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### The Otterbein Record December 1880

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# The Otterbein Record.

A MONTHLY COLLEGE PAPER.

Vol. I.

WESTERVILLE, O., DECEMBER, 1880.

No. 4.



## 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,

**H**AVING 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. Shufflin, 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 Reliabile 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 &amp; CO,

WESTERVILLE, O.



# The Otterbein Record.

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

VOL. I.

WESTERVILLE, OHIO, DECEMBER, 1880.

No. 4.



REV. H. A. THOMPSON, D. D.

PRES. OF OTTERBEIN UNIVERSITY.

Rev. H. A. Thompson, D. D., was born in the town of Half Moon, Centre Co., Pa., March 23d, 1837. His father was an earnest anti-slavery man, and a total abstainer, and taught his children the principles of total abstinence. He was a member of the Society of Friends, and died in 1876 aged 77 years. The mother of Dr. Thompson was originally of Chester Co., Pa., and lived and died in the faith of the M. E. Church. She was not only a consistent Christian, but a woman of great strength of character, if anything more so than her husband. Dr. Thompson's force of character was derived from his mother.

Dr. Thompson spent his early years on a farm. He inherited a strong constitution,

which the out-door life only strengthened and matured. He had as good opportunity for instruction as was to be found in Centre County at that time. He was fond of books and study in general, and at sixteen years of age had outstripped his teachers in the public schools, and was sent to an academy at Pine Grove Mills to prepare for college. In 1855 he left this place and entered Jefferson College, Pa, where he graduated in 1858. Dr. Thompson's father had set apart a handsome piece of woods to be used as a campground. In 1851 a meeting was held here under the auspices of the United Brethren in Christ, at which, when about fourteen years of age, Dr. Thompson was converted and united with this branch of the church. He was early impressed with the duty of entering the ministry, and went to college for that purpose. Upon the completion of his college course, he entered the Western Theological Seminary, in Allegheny, Pa. During a portion of the year he taught in an academy at Moorsville, Huntingdon County, and also at Lagonier, Pa. The need of teachers in the Church of his choice led him early into educational work, and he kept at it until his idea of giving himself regularly to the ministry was given up. In 1861 he was elected to the Chair of Mathematics in the Western College, Iowa, served one year, and was elected to a similar position in Otterbein University, Westerville, Ohio. He remained here five years, then resigned, and entered the public schools of Ohio. Was superintendent of the schools of Troy, Ohio, four years, resigned and went to college work again, filled the Chair of



Mathematics in Westfield College, Illinois, for one year. A vacancy occurring in the presidency of the Otterbein University, Dr. Thompson was elected to fill the place, and has served in that capacity for eight years. Soon after entering upon his work, the honorary degree of Doctor of Divinity was conferred upon him by his Alma-Mater, Jefferson College. Dr. Thompson has twice been a candidate for Congress, and in 1874 received the largest Prohibition vote ever given up to that time. In 1875 he was nominated for Lieutenant Governor of Ohio. He was chairman of the National Convention that put in nomination Smith and Stewart. In 1877 he was put in nomination for Governor of Ohio. He was a member of the National Prohibition Conference that met in New York September, 1877. For three years he has been chairman of the Prohibition Executive Committee, and at the Convention which assembled in Cleveland June 17th, 1880, he was unanimously nominated as Vice-President on the Prohibition ticket.

He has been a total abstainer, not only from strong drink, but also from tobacco all his life. Writing to a friend, he says: "I am in the fight for Prohibition because I believe God calls me to plead the cause of the down-trodden and broken-hearted; the burden falls on me; I have seldom been with the majority; a man who does his own thinking must be content sometimes to go alone."

Dr. Thompson has been for years an able contributor to different church and Sunday-school and temperance papers. The columns of the RECORD are also enriched by his prolific pen. He is equally earnest in promoting the welfare of church, Sunday-school, and other good causes in his own neighborhood. His ripe scholarship and success as an educator has been recognized by the public at large, and his name appears on different boards of management and trusteeship of ed-

ucational interests. He is a man of family, having an intelligent wife—*nee* H. E. Copeland—and three interesting children, two daughters and a son. He is forty-three years of age, above the average stature, and weighs about two hundred pounds—a representative American citizen in every sense, a self-cultured stalwart in intellect, character and physique—worthy of the honor and able to do honor to his position as President of a Christian College.

### THANKSGIVING DAY.

To-day a nation rejoices,  
To day a people are glad,  
Together they join their voices  
In hymns of praise never sad.

This land has with plenty been blest  
In the year that is over and past,  
For we have enjoyed peace and rest,  
Not harassed by war's blighting blast.

The God who reigneth above,  
On this favored land hath bestowed  
His blessings and tokens of love,  
And made it his chosen abode.

He fertile has made all the soil,  
With rich ore has filled the earth,  
To reward hard labor and toil,  
And guard the land against dearth.

The light of the Gospel's glad ray  
Has been shed from shore to shore;  
The chime of church bells to-day  
Now calls for thanksgiving once more.

Then let loud songs of praises arise  
From the hearts of a people so blest,  
To Him who dwells in the skies,  
In mansions of Heavenly Rest.

—A. E. D.

MR. WELLER's article on *Classical Study* is crowded out of this number for want of space, but will appear in the next.



## MOUNT OF BLESSING.

BY MARY GARDNER.

The sunshine rested on the Holy Land  
 And crested the high hills with golden light;  
 The waters of Genessaret, once tossed  
 Into high waves, are now so wondrous still;  
 While the white, distant sails of fishers' boats  
 Are like the white wings of some strange sea bird.  
 Whence flows the Jordan, winding in and out  
 Between low hills, and cedared Lebanon  
 And Carmel lift their heads, Judea's pride;  
 While every mountain brook becomes a silver chord  
 Clear toned and fastened in a sweet-voiced lyre  
 Whose frame is the green hills that bind them in;  
 A sweet Æolian harp from which the winds  
 Draw heavenly strains, that breathe of praise and peace.  
 And why should not a mystic sacredness  
 And holy waiting rest o'er all the land?  
 Well may the mountains borrow from the sun  
 A robe of splendor, and the vales be glad;  
 Well may Genessaret lie motionless;  
 The Son of Him who holds it in His hand  
 Will soon walk o'er its troubled, storm tossed waves,  
 And calm them with the bidding, "Peace, be still."  
 Now let the Jordan weave a sparkling cloak  
 With sunshine for a golden shuttle, swift,  
 Plying through ripples as a silver warp,  
 As when, baptized, Christ from its waters came,  
 While from the opened heaven, like a dove,  
 The Holy Spirit rested on him there.  
 Now let the earth rejoice who witnesses;  
 The lame now speed to tell her Maker's praise;  
 The dumb cry out for joy; the blind now praise  
 The beauty of His works who made them see  
 The sick restored; the hearts of those that mourn  
 Broken with grief, the balm of Gilead heals;  
 O'erburdened with the dust of many dead,  
 Gladly the earth gives up her rightful spoil,  
 And holds dread pestilence chained at his word,  
 A slave to bring the dead to hungry earth.  
 Drawn by their weakness and His marvelous power,  
 Astonished at the wondrous words He spake,  
 A multitude, gathered from far and near,  
 Attended as he went from place to place.  
 And Jesus, seeing them that followed Him,  
 Went up into a mountain side and taught.  
 Was e'er cathedral grand like this, or Mosque,  
 With minarets and gleaming spire without,  
 Its walls made beautiful by angel forms  
 And fair Madonnas, like a glimpse of heaven—  
 Through penciled clouds of azure and of gold,  
 Sacred with its dim light and holy air

Throbbing with organ tones, and low, sweet chant?  
 Aye, grand are such; but grander much  
 The temple in which Jesus taught that day,  
 Walled by majestic Hermon, icy crowned,  
 And Tabor, and the hills of Nazareth;  
 Alternate fields of grain and meadow green,  
 The tiled floor where sat the listening throng;  
 Its dome cloud pillared, lofty, azure blue,  
 Well lit and splendid by the eye of day;  
 When even should draw her curtain o'er the hills,  
 Lit by the thousand lamps let down from heaven.  
 Christ Jesus on the Mount of Blessings sat  
 And gathered His new chosen disciples 'round,  
 And preached that sermon on the mount o'er which  
 Men thought of the strange Galilean man,  
 Wondering he spake as never man before;  
 Pronounced those blessings o'er which men have dwelt  
 E'er since that time with wonder and with joy;  
 Spake parables to them scarce understood,  
 And taught as one who had authority.  
 Christ's mission upon earth was that man's prayer  
 Might much avail before the throne of God;  
 He taught the grandest lesson of that day  
 When He said to the people, "When ye pray,  
 Ask not as hypocrites and heathen do.  
 God knoweth what ye need before ye ask;  
 After this manner, therefore, pray ye him:  
 "Our Father, which in heaven art, thy name  
 Be hallowed; may thy kingdom come; thy will  
 Be done on earth just as it is in heaven.  
 Give thou to us this day our daily bread.  
 As we forgive our debtors us forgive.  
 Into temptation lead us not; from evil  
 Deliver us; for thine the kingdom is,  
 The power, the glory, evermore. Amen."

Full of mysterious epithets the prayers  
 That heathen teachers their disciples taught  
 Of the unknown, yet omnipresent God  
 They knew and worshipped vaguely, fearfully;  
 Always so full of consciousness of sin  
 And of His power to punish or forgive;  
 Always its chorus wild, "What shall we do  
 That thou may'st look in kindness, not in wrath?  
 What for propitiation can we bring,  
 Creator of the universe and King?"  
 Always since earth began had men believed  
 In a supreme and overruling God—  
 A God of gods, who from etherial home  
 Sent only justice and stern judgment down.  
 Christ Jesus left His glorious home in heaven,  
 Its streets all golden and its gates all pearl,  
 Its air of music and Jehovah light,  
 That all the nations of the earth might know  
 That the stern, just Jehovah of the Jews



Had boundless love and mercy infinite to all.  
 He taught us that the mighty Word of God,  
 Who forth in gorgeous chariot rode to hurl  
 The rebel host of Heaven, with Satan chief,  
 Down from heaven's height to darkness and dismay;  
 The Word at whose command chaos took form  
 And earth appeared, obedient to the laws  
 That countless spheres in endless orbits draw;  
 That Word a brother is to us on earth.  
 The God who set each star its place in space,  
 Whose fingers marked the courses of the suns,  
 Whose throne is everlasting, infinite,  
 Our Heavenly Father him Christ bids us call.  
 Now mind ye not the robe of death that clings  
 And binds us fast to earth. At death of Christ  
 The curtain of the holiest place was rent;  
 The temple had no longer need of it  
 Since now all might be priests of the Most High.  
 And somewhat thus, methinks, when Christ shall come,  
 This robe of death shall fall and be forgot;  
 We shall be free, and in God's image stand.  
 Aye, more; we then shall know and be assured  
 We are His children, not His priests alone.  
 Then unto us it shall be given to know  
 The bounds that to infinity are set.  
 Then shall we raptured hear the strain sublime,  
 The anthem of the spheres that in their rounds  
 Answer to one another, praising God;  
 Then shall we see the city of our King,  
 Its walls of precious stones, its tree of life,  
 Its rivers of pure waters, crystal sea,  
 Its many mansions ready made for us,  
 The glory of the great white throne of God,  
 And 'round it the innumerable host  
 Washed in the blood of the Anointed One.  
 Their hymn, the grandest in the universe,  
 Whose echo faint the dying sometimes hear,  
 Begun upon Mount Zion, throne encrowned,  
 Swells and re-echoes from the hills of heaven.

But while we linger here, blessed be Christ  
 For words of comfort that he spake to us,  
 That we though fallen might be comforted.  
 Now, all the wide world round, at morn and even,  
 Is heard the prayer He taught upon the Mount.

Both at the rising and setting of sun,  
 When work is finished and ere 'tis begun,  
 Rises the prayer so holy and sweet,  
 Rises the prayer the blessing to meet:  
 Meets it ere half from the lips it has fallen;  
 Blessed be God for His love to His Children.

"Our Father who dost dwell in heaven,"  
 This the prayer they pray at even.  
 When the welcome morn is come  
 Pray they, "Hallowed be thy name."

When night her star-jeweled curtain lets fall  
 Bringing its boon of rest to all,  
 Ceases the game and hushed is the mirth,  
 Kneel all at home 'round home's dear hearth;  
 Kneel, while the good man in tremulous tones  
 Prays, while the tear down his furrowed cheek runs,  
 "Our Father who dost in heaven dwell;"  
 Well the old man knows, full well,  
 Soon the night of death will give  
 From his toil on earth reprieve.

Gathered the people from far and near,  
 Assembled for worship in the house of prayer;  
 Finished the sermon, and silence doth reign  
 Ere they eat of the bread and drink of the wine,  
 Types of Christ's body and blood that was shed  
 That our hungry souls might have daily bread.

"Our Father, who dost dwell in heaven,"  
 They pray, giving thanks for a Savior risen.  
 We keep the feast till we shall rise  
 To the feast of the Lamb in Paradise.

Gently is stealing the evening time;  
 Sweetly is pealing the vesper chime;  
 Softly is chanted the story so old,  
 Never forgotten and ne'er too oft told,  
 Of the Eastern Magi, who came from afar,  
 Led by the light of the bright new Star.

"Our Father, who dost dwell in heaven,"  
 To thee be glory and honor given;  
 Glory to God in the highest, peace,\*  
 He hath sent a balm for wretchedness.

Glory to Christ, whose light from afar  
 Shineth, our bright and morning star;  
 Guiding us on in our pilgrimage  
 From the meadows of youth to the rocks of age;  
 Shineth the beautiful Star in the East  
 Guiding us on to a land of rest.

Our Father, hallowed be thy name  
 As in heaven on earth the same,  
 Till we join the glad new hymn  
 In the New Jerusalem.

RECENTLY, a society was organized entitled,  
 "A Society For the Promotion of Christian  
 Literature." Its specific design is to create  
 a more extensive literature in the Church of  
 the *United Brethren in Christ*. We sympa-  
 thize fully with the design of this Society,  
 and advise each of our readers to write at  
 once to the Secretary, Rev. J. V. Potts,  
 North Robinson, Crawford Co., O., who will  
 send full particulars to any one interested.



## OUR LITERATURE.

BY REV. JNO. V. POTTS.

Take as an illustration of the poverty of our literature the "Course of Reading and Study" for ministers, as laid down in the Discipline. This course contains over thirty volumes required and recommended to be read. How many of these are our own? How many have been produced by United Brethren in Christ authors? Will any one look and see? They will find just one in the whole list. This is our own Church History. Then there is one book revised by us. This is Fletcher's Appeal, by D. Edwards. Our ministers, in their preparation for the work, are not even *required* to read our own *Discipline*. Thus it is seen that we educate our ministers almost wholly on borrowed literary capital. Why is this? Is it fair? Have we no talent for authorship? Are the authors we have worthy of no honor? Even the man whose book is in the course is himself out of "our church" now. To me it is passing strange. And to add to the mystery, when a few years ago an effort was made in the General Conference to put a book from one of our authors in the list of the books recommended to be read by our ministers, the effort was persistently fought, and fought down. What the reasons of this opposition were I never knew. The book had paid its way single-handed without any official patronage from the church, and had won for itself and its author a literary reputation, yet it was rejected. This is not stated as a complaint, nor in the way of finding fault, but simply as a historical fact. It is one of the mysteries of Divine Providence. Why is it so? If our ministers are to be educated, why not require them to read President Thompson's "Schools of the Prophets?" If they are to teach our people the duty of supporting the Gospel, why not require them to read Bishop Weaver on Ministerial Salary.

If our ministers are to be holy, why not require them to read Briggs or Hoke on The Higher Christian Life? And if they are to have a comprehensive idea of our church economy, why not require them to read our discipline, and at least, and I speak it tenderly, recommend them to read "Christian Co-operation." But, after all, the fact is that if we were to undertake to fill our own course of ministerial reading and study with books of our own making, we would not go very far, and we would have rather a short and narrow course. We have not got the books. We never made them. Until recently there has been no systematic effort made in that direction.

Then look in upon our colleges. The same fact there stares us in the face. How many books in all their courses are from our own authors? Echo answers, "how many?" as if in mockery. And we have a feeling of chagrin as if the question were an impertinent one, but we must bear the biting reflection, and can help ourselves only by a *new departure*. Will an honest effort made to remedy this thing be met with indifference and opposition? This is a question that has been troubling us of late. Or will it be met with corresponding sympathy and help, as its merit and importance deserve. It does seem to me, and others are sharing in the same impression, that there ought to be a movement all along the line in this direction. And I am satisfied that our people will cheerfully and nobly respond if our *leaders* only show a friendly hand.

The only department in our church work in which we have anything like a respectable literature is in the Sabbath School, if we except our church periodicals, and even here the work done is more transient than permanent. The body of our Sabbath School literature is published, used and destroyed, and but little of it remains. It is so in its very



nature and make-up. It is made to stick and stay only in the mind and soul and life impressions it makes. In these respects it is doing a noble work. Those who save it for future reference do so by an effort. The most of the *permanent* Sabbath School literature that our people buy is from other pens than our own. This is not spoken in reproach, but as a simple fact developed in an actual canvass of this subject. Are we to be forever dependent as a church, and to go begging our children's bread? Other people may like it well enough, as it enhances their sales, but is it fair to those whom God has given us? Will not the world be better off if we call into the field the latent and rising genius within our own borders?

Sabbath School music among us has been made a success, and so can it be with general literature. Our courses of study in and out of the schools are developing a class of writers who in a series of years, if they have the facilities afforded them, will give us a literature second to none in all the land. But we cannot afford to tamper or trifle with the sensitive thoughts; the refined nature, the half-divine inspiration that come of Christian culture, such as culminates in a fitness for enduring authorship. The author must have double nourishment—a large portion for the mind, and an amplitude for the body. Besides this there must be money to publish his books, and a taste by some means cultivated in the people to take and read what he produces. These ends must all be met to make our literature a success.

#### PUBLIC RHETORICAL.

The second Public of this term was given in the college chapel on the evening of the 13th ult. by the second division of Prof. Guitner's rhetorical class. The exercises were commenced with prayer by Rev. M. Evans, after

which the Mustache Glee Club sang "Evening Boat Song," by Collin Coe.

Mr. A. L. Funk then spoke on "The Onward March." The address was mostly analogical. The speaker gave a brief history of the world's advancement; then referred to the motion in the planetary systems, the circulation in the animal and vegetable kingdoms, and the continuous action of the mind, "each thought leaving its form upon the soul," and hence inferred human elevation ever tending to the infinite. The discourse was deeply colored with moral truth.

Mr. C. E. Bonebrake next spoke of "Gladstone." He gave a short sketch of his early life, traced the reasons of his espousing the cause of the Radicals, although raised a Conservative, and related some of his most notable public transactions. He spoke of him as an orator, a writer and a statesman, and said that he had never sought glory, but the future welfare of England. He then spoke of the effect of Mr. Gladstone's life upon the character of England, and left the impression that he had *achieved* his greatness, and not *inherited* nor had it *thrust* upon him.

Prof. W. L. Todd, E. E. Flickinger and E. H. Hill then favored the audience with a "Trio for two Violins and Piano," by Dancla.

Mr. F. P. Gardner next presented "A Plea for One-Sided Development." He said that one-sided development is natural; hence it should be followed; also, that the difference between civilized and barbarous nations is caused by the application of the principle in Political Economy called division of labor, and that, since this is so, man best performs his duty to his fellow man by following that for which his nature best adapts him; and, finally, that man is most happy when he follows that pursuit which most accords with his natural disposition.

Miss Linda Jarvis next read an essay on "Fruits of Labor Sweeter than Gifts of For-



tune." The essay plainly showed that there is a satisfaction in having earned whatever we receive, and that it was a blessing and not a curse that God said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground." It abounded in strong incentives to action.

Mr. M. S. Beard spoke next. His subject was "In the Evening Time it Shall be Light." He spoke of Christianity as the light that dispels the darkness of sin and makes life glorious. He also spoke of its influence upon the world at large, and traced its history through trials and victories up to the present, the time, as he said, when the light shines more brightly and extends more widely than ever before.

This was followed by music—Germania Quadrille, violin and piano, by Faust.

Mr. T. Fitzgerald then spoke on "Sectionalism vs. Union." He stated that, since the late rebellion, there has been a sectional feeling in the United States; denounced the idea of a "Solid North" against a "Solid South," and hoped the time would come when we would have a *United States* in truth as well as in name. He blamed the North greatly for this feeling, especially the Republican party. The delivery was earnest, yet deliberate.

Miss Lizzie D. King next read an essay on the subject, "The Mill never Grinds again with Water that Has Passed." The writer showed that the chances for doing good are abundant; also, the utter impossibility of redeeming the time that is passed, and urged the necessity of performing promptly and faithfully the duty of each moment.

The Mustache Glee Club then sang "Hunter's Glee," by L. H. Southard, and, being encored, responded, after which the benediction was pronounced by Rev. J. A. Weller.

R.

### THE USE OF TRANSLATIONS.

Speaking in general terms, the entire body of the *best* literature of other lands is accessible in adequate English translations. And the use which may be made of them, let Emerson speak, in one of the most familiar passages of his essays on books: "The respectable and sometimes excellent translations of Bohn's Library have done for literature what railroads have done for internal intercourse. I do not hesitate to read all the books I have named, and all good books, in translations. What is really best in any book is translatable—any real insight or broad human sentiment. Nay, I observe that, in our Bible, and other books of lofty moral tone, it seems easy and inevitable to render the rhythm and music of the original into phrases of equal melody. The Italians have a fling at translators—*i traduttori*; but I thank them. I rarely read any Greek, Latin, German, Italian, sometimes not a French book, in the original, which I can procure in a good version. I like to be beholden to the great metropolitan English speech, the sea which receives tributaries from every region under heaven. I should as soon think of swimming across Charles river when I wish to go to Boston, as of reading all my books in originals, when I have them rendered for me in my mother-tongue."

Let us also hear what Philip Gilbert Hamerton has to say on the same subject—bearing in mind that Mr. Hamerton's testimony is of especial value, because he might well be thought likely to take exactly the contrary view, inasmuch as he lived in France and England, married a French wife, and uses the French and English languages with absolute indifference. He says: "Mature life brings so many professional or social duties that it leaves scant time for culture, and those who care for culture most earnestly and sincerely, are the very persons who will economize time to the utmost. Now, to read a language that has been very imperfectly mastered is felt to be a bad economy of time. Suppose the case of a man occupied in business who has studied Greek rather assiduously in youth and yet not enough to read Plato with facility. He can read the original, but he reads it so slowly that it would cost him more hours than he can spare, and this is why he has recourse to a translation. In this case there is no indifference to Greek culture; on the contrary, the reader desires to assimilate what he can of it, but the very earnestness of his wish to have free access to ancient thought makes him prefer it in modern language."—Charles F. Richardson.

THE lecture of Rev. A. A. Willits, D. D., given in College Chapel on the 24th ult., was a rare treat. Many students and citizens, by their absence, said that they could not afford to hear him, when in reality they could not afford to miss it, for surely he would have cast "Sunshine" enough in their hearts to have paid them many fold.



# 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.

DECEMBER, 1880.

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## A TEMPERANCE FACT WORTH NOTING.

Some years ago an attempt was made to start a drinking saloon in this village. The town council passed an ordinance requiring it to be closed at 8 o'clock in the evening, and not to be opened until 6 o'clock in the morning. This regulated it so well that most of its profits were destroyed, as the greater part of a saloon's money is made at night. The result is that we have not been troubled with such a resort for some time.

An appeal was taken, however, from the Mayor's court, and the legality of such an ordinance has been tested. It was defended by A. L. Keister, Esq., of Columbus, in the Court of Common Pleas and in the District Court, and the Supreme Court has passed an opinion upon the principle involved. Each of the Courts has sustained the right of the town council to make and enforce such an ordinance as a police regulation. Any town

council in this state can now safely pass such an ordinance, and, by rigidly enforcing it, the liquor traffic will be greatly diminished, if not rendered wholly unprofitable in such towns. *Try it!*

If we were to judge from the methods which many of our teachers use, we would pronounce their idea of teaching, and of the teacher's mission, an erroneous one. Many teach as if it was their bounden duty to *give* their pupils an education. As well might they think of giving them a "goodly heritage" on the parched moon. Efforts put forth in this direction cannot prove otherwise than futile. Evidently, the work of the teacher is to direct and teach the learner how to use his powers in a vigorous and orderly way. We are all endowed with minds susceptible of unlimited cultivation and improvement. This must be chiefly our own work. Being under the instruction of tutors only a few years, they, at most, can only give us a start in the course of development. After a few years of scholastic training we are thrown upon our own resources, must do our own thinking, execute our own plans, and form our own beliefs. A very *large part* of our culture must be *self culture*. He who can stimulate his pupils to a thorough and systematic course of self culture is the teacher whose efforts are golden. We are taught that men are responsible for their beliefs and opinions; then are they also responsible for what they learn, since education shapes character. It must have been the design of the All-wise that a man's education be his own work, or else He could not hold him accountable for his character, the results of his education. The amount of *original independent* thinking on a subject is the gauge of our knowledge of that subject. There is a possibility of scholars becoming weak and puny-



minded under the tutorship of some men, especially those who never advise their pupils to step outside the threshold of their textbooks to gather a few ideas of their own. As a rule, self-made men—those who do their own thinking, just as they do their own eating—are the strongest and most useful men. They learn early self-reliance, an indispensable requisite of high attainments. The many vexed problems of life they solve for themselves, and reap an invaluable experience from it. A knowledge, consisting of facts and truths gleaned from our own thought, and opinions deduced from our own reasoning, is the true knowledge. \*\*

OUR readers, as well as ourselves, are under special obligations to A. L. Keister, Esq., of Columbus, for valuable help in getting out former numbers of the RECORD. This obligation will increase as the numbers multiply.

Books are now so cheap they can no longer be classed among the "luxuries." *The American Book Exchange* has done very much to bring about this result; They are publishing Gibbon's Rome, complete, for \$2; the whole of Macaulay's works for \$3.55; Milton for 40 cents; Dante for 30 cents, and Geikie's Life of Christ for 50 cents, and many others equally cheap. Send to the *Tribune Building, New York*, for their Catalogue.

LOCAL Option petitions are being circulated all over the state. Rev. Mr. Sneed has been urging the work forward here. The person who called one of Mr. Sneed's eloquent addresses all "harangue, &c.," shows by that expression, as well as by other means, that his sympathy is with the whiskey traffic. The local option movement meets our hearty approval.

## 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.)

'58. Mrs. Lizzie Kumler (Miller), formerly Principal of Ladies' Department at O. U., is living near Seven Mile, O.

'59. Jacob Burgner, official court reporter of Sandusky county, resides at Fremont, O.

'60. William Langham is practicing law at Cedar Rapids, Mich.

'61. Prof. Henry Garst was honored with the title D. D. at the last session of the Trustees of O. U. We neglected to attach D. D. to his name in an article recently published in the RECORD, for which we beg his pardon.

'65. E. A. Kephart is President of West-ern College, Iowa.

'66. W. O. Guitner, merchant, Columbus, Ohio.

'67. J. J. Wagner is Superintendent of the Public Schools of Baltimore, O.

'68-'71. Rev. P. B. Lee is preacher in charge of Winfield Circuit. His address is Winfield, Kansas.

'69. W. Y. Bartels is engaged in business at Westerville, O.

'70. Rev. D. D. Delong is President of Lebanon Valley College, Annville, Pa.

'71. Samuel Flickinger is one of the editors of the Ohio State Journal, Columbus, O.

'72. Lizzie Hanby is teaching in the Westerville Public Schools.

'72. F. A. Ramsey has charge of the U. B. congregation at Galion, O.



'75. A. G. Crouse, Principal of the new U. B. School at Fostoria, spent Thanksgiving at Westerville; also the remainder of the week. He returned to his work the following Monday.

'76. Rev. W. M. Beardshear has charge of Summit Street U. B. Church, Dayton, O.

'77. Miss M. A. Slaughter is teaching in Westerville Public Schools.

'77. Mrs. L. J. (Haywood) Miller was lately bereaved of a little child, which was buried on Thanksgiving Day. Her husband, Mr. L. O. Miller, is a former student of O. U.

'78. C. M. Baldwin is studying medicine at Cleveland, O.

'79. P. G. Macklin is preaching at Fostoria, O.

'79. S. E. Bartmers is engaged in agricultural pursuit near Dayton, Ind.

'80 F. O. Keister is engaged in business near Bradford, Pa.

Miss Jessie Leib formerly a student at O. U., is attending school at Hillsdale, Mich.

Mr. W. W. Hammell, who was a student here thirty years ago, is farming in Fairfield county.

L. K. Davis, who attended O. U. in '59 and '60, is engaged in farming near Baltimore, O.

Mr. Henry Stauffer and sister were suddenly called home by the illness of their step-mother, who has since died. They will not return this term.

MRS. M. K. MILLS and her two children returned home the day before Thanksgiving, after having spent a month visiting her parents and friends in Pennsylvania.

Miss Ida Rosencranz, formerly of '82, who has been attending school at Belmont, Canada, has returned to her home in Westerville. She does not expect to go back again to Canada.

C. B. Dickson, A. E. Davis, and D. F. Mock, went down to Columbus, on the night of the 4th inst. to see the blood hounds and Jack in Uncle Tom's Cabin. They found the road very muddy between Westerville station and town about 2 o'clock Sunday morning.

Sam. J. Flickinger will be married about Christmas to a Zulu Princess. His father has been a missionary to that dusky race, having made a number of trips to Zululand and other South African countries. The lady is a coal black brunette. By consulting a volume of Livingston or Stanley's travels, it will be seen that the toilets of the Zulu belles are chiefly noticeable for their extreme simplicity, and that they can readily be packed in a paper collar box. Those who know the groom best, sympathise deeply with the bride.—*Sunday Morning News*.

The fact that the above is found in a Sunday morning paper, leaves no doubt of its truthfulness. We expected better of Sam.

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## Locals.

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NEXT Rhetorical the 18th inst.

SCHOOL closes on the 21st inst. The next term will begin January 12th.

THANKSGIVING will be memorable as a day of special raid on the turkey tribe.

THE Thanksgiving sermon was delivered in the Evangelical Church by Rev. L. F. Postle.

LAST week, Alum Creek was the stage on which many scenes of joy and hilarity were played. Both ladies and gentlemen were actors in that fine sport skating.

THE Temperance School which has been conducted by some of the good ladies of this place, during the past year, gave an exhibition on the evening of the 20th ult. at the College Chapel. It was a grand success, and the ladies and youth deserve much honor.



## College Items.

The Cornell Freshman class numbers 112. Harvard can boast of 220 Freshmen; Yale, 200.

The average age at which English students matriculate is nineteen.

10,000 Catholic students are attending their own schools in this country.

Mr. Philo Parsons recently gave \$50,000 to Olivet College, Michigan.

Yale has added over 6,000 volumes to its main library during the year.

Minnesota will likely join the Inter-State Oratorical Association this year.

The Oberlin Home Contest will occur Wednesday evening, December 8.

Of the 36 graduates of Oberlin last year, the two standing the highest were ladies.

During two hundred and forty-five years existence, Harvard has turned out 14,062 graduates.

Within the last eleven years, eleven per cent. of the graduates of Brown University are clergymen.

At a recent match game of football between the Yale and Harvard clubs, the former carried away the laurels.

It was announced by Pres. Porter, of Yale, that the corporation voted to abolish Sunday morning prayers, for the sake of the health and happiness of the students.

The inter-collegiate oratorical contest of Illinois occurred at Galesburg, October 13th. First honors awarded to S. E. Erskine; second to W. J. Bryan, of Monmouth and Illinois colleges respectfully.

No. of Colleges in the United States,	- - -	358
" Instructors,	- - -	3,203
" Students,	- - -	30,368
" Volumes collegiate library,	- - -	3,187,324
Income from production funds,	- - -	\$ 2,548,324
Value of college property,	- - -	36,871,213

## Exchanges.

We find among our exchanges the *University Quarterly*, a paper full of valuable ideas. It is neat and large. In its whole construction, it bears the stamp of taste and of skillful composers.

We welcome to our table *The Earlhamite*, a paper which we can but read with profit. "Purity in Politics; and, is it Irrepressible?" signalize thoughtful authors, as well as skill in wielding the pen.

We are glad to exchange with the *Lariat*; though the number of its pages are small, they are filled with good matter, well worth the attention of our readers. Office aspirants might read with much profit, "Philosophy of American Politics."

The *Harvard Register* has met its first reception by us. We deem it a journal of rare merit. It needs not our commendations. Its worth is certainly acknowledged by every one who peruses its golden pages. It is a most welcome visitor.

The *Transcript* comes before us as usual, containing a number of excellent articles, among which is the one entitled, "A Few Thoughts on the Habit of Newspaper Reading." We would recommend this article to our readers as one from which they may extract some valuable ideas. We are truly glad to welcome such a paper to our table.

The fifth number of the *Oberlin Review* is before us. What attracted us first, was its elegant and neat external appearance. This would certainly be an incentive, even to the casual reader, to the perusal of its contents, which we find arranged with no less taste. It is full of well expressed thoughts, bearing marks of experience and a highly cultured taste in journalism.



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