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The Otterbein Record.

A MONTHLY COLLEGE PAPER.

VOL. I.

WESTERVILLE, O., JANUARY, 1881.

No. 5.



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 second Term will begin January 12, 1881. 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.

G. T. BLAIR, M. D.,

OF WESTERVILLE, OHIO,

HAVING been actively engaged in the general practice of Homœopathic Medicine for more than fifteen years, has had a vast opportunity for treating all the various diseases incident to this climate and latitude, and more especially the many chronic complaints so very prevalent, among which may be mentioned Nasal and Bronchial Catarrh.

DR. BLAIR has demonstrated in innumerable cases the curability of this obstinate, loathsome and much dreaded complaint. He offers the following testimonials as to curative value of his treatment which is unimpeachable. A host of other testimonials, equally prominent, can be seen at his office.

From two prominent citizens of Westerville, Ohio, to whom I respectfully refer:

DR. G. T. BLAIR:

Dear Sir—I had uselessly employed many of the so-called Catarrh Cures. Having heard of your success in the treatment of Catarrh, I made up my mind to visit you. To your advice and treatment, I owe my present good health.

I have been a victim to Catarrh for three years past, and am now in a fair way to recovery. I can give your treatment by inhalants, my unqualified approval.

E. D. ALLEN.

I have been a martyr to that terrible complaint Nasal Catarrh, for over three years, and can truthfully say that nothing heretofore prescribed for and taken by me, has in any way benefited my complaint. I have now taken your treatment about two months, and feel as good as a new man, having entirely regained my usual health. Hoping that your treatment for Catarrh will prove as great a blessing to others, as it has to me,

I am, respectfully yours,

WILLIAM BELL.

From John T. Shufin, late proprietor of the "City Mills," corner of Fourth and Rich streets, and a prominent and well known citizen of Columbus:

One year ago I was a hopeless victim of Nasal and Bronchial Catarrh, the disease evincing every symptom of a fatal termination. I could obtain no relief; as a last resort, a friend recommended your treatment of medicated inhalations. In less than two weeks I felt a wonderful change; it relieved a profuse and offensive discharge, a loss of voice with soreness of the throat. I could breathe easier. I kept on improving, every day told for the better; the terrible pain in the back and front part of my head disappeared; the tickling in my throat and chest, with a severe cough, gradually left me; my chest seemed to expand, my bodily strength returned, and to-day I am as well and hearty as I have been in 20 years. I was saved by your medicine, nothing else.

JOHN T. SHUFLIN.

From the wife of a widely and favorably known citizen of Westerville, Ohio:

WESTERVILLE, O., Dec. 4, 1879.

Having for a long time been afflicted with Nasal Catarrh, attended with a disagreeable pressure and fullness

in the head, "dropping into the throat;" loss of smell an aggravated cough, with all the symptoms of confirmed catarrh in its worst forms; and feeling conscious that my disease was making serious inroads upon my constitution, and that I was surely and speedily becoming unable and incapacitated to attend to my ordinary duties, I resolved, after careful consideration, to place myself under your treatment.

With much pleasure and gratitude I can now, after three months' treatment, truthfully say that I am entirely relieved of my disease. The benefit I have received to my eyesight is no small matter. I have been sewing steadily since my recovery, on all colors, on dark days, and in all kinds of weather. I can sew by lamplight; something I have not done before for years. I most cheerfully and earnestly recommend all who are similarly afflicted with that distressing disease, Catarrh, to give your treatment a trial. Mrs. M. L. THAYER.

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

BONANZA RESTAURANT,

Opposite Town Hall,

**OYSTERS, WARM MEALS,
AND COLD LUNCHEES**

AT ALL HOURS.

BARBER SHOP

Next Door. Give me a call.

The Old Reliablable Tonsorial Artist,

W. H. FIELDS, PROPRIETOR.

ABNER ANDRUS, M. D.,

PHYSICIAN AND SURGEON,

WESTERVILLE, OHIO.

S. W. DUBOIS

BARBER AND HAIR DRESSER.

First Door. North of W. O. ROWE & CO,

WESTERVILLE, O.

The Otterbein Record.

Mailed at the P. O. at Westerville as second class matter.

VOL. I.

WESTERVILLE, OHIO, JANUARY, 1880.

No. 5.

THE MAN FOR THE TIMES.

REV. W. J. ZUCK.

To the one who is accustomed to read between lines as he peruses the history of nations or individuals, and who delights to tear aside the curtains which separate the given narrative from the unwritten page, arise many questions of interest and speculation. Gold does not often lie on or near the surface of our earth, but far beneath the upper and visible strata. Just so with that which is indeed valuable in history. While the bare and numerous facts may be interesting in themselves, as the rock that here and there glitters with the grains of yellow dust, the philosophy which underlies and supports them all is worthy greater admiration and more earnest study. The process by which it is reached may be difficult, and the result uncertain, but the chances of success are the same as those under which the miner labors when he determines the site for active operations. His skillful eye and cautious judgment make few mistakes; and though the prospect at first appears unfavorable, there is likely to be uncovered, in due time, a mine of wealth.

There is no statement, perhaps, more true than that every age has had its characters worthy the period in which they lived. At the same time, it is a matter of equal credence, that each age, together with the host of influences that mould and fashion human character, has produced them. Certainly the

character of his day gave Alexander the Great something of the activity and energy he carried into his conquests, by which were united two quarters of the globe. The old heathen philosophers received much of their power and influence from the cultured, though superstitious, tendencies of the times. Who would say that Mr. Gladstone does not owe some of his greatness to the intellectual life of the English Universities in which he studied, and the demands of his government for pure and efficient statesmanship? Have not our own institutions and principles had something to do with the development of the great minds whose power has been felt throughout the length of the land? The advantages of to-day for true culture, the growing tendency to elevate the intellectual or spiritual above the material forces of nature, all conspire to fashion and produce a wider range of human thought and, therefore, human endeavor.

The discipline of the age, then, is perhaps the most important factor in the education of a great character, and whoever with persistence and vigor follows the leading channels of thought extant in his day, will make a grander progress than the one content with the almost abandoned theories of the past. He who wants to advance, must get into the current, and at the same time make sure it is not too strong for him. With a good craft, he may stem the tide and ride the billows with safety.

The extent of the influence which the age may have upon a great character, can hardly

be over-estimated. We look in vain for another force that will in so great a measure stimulate the energies of the mind to great efforts. Natural ability, however strong, must have an external cause to draw it out. A mind, though giant in its power, without a sphere of activity, is a useless possession.

While the former thought is interesting, and could be followed at greater length with profit, another more curious inquiry is suggested, when we consider the reflex influence of a great character upon his day and generation. This is equally clear. A great mind, strong in its organization, rich in its acquired endowments, and far-seeing in practical affairs of men, can move a nation at will, and give to his age its living thought. It was the wise disposition of some of Israel's kings that brought peace and prosperity out of disorder and adversity. It was the philosophers and scholars of the third and fourth centuries before Christ that gave to Greece and Rome their prominence in the history of the world. Socrates, Plato, Demosthenes and Aristotle, were the living representatives of their times. At the present hour, England rejoices in the services of a man who has done more to improve the condition of the people, and to relieve their suffering, and at the same time to knit together in loyalty and happiness the subjects of the Queen, than any English statesman of his generation. And who will say there are not such representatives on this side of the sea? Though dead, Charles Sumner lives in the principles for which he contended. They are as broad and fresh as the moment they fell from his lips. A score of men, precious in the memory of those among whom they lived, have thus passed into the history of a people with the skies aglow with a brilliance that will endure when they are forgotten. Men for their times, serve their generation. Quick to see the wants of a great people, brave enough to advocate high and pure principles amid gathering storm and

opposition, they stepped into the current, which carried them to the foremost of the battle, and made them heroes of the hour. And to-day, there stands among us, head and shoulders above all, one who is moulding our public life and directing the thought of the land. JOSEPH COOK is a man pre-eminently fitted for his time. He serves his generation in a nobler capacity and wider range of influence, than if clothed in robes of official power. A narrow or selfish thought finds no entrance to his mind. Independent in principle, fearless to denounce wrong, far-reaching in his conclusions, he is a monument of our day.

Individual power is increasing. The study of individual character is more earnest than ever before. And now, "when governments are popular, when education is more generally diffused, when intelligence is scattered more swiftly and widely by the press, so much the more abundant and efficient do the means become for the working of the most potent of all the forces that govern human affairs—the influence of a great character upon the thoughts, the imagination, the emotions of his fellow-men."

CLASSICAL STUDY—(Continued.)

BY J. A. WELLER, A. M.

In speaking of the practical advantages of Classical Study, the master of our own language may be spoken of first. Language is truly the instrument of thought. We think in words, and unconsciously try to form our ideas into language by which we may express them to others. Certainly no one could object to any study that is adapted to giving us greater facility in the use of our vernacular language. Why should we neglect to study that which we use most? We expect to use our own language as long as we live; hence any study that makes us more efficient in the English language is the most practical study we can have.

The study of the classics is the very means by which we can gain command of the English language. In translating the Greek and Latin, there must always be agreement between the subjects and verbs, nouns and pronouns, relatives and antecedents. All this gives just the drill that is needed in our own language. The classical languages lie at the foundation, and enter largely into the composition of our own. Many of our words come directly or indirectly from the Greek and Latin, and without a knowledge of the literal meaning of them, their full meaning cannot be comprehended. Webster's Unabridged Dictionary is invaluable, and should be the student's constant companion, but it can never take away the need of understanding the original meaning and application of words. It requires a knowledge of the classics to fully appreciate many of the definitions given by this author. With a proper drill in languages that which before was obscure or meaningless becomes plain and expressive. A person's understanding is more lively when he does not need to depend entirely upon an English dictionary for the definition of words.

The knowledge of Greek and Latin is a great advantage in the study of science. From these languages the most of the scientific names have been derived, and such names have been given that in the original express some quality or characteristic of the object named, and without a knowledge of the original words much of the beauty and signification of the names must be lost. To the classical scholar the technical names in science are comparatively simple, while to one not understanding, there are so many necessary incumbrances. A knowledge of the ancient classics will help the student over the difficulties, relieving him of the task of committing to memory so many meaningless words. In no department of science are we free from the great abundance of technical names that require our attention. Physiol-

ogy, Botany, Zoology, Chemistry, Mineralogy, and Geology are full of these perplexing names. There is no smooth road to success. The difficulty must be met, and the best way to meet it is by first spending four years in the study of Greek and Latin.

The ancient classics have exerted so large an influence over the world that it is impossible to successfully study many of our best authors without a knowledge of the languages which exerted so great an influence over their minds. At the revival of learning they were the only languages studied, and their influence controlled the world of thought. As light and civilization advanced, the works of the classical writers were carried along with the Bible, and have exerted their influence over the most intelligent portion of the world. It was the Latin Bible that gave Luther the doctrine, "The just shall live by faith." The Reformation lay hid in that (Latin) Bible. The great theologian of the New Testament, Paul, wrote in the Greek language, and he that spake as never man spake, honored the language by inspiring men to write His gospel in this language. If, then, we wish to understand and appreciate our best authors, we must drink from the same fountain.

For several reasons the student of theology should, if possible, have a classical education. Not that a minister of the gospel may not accomplish good without this study, far from it, but that he can become much stronger and more efficient by this assistance than he could be without it. The New Testament was written in Greek; hence is the truly inspired work, while the English version is inspired only as it gives the true meaning of the Greek. Anything that helps the minister of the gospel to understand the Bible must be all important. It gives force and beauty to the English translation to be able to compare with the original.

The Old Testament was translated from the

original Hebrew into the Greek language about 280 B. C. From this the New Testament writers quote. The Septuagint was read wherever the Greek language prevailed or the Jews were scattered. The gospel was only preached to the people controlled by Greek and Roman ideas. The New Testament writers adapted their teaching to the situation. In order that we may appreciate much of their teaching, we must know the minds of their scholars. The customs and ideas are best learned by the study of their language. Learn the words of a people, and you will have a clue to the thoughts of the individuals. A man betrays the inmost thoughts of his heart by the words with which he expresses his ideas. In studying the classical languages we get an insight of the minds of the people to whom Paul preached in his forcible eloquence. The search of the Athenians after the "Unknown God," when Paul preached to them, appears to the classical student as clearly characteristic of their inquiring minds.

Many of the Christian fathers wrote their commentaries and theological works in Latin, and thus the theology of the church has been much influenced by the language. The Roman nation, being the ruling power in the beginning of the Christian era, propagated its language as it extended its conquests, and exercised its influence on the people to whom the gospel was preached. The Latin version of the Bible, made as early as the second century, although inaccurate in some places, did much in forming the theological words and expressions of the church. Many of the prominent theological terms are Latin, such as Justification, Regeneration and Sanctification, which are compound Latin words. An acquaintance with the language will show that these are not new words, but old ones put to a new and higher use. Dr. Smith says: "The vast power which the Latin version of the Bible has had in determining the

theological terms of the Western Christendom can hardly be overrated." Surely, then, a knowledge of Greek and Latin is a help to the minister. Not that this alone is sufficient, but that it will assist in learning higher and more important truths. Infidels are not slow to avail themselves of every advantage for the overthrow of Christianity, so Christianity should be active to avail themselves of everything that would assist in illuminating the truths of the Bible.

The question naturally arises in our minds, who should study the classics? It is evident that every one cannot take a course of study in a college, or even take time for much study at home. The duties of life are often pressing, and force the individual to deny himself an extended education. But when the person has the time and means to extend his education beyond that which is actually required to transact business, then those studies should be pursued which are best adapted to develop power and taste. It is then that classical study should receive the attention of the student. It is not only the privilege but the duty of young men, when able, to have a classical education, especially he who expects to instruct others in the way of truth. It is the *duty* of the father to educate his sons, and he can give no better gift. But why educate the sons, and leave the daughters having fine intellectual powers uncultivated? Send them to the same school, give them the same educational advantages, and the daughters will rise up in the future and call you blessed. With the increased demand for cultivated minds there are increased facilities for mental culture. While these are improved, it is to be hoped that many will give their attention to classical study.

THE ATTIC DRAMA.

PROF. J. E. GUITNER.

The principle of imitation, which underlies all dramatic representation, is inherent in the very nature of man. Some form of theatrical action is seen, *in posse*, in its promise, if not in its potency, in every child, and it is found *in esse* in every nation under the sun. The Chinese have from time immemorial, had stated scenic exhibitions; the ancient Peruvians had similar dramas; even the discoverers of the South Sea Islanders found among them a rude sort of dramatic representation.

But among none of these peoples, and in no other nation of antiquity than the Greeks do we find any trace of true dramatic action, the germ of the renowned masterpieces of the Greek tragedians, and of the standard plays of our own time. To Greece alone must we ascribe the invention of the drama, and to Athens its perfection.

In remote times, among the Greeks, who gave a divinity to every forest, and hill, and stream, and who were essentially an agricultural population, the several seasons of the year had their special festivals, and their religion, not at all of a gloomy cast, was an important constituent of these annual celebrations. It was an age in which, and a people among whom, everything connected with the worship of Dionysus, the god of the vineyard and the giver of fruit and wine, was of special interest. The religious festivals in honor of Dionysus are believed to have been introduced into Greece by Melampus. An important feature of the ritual observed on these occasions was the *dithyramb*, or ode, in honor of the god. As in all other countries in which music and poetry are known, they are employed in divine worship, so in Greece lyric song, "originally merely an instrument of the enthusiastic worship of nature" was employed with the accompaniment of the mellow music of the flute or the joyous strains of the lyre, in celebrating the general praises of Dionysus, or in recounting his heroic achievements; and the wealthy even emulated one another in the equipment and training of Bacchic festive choirs, which, composed of fifty members, executed their circular dances around the altar of the god. No expense was spared to obtain the best new songs for this purpose from the foremost masters of song, who, in course of time, en-

tered into spirited rivalry with one another to produce that ode which should be accepted by the priests as a part of the ceremony.

In the earlier history of the Bacchic festival, the uncultured choirs used to chant their own rude strains; but soon these choruses assumed a more artful form, and one district emulated another, each endeavoring to excel in the effect and interest of the exhibition. To this end a prize was offered, and the rival efforts of the choristers added zest to the entertainment.

The goat, an animal specially injurious to the vine, and hence hated by the god of wine, was the usual victim offered in sacrifice to him; and it appears that it was also the prize usually offered to the competitors in the musical contests. Hence the word tragedy, literally, goat-song.

In like manner, at the country festivals or harvest homes of the Greeks, semi-religious ceremonies, composed of odes and dances, in honor of Bacchus were enacted. These odes, being more genial and comic were called "comedy," village-song.

Thus both tragedy and comedy, in their rude and early form, arose out of the worship of Dionysus, and there was little distinction between them, except that tragedy belonged to the festivals held in the cities, and comedy to those of the country places.

Both tragedy and comedy were essentially Dorian inventions, for it was in the Dorian states of the Peloponesus that they were earliest cultivated, and that the choral song, out of which they were developed, originated. Hence, even in Attic-tragedy the chorus is written in the Dorian dialect, "betraying," as says Dr. Smith, "the source from which the Athenians derived it."

Arion, at Corinth, in the seventh century B. C., introduced great improvements in the dithyrambic odes. He found them rude, unpolished songs, disconnected and disjointed; he left them regular and finished odes—but mere odes.

In Attica, about the middle of the sixth century before our era, Thespis, a native of Icaria, an Attic village, gave the old tragedy a new and really dramatic character. Even before his time the dithyramb not only comprehended the rhythms of all previous species of lyric poetry, but also contained elements which urged an advance beyond the

limits of lyric composition. The festive choirs not only related the exploits and glories of the god, but also attempted to represent or enact them before the spectators. The leaders of the chorus interrupted the songs by such representations, and this epic representation was enlivened by appropriate dress as well as actions. But the sphere of action was confined within very narrow limits, as long as the mode of worship restricted the choruses to the actual objects of the worship of Dionysius. It was a great relief, therefore, when for the revels of Dionysius were substituted other subjects from the Homeric and post-Homeric epos, the exploits of heroes and distinguished men of the time.

Now it was that Thespis made his innovations. He saw that the continual round of song and jest and contortion, soon became wearisome to the spectators, and he introduced an actor, himself, doubtless, who came forward after an ode by the chorus, and related with gesture, and in animated style the exploits of some deity or mythical hero. Then the chorus again sang and danced. He next gave fresh spirit to the performance by making the chorus take part in the narrative, occasionally asking a question or making a remark, thus giving the germ of the dramatic dialogue. The third innovation of Thespis was in the matter of dress. He adopted linen masks to the different characters to be represented, and in order to disguise his features, and thus more accurately represent the character desired, he smeared his face with vermilion, or a paint prepared from purslain. Besides the addition of the actor, Thespis greatly improved the chorus itself. He invented dances, and taught them to his choruses; he adopted the metre of his stories to the frolicsome style of the satyric dance, and imparted skill, regularity and harmony to the whole representation. He, therefore, is usually considered the *inventor of the drama*.

The next dramatists after Thespis, were Choerilus, Phrynichus and Pratinas. Choerilus did little that we know for the drama; but seems to have followed the style of Thespis, in his earlier life, and the improvements of Phrynichus in the latter.

Phrynichus combined the poetry of the Cyclic with the acting of the Hespian chorus, the solemn tone and lofty thought of the epos with the lively mimicry and wonton gambols

of the satyric choir, to the exclusion of much of the latter.

Pratinas found that much of the merriment of the earlier drama had been banished by the new theories of Thespis and Phrynichus. This, the rustic folk would not endure. The country youth would not be deprived of his accustomed masquerade, and he demanded that his old diversions be not displaced by the new and too artistic show. Pratinas, therefore, separated the satyric drama from the tragedy, giving the former a distinct form in which the old merry makings, the joyous rant of the satyrs, with their extravagant dances, and rude gestures were preserved. Thus the Satyr drama was a play in which the ordinary subjects of tragedy were treated in a farcical manner, and in which the chorus consisted of a band of satyrs in suitable masks and dress. This novelty was received with such universal applause that the tragedians decided to combine this farcical exhibition with their more sedate pieces. So, after Pratinas, it became customary to exhibit dramas in tetralogies, or sets of four; namely, tragic-trilogy, or three tragedies, followed by a Satyric play. These were often on connected subjects, represented in the successive stages of their developement, as acts of one great drama; and the Satyric play, after the solemnity of the tragedies, in conclusion conducted the spectators back to the innocent holiday gaiety of the Dionysiac festival and the diverting adventures of satyrs and men.

Such was Attic tragedy when it came into the hands of Aeschylus, who so improved it as to win the title of "Father of the Attic Drama."

Aeschylus introduced a second actor, and thus made the stage play an actual drama; for until this innovation, a lively alternation of discourses was impossible. At the same time, a distinction between leading and secondary characters was made, and the chorus was placed in the background and made shorter; the stage and actors were better equipped, and the whole *mise en scène* better ordered. Aesch. was born in 525. In 495 Sophocles was born. He introduced a third actor, better diffused the dialogue and secured greater variety in the coloring and grouping of the characters.

This was the last improvement in Greek tragedy, and later dramatists ventured no radical change, but whatever alterations were made by them, were merely a detail.

Fifteen years later than the birth of Sophocles, 480 B. C., Euripides was born, and thus Greece had as contemporaries, Aesch. Sophocles and Eurip., the three greatest tragic poets of the world. The wonder of the rise of the Attic drama has been equaled only by the wonder of its superiority to all other products of the Tragic Muse.

The Otterbein Record.

A MONTHLY COLLEGE PAPER.

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

Associate Editors. . . . { D. F. MOCK,
MARY GARDNER.

Business Manager, A. E. DAVIS.

JANUARY, 1881.

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BEFORE this number of the RECORD reaches its readers, Otterbein's students will have assembled, the usual greetings and congratulations will have been passed and the regular work of the term fairly commenced. But there is still ample time for good resolutions, or at all events, for putting them in practice, and with the failures, and successes too, of last term, and the impressions of New Years day still fresh in memory, there could be no better time for making and keeping them. One, the one containing all the others pertaining to school duties, should be to make this term the most successful we have ever spent in college. A very easy thing to do for the "new preps;" but those who have been one, three, five or seven terms in the classic halls of O. U., may find it a little difficult to break away from bad habits already formed, and to decide how the hours are most profitably occupied. As usual

some (perhaps of those who don't know how to differentiate) will be inclined to apply the principles of Calculus to find the minimum amount of time that can be spent on a given study to produce a given result, i. e., a grade of sixty-five; but let us hope that most will seek the maximum and rejoice the archives with more grades of ninety-nine plus, and one-hundred. Leaving good grades, and even the sense of duty out of the question, there are many reasons why each passing term of school should be made the best. One is the habit thus formed, which will be invaluable when college days are over.

But while endeavoring to make this term the richest in thought culture, that it may be made not only the best of schools, but the best of our lives, the physical and the moral development should not be forgotten. Let us live not only for books and learning, but for life. Let us live earnestly, remembering the words of Horace: Dum loquimur fugerit invida Aetas. *

VACATION is past and gone, again we see many familiar faces, radiant with recent joys and pleasant smiles. These tell of the many associations with congenial friends, and generous relatives.

No doubt, your thoughts still revert to that sumptuous Christmas table, encircled with guests whom you loved, or to that New Year party where festivity and happy song abound, driving away for the hour, all thoughts of dull books by which you were soon to be entertained for another long term. But now we are here; the toll of the steeple-bell calls up the associations of other terms, and we are led to think of the delight and misfortunes of the recitation room; and the tasks which, assigned by our teachers, will compel us to resume our accustomed place in our study, where we'll have to strain our minds to cultivate acquaintance with the thoughts of other men. *

Locals.

No skating now.

Quite a number of new students.

No "mashes" made during vacation.

Protracted meeting is in session at College Chapel.

The emigrants of Otterbein are again returning.

School opened on the 12th inst.; were you on hand?

Otterbein Oratorical Contest will be in February.

Many warm greetings are being exchanged in Westerville.

The vacation experiences were varied, yet strictly correct.

New Year's calls in Westerville, a failure. Try again, girls.

We gladly extend the hand of welcome to our new students.

Leighton's Greek Lessons have been substituted for White's.

Ray's revised edition of Higher Arithmetic has been introduced.

"Did you have a pleasant vacation?" is now a very trite expression.

Our most popular student—Pres. Thompson—was a little tardy on entering.

How much pleasanter it would be to go up town, if the streets were rid of ice.

Good sleighing has made the town perfectly alive with the chime of bells and merry laughter.

Judging from the beautiful site, we predict a very elegant and pleasant home for Rev. J. S. Mills.

The Chapel congregation was favored with an able sermon on "Repentance," Sunday, 16th, by Prof. Garst.

Were you homesick for Westerville? I wonder if those gentlemen were not, who returned so early in the season.

Mr. C. B. Dixon has been the recipient of a fine collection of Fresh Water Shells of Iowa, sent to him by one of Iowa's noted conchologists.

Mr. A. B. Kohr, of the class of '72, was added to the Board of Trustees, and elected Secretary of the Association at this meeting. A valuable addition.

Dr. G. T. Blair started for Cleveland on the 11th inst. The Doctor is much interested in the Homeopathic College of that city. The yearly addition of one or more students is the result of his efforts.

The trustees of the People's Mutual Benefit Association of this place, were in session the 5th inst. The Association is the greatest business enterprise of our town, and one of the most popular companies of the state.

The reference to the RECORD, made by the Westesville *Review* of Dec. 16, is too vulgar to stain these pages. The writer evidently felt he must do something desperate to sustain his temperance record; hence the airing of his stock of vulgarity in which he is certainly a success.

Now Mr. Editor of the *Review*, you are so desirous to sustain your temperance record, please explain the following:

When you and some other gentlemen from this place attended a convention at Cincinnati, in 1879, did you go into a drinking saloon and try to induce one of those men (who was a reformed drinker), to drink with you? Let us have the answer in common English, omitting your pet vulgarity.

President, as usual, is trying to elevate as many new students as he can—into his third story.

The U. B., the M. E. and the Pres. Churches are holding respectively a series of meetings.

Harry Custer was bitten by Mr. Redding's dog. The Doctor, Harry's father, gave him a leaden pill, and ended his savage career.

The Local Option Congress, called by the Anti-Liquor Alliance of the State, met in the City Hall, Columbus, on the 12th and 13th inst. It was the most influential temperance meeting ever held in the state. The lecture by Rev. Dr. Boole, on the evening of the 12th, was one of the finest of its kind ever heard in Columbus. The Legislature was petitioned for a Local Option law, and there are hopes that the petition will be granted. The worthy president of our O. U. was a prominent figure in this Congress.

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.)

MR. J. W. SHEPPERT, of Indiana, who attended O. U. in '66 and '67, has been here again this week.

'70. G. W. MATHEWS is attending Lane Theological Seminary, Cincinnati, O.

'78. EDWARD A. SNOOK is attending Lane Theological Seminary, Cincinnati, Ohio.

'78. MR. CHARLES BALDWIN dropped in on us Dec. 3d, and spent New Year's day with us. "Chick" is still thumbing *Materia Medica*.

'78. W. M. FOGLER will graduate this year at Ann Arbor, Mich. He has been elected historian of a law class of one hundred and fifty members.

'79. E. A. STARKEY recovered sufficiently from illness to start back to his work on Friday, Jan. 14th.

'80. E. S. LORENZ, of Union Biblical Seminary, was in town this week.

'81. M. S. BOVEY was engaged in a protracted meeting during vacation. We learn he had a very successful revival.

Exchanges.

The following exchanges have reached our table. Perhaps we cannot do better for our readers than to give the price and address of each. All are good; some are better; a few are best:

Notre Dame Scholastic, Notre Dame, Ind., \$1.50 yearly.

The Earlhaneite, Richmond, Ind., \$1.00.

The Lariat, Crawfordsville, Ind., \$1.25.

College Journal, Milton, Wis., \$1.00.

The College Cabinet, Beaver Falls, Pa., \$1.00.

Belatrasco, Cincinnati, O., \$1.50.

Oberlin Review, Oberlin, O., \$1.50.

The Kenyon Advance, Gambier, O., \$1.10.

The Hanoverian, Hanover, Ind.

The Howard Register, Cambridge, Mass., \$3.00.

The Lantern, Columbus, O., \$1.00.

The Religious Telescope, (weekly,) Dayton, O., \$2.00.

The Monthly Itinerant, Harrisburg, Pa., 50c.

We wish all of our exchanges a happy, prosperous New Year.

PUBLIC RHETORICAL.

The third division of Prof. Guitner's rhetorical class gave a public exercise in the College Chapel, on the evening of the 18th ult. The exercises were opened with prayer by Rev. J. A. Weller, after which, music—Duo for two violins—was furnished by Prof. Todd and Mr. E. E. Flickinger.

Mr. W. F. Hatfield then spoke of "Literary Influence." He said the mind is influenced by the opinions of others, and not less so in the literary world than elsewhere, and hence inferred great responsibility in the selection of reading matter. He then tried to aid the honest inquirer for good literature by directing him to the great libraries of standard works, accessible to all who strive for admission.

Mr. L. Keister next spoke on "The Human Hand." He took it as the representative of human skill and power. He traced man's advancement in the past, and said that the rapid progress of the present indicated advancement in the future. In all this advancement, he saw the hand of man; he saw man in his works, his *power* in the *rearing* of stately temples, his *weakness* in their *ruin*, and upon the very face of this, he recognized the truth of his immortality indelibly written.

The audience was then favored with music—Thirteenth Regiment Quickstep, by the Westerville Cornet Band.

Mr. L. D. Banebrake spoke of "Contests," intellectual and physical, of the first great contest, the war in heaven; of wars on earth; of contests in state, in church, and finally, of the Christian's warfare as the only course to the mount of beatitudes.

Miss L. K. Resler then read an essay on "The Threads of Fate." She said the ancient Greeks represented life as a thread woven by three goddesses; hence man was not responsible for his manner of life, but only accepted it as his inevitable fate; but

now we believe man to be the architect of his own fortune, and hence responsible to the author of his existence for the life he lives. She then gave some practical suggestions as to how to live a successful life.

Mr. J. O. Scheel then spoke on "Honesty the Best Policy." He showed that the motto is a good one, but is not productive of the greatest possible good, because by so doing, we may gain credit or mass wealth, but because it is right. Finally, that the man who is honest because honesty is right, will be successful in the end, for the principle of right is eternal and will prevail.

This was followed by music—Deutsche Tanz, for two violins and 'cello—Haydn, by E. E. Flickenger, W. L. Todd, and John W. Flickinger.

Mr. W. D. Reamer then spoke of "A Hundred Years Ago." He compared the styles, customs, and condition of the people then, with those of the people now. The comparisons were too numerous to give any more definite idea. Humor and good sense were happily blended, and the delivery was very natural.

The last speaker, Mr. E. B. Grimes, had for his subject, "Our Escutcheon's Sheen." The oration was not divided into distinct heads, but presented one general theme upon the character of American liberty. The thoughts were clothed in elegant language, but the delivery was not the most natural.

The W. C. B. favored the audience with music—Beauty Gallop, after which, the audience was dismissed by Rev. J. A. Weller. R

THE famous Lowell Institute, of Boston, was founded by John Lowell, in 1836, who left it a legacy of \$250,000, which is said to have trebled in value. Courses on physics, chemistry, botany, zoology, mineralogy, literature, natural theology, and such other subjects "as the wants and taste of the age may demand" are given each winter.

College Items.

The Michigan medical colleges have adopted the three-years course of study.

Hamilton College has now an attendance of 202 students and a freshman class of 69, the largest in the history of the College.

The preparatory department of Lincoln University has sent altogether, 400 young colored men to the South as ministers or teachers, and 133 students have been graduated in the collegiate department.

The trustees of Cornell University have appropriated \$100,000 for immediate improvements. Fifty thousand dollars are to be spent in building and equipping a physical laboratory. It is proposed to establish departments of mining, engineering, metallurgy and music.

The Ohio Wesleyan University closed a very successful term on the 21st of December, over 525 students having been in regular attendance. The treasurer of the University recently received a check from Mrs. Rebecka Brown, of Bellefontaine, for \$6,000, this being an addition to former gifts from this same lady.

There is much complaint in Texas because, while Governor Roberts "points with pride" to the cash balance of the state funds he parades, the school system is in the worst possible state. The *Galveston News* declares that few children but those whose parents are both able and willing to pay tuitions are receiving instruction.

The State of New Jersey offers the sum of twenty dollars to every one of her free public schools, with which to start a library, provided the district raises as much more. Ten dollars is added yearly, upon the same conditions. The sums are small, but they will act as an incentive to the formation of school libraries, and the idea is worthy of emulation.

Humorous.

A husband who always went to church, had a wife who always stayed at home, and charged him to remember the text. On his return he had invariably forgotten the text, to the great annoyance of his wife.

One day the preacher took this for his text; "An angel came down from heaven and took a live coal off the altar." The man tried hard to remember it, and went home with joy, feeling sure of it this time. On meeting his wife he says: "I can tell you the text to-day, I have repeated it over a hundred times." The wife was glad, and began praising him, and requested him to proceed, which he did as follows: "A big Indian came down from New Haven and took a wild colt by the tail and jerked him out of the halter."

During the days of slavery, there was a vain old preacher who owned a slave named Sam. Sam. was very anxious to hear his master preach. The master refused to grant the favor, until one day Sam's request was granted on one condition, and that was, that Sam, on coming home, should tell his master just how he looked while preaching.

After getting home from church that Sunday, the master was standing before the glass in the parlor, admiringly stroking his beard, when he spied Sam coming in. He turns to him and says: "Well, Sam, you were at church to-day?"

"Yes Massa."

"Well, Sam, do you remember what you agreed to do?"

"Yes Massa, I agreed to tell you how you looked."

"Well, Sam, how did I look?"

"Oh, Massa! brave as a lion."

"Now Sam, you never saw a lion."

"Yes, Massa, you remember that man who rode passed here the other day, on that animal with long ears and loud voice—"

"Sam, Sam, that was not a lion."

"No difference, Massa, no difference; you looked jest like him, any way."

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