs. W. L. Todd.

A. B. Murphy, a former student of the college, is a member of the Sophomore class at Delaware, O.

'85. A. A. Rothrock has been unable to attend his classes for the past two weeks on account of illness.

'82. W. D. Reamer attended the Bi-Centennial Celebration of the Landing of William Penn at Philadelphia, Pa. From there he went to see various parts of New Jersey.

Prof. O. E. McFaddon has been secured to take charge of instruction in vocal music. He is highly recommended and has an extensive experience in teaching.

Mrs. Prof. L. H. McFadden is visiting her parents in Roanoke, Ind. She will remain with them until after the holidays.

Asa Orndorff entered school last week. He intends making up his back studies so as to remain a member of the class of '86.

Miss Mary Weinland, of West Elkton, O., a former student of the University, is the guest of her brother, J. A. Weinland.

Miss Priscilla Stauffer, of Lima, Ind., was visiting her brother Henry Stauffer and many other friends during the past three weeks.

'74. J. B. Hall and J. W. Flickinger have been out on several hunting expeditions lately. They report good material in the woods.

'83. O. L. Markley made a trip, recently, through Wyandot and Seneca counties, in the interest of the grocery business.

'73. R. B. Moore is recovering rapidly from an attack of the fever. We trust he will soon be able to leave his home and join his class.

'72. Miss S. J. Winter, who is living with her brother-in-law, Prof. Guitner, is in better health than for several years, but is not yet fully restored.

E. M. Counseller has returned to his home at Lima, O. He will teach at Winchester the coming winter and return to school at the beginning of the spring term.

'72. Rev. Frank M. Kumler preached in the College Chapel, Sunday, the 22d ult. After visiting a few days in the town, he returned to Cumberland, O., where he will occupy the pulpit in the Presbyterian Church during the year.

Mr. Randolph Herr and daughter, of Annville, Pa., were the guests of Prof. L. H. McFadden, one day last month. Mr. Herr is working trustee of the College.

'82. M. S. Beard and J. B. Phinney attended the Public Rhetorical in the Chapel the 28th ult. Mr. Phinney is engaged in some civil engineering work at Portsmouth, Ohio.

'85. L. F. Power is studying law in Zanesville, Ohio. Leonidas has read Blackstone and Kent's Commentaries on English and American law; and has had several cases before Justices of the Peace since last Commencement. As energy and enthusiasm prompt his actions, we predict for him a bright future.

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