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No. 2

## THE TIDE OF TIME.

### PART II.

#### CAPTAIN CHESTER.

Now darkness reigned where erstwhile heavenly Light  
Had borne, beneficent, the sovereign sway,  
And fear begotten prayer, a turgid stream,  
Death tainted, oozed in bitter anguish drops,  
Polluted from the soul, and sank through space,  
Sin saturated, heavy with despair,  
Down to perdition's bottomless abyss  
To swell the seething tide of hopeless woe.

No longer praise spontaneous, ascends  
Like spiritual incense, borne aloft,  
Ethereal in its purity, beyond  
The realms of space, the bounds of time, away  
Into the vast unknown, where time and space  
Alike are meaningless; within the veil  
Of mist, which hides the everlasting throne,  
And keeps the secrets of Omnipotence.

No more the heart of man o'erflows with love,  
And sweet communion holds, in holy thoughts  
With Life's unseen mysterious origin.  
Instead, polluted prayer, unheeded, vain,  
Oozes and drips in slimy loathsomeness,  
Surcharged with smothered hatred's hidden glare,  
Which fumes and frets, and makes the heart a hell  
In miniature.

No longer innocent;  
No longer pure; eternal life itself  
A painful recollection of the past,  
The erstwhile god-like man—god-like no more,  
But lightless, hopeless, drowning in despair,  
Clutched living death, and madly sought to claim  
Hell as his home, and Lucifer as king.

O Energy, thou offspring of the Light,  
Was this thy goal? Was this the end in view  
When first thou broodedst o'er the vast abyss  
Where Chaos reigned, and secretly beganst  
To spin the gossamer wherewith thou mad'st  
So cunningly and well, the Universe?  
Was it for this thy masterpiece was made,  
With god-like capabilities; so strong,  
Yet weak; so high exalted, yet destined  
To fall from his high pinnacle, prepared  
To work iniquity unknown before?  
Why was he made, all fitted to receive  
Eternal life, and yet unfitted to  
Defend the gem? Thou answerest not, nor canst,  
Except to say, "It is God's mystery."  
"Seek not to know the unrevealed."

And now  
Victorious Lucifer, triumphantly  
Receives the plaudits of his Powers, and hell

Resounds with boisterous revelry,  
And shouts of victory, and threats of war.  
And Nature mourns, and hides her face for fear;  
And stars subdue their song: and angel choirs,  
Expectant, sing of Majesty and Power,  
In softer tones, and wait the word of doom:  
And Satan's ear, untrained to heavenly song,  
Mistakes the sound; and thinks the melody  
A prelude to the coming wail of woe.  
With pride he listens, and mistakes the song  
As something complimentary to him,  
Akin to that less musical applause  
Awarded by his Powers. Unconsciously  
He hums the sacred song, and happiness,  
For one short moment flutters o'er his soul,  
And then the song is changed: the harmonies  
Of Time and Space, and all the heavenly choir,  
United sing, more joyfully and loud  
Than when the morning stars together sang  
The natal song of Time. And Satan hears  
The song, ascribing mercy infinite  
And ways inscrutable.

And hell is hushed  
At that celestial strain: and Lucifer  
In deep amazement, turns to seek the cause:  
And as he turns, he sees the Star of Hope  
Arise, and banish gloom from Adam's soul.

All hail! Sweet Star of Hope, bright morning star,  
Sure harbinger of day most glorious  
So soon to dawn resplendent, and awake  
Anew, the universal choir. All hail!

O mortal man, immortal once again,  
And yet unconscious as a new born babe,  
Of the event, or how, or why, it came.  
Rejoice in hope, for soon the day shall dawn,  
And Light, and Life, and Immortality,  
Shall be revealed. Again I say, rejoice.

O Satan, Prince of Darkness, cease to strive  
Against that Light. Thou canst not overcome,  
Nor comprehend. For yet a little while  
It must remain incomprehensible.  
But why say cease? It is the will of God.  
Fight on. It is thy punishment. Fight on,  
Thou and thy Powers must fight Omnipotence  
Until destruction come. Fight on. Fight on.

But Satan still retained control of part—  
The greater part perhaps—of that domain,  
Which he by right of conquest claimed.  
The Princedom of the Powers of air was his,  
And he, as master spirit bore the rule  
In all the sons of disobedience,  
Unquestioned, undisturbed. But here and there  
Within his dark domain, the Star of Hope,  
A living spark of light unquenchable,  
Not bigger than a grain of mustard seed  
Awoke the hope of immortality.

[TO BE CONTINUED.]

*THE FUTURE OF MANKIND ; BY CARL DU PREL.*

A TRANSLATION.

That man has sprung from the animal ancestral trunk, is a proposition which, though meeting many contradictions to-day, will be counted a mere commonplace in the next century. With unreasonable pride we cling to the idea that we were created in the divine image, and have deteriorated to our present condition. We prefer this to the acknowledgement that we have been raised from animal conditions to our present state of development

If, now, the latter view is correct, the question presents itself: Is biological development to terminate with man? Pride in our culture might well lead us to believe that a star which is the scene of human history has well fulfilled its purpose. But this is no scientific reason. Barbarism serves as a foil to set off our culture, which is, consequently, only relatively brilliant, perhaps as, in an opposite sense, the sunspots appear so extremely black, only on account of the brilliant light of the rest of the sun disk, and not because they are really dark themselves.

It is certain that mankind, which doubtless formed one homogeneous race at first, possessed the ability at that time to vary and to show the great differences existing among the leading races of to-day. But it is just as certain that these races have been stationary for thousands of years. In the oldest Egyptian pictures, we see the negro type and the Jewish exactly as they are to-day. The original variability of the human race must, in the course of time, have been lost. What is the cause of this phenomenon? The variation, that is, the departure from the inherited tendency, is caused by the external influence of Nature. Animals of the carboniferous age differ from those of to day. They corresponded to the earth's surface at that time; were adapted to it. Because these outward relations have changed greatly since that time, we see the world occupied by plants and animals of an entirely different kind. Such plants and animals could have arisen only through variations of those ancestors. It has been proved on astronomical and geological grounds, that these outward conditions change continually. Only when short spaces of time are considered do they seem unchanging. The human races have remained stationary in spite of the change in their environment. While plants and animals have been subjected to a process of natural selection by the change of the conditions of existence, this same cause has not exercised a like effect on man.

This cause, the change in conditions of existence, must have been paralyzed by another. Darwin, Wallace, and others, have dealt with this problem, The persistence of the physical qualities of the races is due, they say, to that human organ which does not share in this persistence; the human brain. The adaptation of

man to a given habitation is just as strong as his dependence on natural surroundings. But upon the development of the brain rests the gradual rise of culture, which diminishes this dependence. In a natural condition, man is modified by his surroundings. In a state of civilization, the case is reversed; man modifies his surroundings.

In a natural condition man, as well as the rest of the animal kingdom, is subjected to natural selection. In a state of culture he not only paralyzes external influences by inventions of every kind, but even changes the outer world in a measure, so that it corresponds to him.

The effect of culture upon man's capability of development can be further explained by analogous effects which occur among the races of domestic animals, when man protects them from the exterminating agencies to which they are exposed in their wild condition.

In a wild condition a given race would undergo either a progressive adaptation, the changes of the body keeping pace with the outward changes of nature—change of climate, the appearance of new enemies, want of food, etc.—or there would be a conservative adaptation, at least, which would keep the attained degree of adaptation at its height; equilibrium being maintained between the organization and conditions of existence, which, for the time, are not changeable.

But when such a race is domesticated, the stronger the protection it receives the more completely does this progressive adaptation cease. Domestic animals being removed from the struggle for existence, natural selection ceases to exist among them.

Even the conservative adaptation will not hold its own, for domestic animals still are capable of variation. *All* individual deviations are retained; while, in a wild condition, no unfavorable deviation would have survived destructive agencies.

The chickens, formerly wild, have been domesticated. In consequence, their wings have become shorter, the muscles of flight reduced, and they will yet altogether lose the power of flight through disuse. A reverse process takes place when a given peculiarity is cultivated, as the carrier pigeon's power of flight or the size of roses. Since man's protection guarantees life to every form among the domestic animals, a great variety results. For instance, some species of animals have, in a wild state, a protecting color, which renders it easy to hide from its enemies. Under man's protection, they assume a variety of colors.

In civilization, man is superior to his natural enemies, so that, except in isolated countries, he need not engage with them in the struggle for existence. Man protects himself against his natural enemies by weapons, against famine by agriculture, against injurious influences of climate by clothing. Thus the most important of destructive agencies are powerless against him. While primeval man slowly differentiated into the leading races, man of later ages has removed himself from nat-

ural selection, and his form and structure now remain unchanged. Among men in a state of culture, especially in civilized nations, we find the same variety of individualities as among domestic animals. All deviations from the type survive, so that now we cannot even find two faces which are exactly alike. The same is true of deviations in intellect. Among animals we see great uniformity of instinct, among savages the individuals depart but slightly from the average capacity. In civilized nations, on the contrary, some individuals tower far above the mass in intellect.

One may well appreciate the fine irony of the Hindostanee poet, Tiruvalluver, who said, speaking of the rabble intellectually not as one might think socially considered: "These common people look like the *genus homo*, I've never seen anything that looks so much like the *genus*." What a chasm yawns between Goethe and that guard-officer who, seeing Goethe's funeral and hearing of his death, said: "Why, the people make as much fuss as if a major had died." In the earlier epochs of culture, the deviations from the intellectual average were slighter and more rare, since we find even in the bloom of Greece, in the Quinquecento, or in Germany of the middle ages, the spirit of culture clearly outlined.

But in modern life we find more and more intellectual diversity, promoted by the revolutions which the technical discoveries have brought in their train.

Revolutions, swiftly following one another, do not permit the spirit of culture to crystalize. In modern France we find the most absurd superstition by the side of highest culture and the most radical views. No wonder that such a society is hard to bring under one government.

As if the world's history were become ironical, we find near the end of the nineteenth century the most pointed contrasts, the most irreconcilable ideas placed side by side; while one theory teaches the descent of man from the monkey, one of the descendants exalts himself and claims infallibility.

Although man struggles no longer against destructive agencies for his existence, his mental faculties will not deteriorate in consequence of the fact; for culture continually opens to the intellect wider fields of activity. Then, too, the social struggle for existence is waged with even more energy in a state of culture.

Man, as an animal *genus*, remains stationary; the ability to deviate is transferred to the brain. Thus, man, in the state of culture, is by means of his intellectual powers, able to remain in equilibrium with the changes of external nature without changes in his organization.

Animals and primeval man retain this equilibrium by modifications of their physical structure; man in the state of culture by inventions.

Suppose that there should be an ice period in Europe. The plants and animals surviving it would be correspondingly changed; man would remain the same.

Many animals would, by the process of natural selection gain a thicker fur; man would buy such fur or would build warmer houses. With the appearance of the first social institutions of man, the energy of natural selection is destroyed, for division of labor takes place in the earliest stages of society. Thus man, unlike the animals, is not obliged to fulfill all the conditions of existence.

From all this it appears that the differentiation of mankind into races must have taken place in a very remote epoch, even before the human intellect had attained the height at which its possessor was withdrawn from the struggle for existence.

Because of the transfer of this power of deviation from the body to the intellect, man has been able to climb to the relatively high position which he now occupies. But the other side of the picture is that mankind must renounce the hope of becoming, through further transformation, the ancestor of a higher species.

Man is the only earthly creature which is not obliged to change with changing nature, which remains in harmony with its changing environment, not by its physical structure, but by progress of the mind.

Because of this very fact, nature, in creating man, has run, as it were, into a *cul de sac*.

We are biologically incapable of development.

Only the shape and circumference of our heads and the expression of the countenance can yet experience material change.

A time must come in the world's history when man will be master of the entire surface of the earth. His natural enemies will be exterminated from the animal kingdom, and only the cultivated plants and the domestic animals will remain. Then will the struggle for existence continue with even more energy among themselves, while all the rest of organic nature is removed from it.

With this removal all hope is taken away, that a higher biological form, of other than human origin, will appear on the earth.

Man is only the final shoot of a genealogical branch.

On this road, therefore, nature can not go beyond man. But the ancestral trunks of the animal and plant worlds, so far as we have observed, also prove that the same line of development is never strictly adhered to. When nature has developed a species with highly specialized organs on one branch of the biological trunk, she returns to a branch lower than the highest point she has reached, taking that branch as a starting point for still further development. Just in this way, do we, when wishing to jump a ditch, take a few steps back, that we may gain momentum by running.

To sum up our points:

When through man's energetic interference with the domestic economy of nature the plant and animal kingdoms will unavoidably have been reduced to cultivated plants and domestic animals, these will be biologically stationary. Hence no other chain of development than

that in which man would be a connecting link is available to nature.

But man is biologically incapable of development.

Thus we have given a scientific proof that the biological chain of development terminates with man.

I. Y.

### THE CROWDED STREET.

WILLIAM CULLEN BRYANT.

Let me move slowly through the street,  
Filled with an ever shifting train,  
Amid the sounds of steps that beat  
The murmuring walks like autumn rain.

How fast the flitting figures come!  
The mild, the fierce, the stony face—  
Some bright with thoughtless smiles, and some  
Where secret tears have left their trace.

They pass to toil, to strife, to rest—  
To halls in which the feast is spread—  
To chambers where the funeral guest  
In silence sits beside the bed.

And some to happy homes repair,  
Where children pressing cheek to cheek,  
With mute caresses shall declare  
The tenderness they cannot speak.

And some who walk in calmness here,  
Shall shudder when they reach the door  
Where one who made the dwelling dear,  
Its flower, its light, is seen no more.

Youth with pale cheek and tender frame,  
And dreams of greatness in thine eye,  
Go'st thou to build an early name,  
Or early in the task to die?

Keen son of trade, with eager brow,  
Who now is fluttering in thy snare,  
Thy golden fortunes, tower they now,  
Or melt the glittering spires in air?

Who of this crowd to-night shall tread  
The dance till daylight gleams again?  
Who sorrow o'er the untimely dead?  
Who writhe in throes of mortal pain?

Some famine-struck, shall think how long  
The cold, dark hours, how slow the light;  
And some who flaunt amid the throng,  
Shall hide in dens of shame to-night.

Each where his tasks or pleasures call,  
They pass and heed each other not;  
There is One who heeds, who holds them all  
In his large love and boundless thought.

These struggling tides of life, that seem  
In wayward, aimless course to tend,  
Are eddies of the mighty stream  
That rolls to its appointed end.

### EGOTISTS.

"The pest of society is egotists."

Colleges are fine places for egotists. Good cover is there afforded them. You may put up a dozen of

them on a morning's walk about the campus; many very fine specimens of the genus. The great variety of the species is remarkable; so much so, that it has been questioned whether all really belong to the same genus: this, however, has been settled by close observers of their habits, traits and markings.

The study of nature is ever pleasant, and we may derive some special amusement from watching these little creatures, which are, for the most part, quite harmless. Watch this one; beat up to him cautiously; be careful: he is an egotist of the purest type. Seemingly, he is a modest man. He asserts his diffidence at every breath; he flings it in your face; he makes you uneasy lest, in his excessive modesty, he will shrink from mortal gaze, and vanish from the spot. You compliment his last oration: oh! that was nothing; he has felt torn with remorse over his failure. You commend his accurate recitation; ah! why do you confuse him with flattery? his studies are much neglected this term! It is so with everything. His modesty is superb—too superb.

Here is the exact egotist. He is perfectly himself; only that and nothing more. Himself is his sole topic; and in every detail he is faithful. If you mention class work of any kind, he will immediately explain to you exactly how it became possible that he should make that particular mistake which—you never heard of! If you start on the Nebular Hypothesis, the chances are all that he will develop himself from it, in the course of a ten-minutes' conversation. There is no use trying. Nothing escapes him. You can find no subject from which he will not eventually revert to himself. His joys, his sorrows, his occupations, his amusements, his cares, his ambitions,—all these have for him irresistible charms. He has swallowed up love and humanity within himself, and presents himself as the perfect product of them all.

But let us seek nobler game. Stay! here is the King! By the promontory which lends awe to the scenery of his occiput; by his air of grandeur; by his regal bearing; by his majestic tread; by the great smile of royalty with which he flicks his hat to this quiet lady,—his recognized inferior; by all these he is King!

He enters the class room which he deigns to honor; he glances at the menial behind the desk. When a question is asked, no matter to whom, he usually answers it; no difference whether correctly or not. Is he not the King? If the hireling professor attempts to differ with him, he relentlessly subdues him with one withering glance; is he not the King? He is gazed at with silent awe; even some Juniors admit that the King is a mighty fine fellow. Perhaps he suffers himself to be graduated; although he may steadfastly refuse to take honors, for he does not care for honors; is he not the King? Yes, he is King; alone apart, majestic. Such egotism comes only by divine ordination!

The multitude confuses us. The more we search, the

more of these creatures do we find. Ambitious egotists, lazy egotists; egotists who strain every nerve for the valedictory, and egotists who cannot get it, and so don't care for it; superb egotists; simple egotists; egotists who are to be pitied; egotists who are to be envied, they feel so good; miserable egotists in accurate apparel; and egotists yet more to be pitied, who betray themselves through the careful carelessness of their attire. God bless us! here are knaves enough! You, my friend, and you; and you. Ye were doubly knaves, if ye denied it.

Why is it? Colleges are said to cure men of egotism. Colleges have hard work; for thither are attracted many men of fine ability;—and if a man have fine ability, he is apt to know it. "He is a fool, who speaks ill of others; he a madman who speaks ill of himself." No man who loses his individuality can be a scholar; nor can he who vulgarly displays this individuality. The egotist is the gem in the rough; culture must polish. The King would be a good deck-hand; but while he is king, he cannot be a follower of knowledge, for she demands humility. If a man despise himself, he will be despised by all. Heaven keep our friends from the agonies of self-reproach!

What is even woman's virtue if she do not prize it? But it is only partly true that we are taken at our own estimate; this would leave it a matter of conscience. One should value his powers; but he should learn the modesty of confidence. I am pleased to hear a student say he can commit his double-column in ten minutes; I admire him when he proves it. I feel glad when I hear a man say quietly that he can easily extend fifty pounds in either hand; I exult that I am a man when I see him do it as he says. I am proud to shoot by the side of the man who tells me in the morning that he will kill more game than I; and who shows me at evening that he has done so.

If the student fail, I smile; if the athlete be not able to perform his feat, I make light of him; if the sportsman miss his birds, I treat him with just contempt. But if each succeeds, then each has proved his right. It is from these successful men that we should learn. We should gain the quiet certainty of power.

We are not displeased with this man when, from originality, or eccentricity, or power, he makes frequent mention of himself or his known ability; but we do most heartily admire that perfect lady (it is doubtful if men attain to that point), who unites the good, the unprejudiced, and the pure; who forgets herself in very kindness, and shows us that selfishness need be neither all-prevalent nor all-prominent; that egotism is no necessity.

EGO.

—At a competitive exhibition of female hair, arranged by a congress of German hairdressers, the longest hair belonged to Miss Marie Zuch, in Wittenberg, being 182 centimeters long.

## University Reporter.

IOWA CITY, IOWA, NOVEMBER, 1878.

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It is common for editors to publish a sort of confession of faith; and afterward to abide by it as much as convenience may dictate. As for us, we feel disinclined to make promises one way or another; simply saying that we shall always strive to give you an interesting paper, which shall keep you posted on people and things about the University, and at the same time shall fairly represent that University abroad. We wish to keep our personal and local columns full; in order to do this, we desire your assistance; it is little trouble just to mention the fact to one of the editors, when one of your friends has gone home, or come back, or got married. We extend our hearty thanks to those who have aided us with contributions or items; and we want to thank some more of you for the same reasons. Other editors have told you the same thing; yet it is usually the case that the "students' paper" is the paper of a half-dozen students whose time is taken from their studies to make it what little it is. We are not infallible; we have made some mistakes; and we are going to make some more. When we have made them, we want to be corrected. But when we say corrected, we mean by some one capable to teach; by the Faculty, if need be, although it has no definite control. Certainly not by every one whose vanity may be hurt, or whose opinions contradicted by what we may publish.

There is no more common, no weaker, no more vulgar and ill-bred a custom, than to find fault with the "editor."

Now, we are independent, free moral agents; and we are going to say just what we feel like saying. We will be fair and honest. If anything hurts you, you may say so, just as long and loudly as you please; but we are not bound to listen, unless we find we have acted wrongly. You can agree or disagree with us, as you like. You would probably better agree.

CHAS. F. THWING, the writer of the article, "College Journalism," in October *Scribner*, would be surprised and pleased if he knew the extent of the voluntary and

favourable notice which it has elicited from college papers all over the land. It has attracted this notice because it has deserved it. Mr. Thwing is a Harvard man, we believe, and supports himself solely by his pen; at present, he is at the Andover Theological Seminary. He knows whereof he speaks, and deals with his subject in an eminently sensible manner.

Probably most of our readers have seen the article, and we shall give no synopsis of it, merely saying that we were glad to see the purposes and the importance of the college paper, with the joys and sorrows of its editors, so aptly set forth. "A college editorship," he says, "is an excellent avocation, but a very bad vocation." The truth of this is apparent; wealth or glory is more easily obtained elsewhere; but there is a recompense in the word of encouragement, and a pride in measurable success, which amply repay the college editor for that removal of his time from his studies, and its application to his journalistic duties, of which the remark takes cognizance. The whole tenor of the article is the recognition of a feature of journalism which is peculiar in itself; which has grown rapidly in late years, and is steadily increasing in notice and in merit.

Almost every institution of any note now has its "paper;" and it is largely true that the institution is judged by that paper. Mr. Thwing thinks that the paper is what the editors are; earnest as they are earnest; flippant and trifling as they are flippant and trifling. This, too, is alarmingly true. In order, then, that an institution may be properly represented, its editors should modestly desire some guide, and some assistance.

Custom is powerful; especially so in the case of college papers. One corps is afraid to do what preceding corps have not done.

It has been a custom with this paper, occasionally to publish prize essays or orations, sometimes of home talent, sometimes of other college men.

We disapprove of this custom, as a custom. To be sure, the institution is in a manner represented by this sending abroad of the best productions of our men, and once in a while, we consider such matter as the most suitable we could obtain; but there are many cogent reasons why this tendency should be kept in check. The peculiar nature of such productions should be considered. Many a hard word and bitter sneer would have been left unuttered, had it not been for the publication of some successful production. And possibly the respect of its author for college journalism might have been lessened, had he known that away back, years ago, a certain corps, who have since all died and gone to well-merited punishment, actually *did* publish such productions just because the devil had to be appeased, and there was no other copy on hand!

We will not be misunderstood in this matter. It is the rock on which other papers have been wrecked.

We know that the best of thought is found in these productions; we do not hope to find elsewhere thought and style equally good; we are in no manner whatever ashamed of any such productions which have been published in our columns, but are proud that we can do so well; and as for the private or personal motives of a few, or of the many, we do not value them a rush. And yet, if in the future, yet more than they have done in the past, students, alumni, and professors will unite in furnishing us suitable material, we think we can make you confess the paper to be more pleasing to a greater number, of more benefit to all, and more truly a real representation of the institution, if the practice of publishing prize essays or orations be largely discontinued.

Perhaps this is not the popular view of the question. It is our opinion; and it is the opinion of all the leading college papers of the United States. What do *you* think?

We learn from an Educational Directory in the Iowa Normal Monthly, that of the two hundred and seventy-eight Principals and Superintendents in Iowa Graded Schools that employ three or more teachers, *forty* were educated at our own University. We publish the names and places where these are teaching:

Belle Plaine.....	U. B. Sanders.
Burlington.....	R. Saunderson.
Bedford.....	J. C. Kerr.
Centerville.....	G. W. Guthrie.
Clermont.....	J. C. Burch.
Center Point.....	C. O. Fisher.
Columbus City.....	Mrs. S. P. Sweeney.
Emmetsburg.....	C. B. Hutchins.
Iowa City.....	A. A. Guthrie.
Iowa City.....	Miss L. Haddock.
Knoxville.....	J. W. Johnson.
Keosauqua.....	J. H. Landes.
Lansing.....	J. W. Hinchon.
Lettsville.....	P. Ritner.
Le Claire.....	J. T. Marvin.
Liscomb.....	C. D. Thompson.
Logan.....	S. G. Rogers.
Manchester.....	C. D. Clark.
Millersburg.....	S. S. Gillespie.
Morning Sun.....	A. N. Fellows.
Marshalltown.....	C. P. Rogers.
Muscatine.....	F. M. Witter.
Montour.....	W. A. Black.
Mitchell.....	J. F. Clyde.
Montezuma.....	W. Gibbens.
Malcom.....	E. R. Free.
Onawa.....	F. T. Lyon.
Oskaloosa.....	H. H. Seerley.
Rock Falls.....	Duncan Rule.
Shelby.....	J. A. Wintermute.
Storm Lake.....	J. W. Conley.
St. Ansgar.....	H. F. Giessler.
Springdale.....	E. W. Craven.
Tipton.....	O. C. Scott.
Tama City.....	J. M. Abbott.
Victor.....	A. T. Free.
Waterloo.....	W. H. Robertson.
West Branch.....	N. W. Macy.
West Liberty.....	Lizzie Clark.
Walnut.....	Emily L. Flickinger.

If we add to these the great number teaching in smaller schools, we may learn what the University is doing for the schools of Iowa.

All the other colleges and universities of the State, according to the Normal Monthly, do not furnish as many Principals and Superintendents as the State University.

FEELING constrained to a disagreeable duty—that of administering a vehement editorial scolding—we were pleased to find the following quotation in one of our leading exchanges, which so exactly fits into our own line of thought, that we present it, as showing that we are no more severe than others can be:

“By disorder is meant the stamping of feet in applause of the speakers, and on the occurrence of anything unusual. A trifling mistake, or an expression ever so little humorous is sufficient to make the assembly hall ring with the clatter of boot heels, and the other parts of the building to echo and re-echo the thundering noise which artillery cannot equal. Even the reader of the Bible has been greeted in this manner; and now the only remaining task which the floor pounders have to enter upon is that of testifying to the Almighty by a vigorous round of applause to their approval of the prayer just offered to Him.

It is not known what connection there may be between the mind and the heels; but observation shows that the action of one is in an inverse ratio to that of the other. One would naturally suppose that if stamping were required to make the brains act, brains would be necessary for the action of the feet. But facts do not substantiate such a supposition.”

Now, the students of S. U. I., as a class, are notoriously quiet. We have no “hazings,” no “cane-rushes,” few “larks” of any kind. But among us are some nobler spirits, who scorn to grope in hum-drum mediocrity, and aspire to cover themselves with glory, by such freedom and independence of action as shall accurately distinguish them from the common herd who foolishly go to school to learn something, and absurdly seek to comfort themselves with some decency of conduct. How grand to see such a man in Chapel! How nobly he thumps his god-like heels against the floor! How inspiring to hear him clap, and stamp, and shout, when a visitor steps upon the rostrum! When the President asks for silence, does he comply? Not he! His is a loftier spirit, untrammelled by any timid fears! So he kicks on, and insults the President, the Faculty, and the peaceful inmates of the hall, with all the conscious grandeur of power. How sublime of him! With what reverence do the common rowdies mention “Banger, of the ‘Varsity!” To attain such heights should be the aim of each true student. Oh, glory, thou art sweet!

We mean you, young fellow. We are sorry we can not call you young *gentleman*; for, by some means, and for some reason (Providence alone knows how or why), you have attached yourself to our institution, and we would be glad to call all our students *gentlemen*.

No matter how large your necktie, nor how nice your cane; no matter how loud a speech you can make in society, nor even how well you can recite your lessons; if you will persist in violating all rules of good breeding, and all manner of manliness; if, when visitors enter the chapel, you will persist in disgracing yourself and insulting them, with the one instinct of rowdiness, then you will be, after your departure from us, a graduate, perhaps, but *not* a gentleman.

“If this come from thoughtlessness or carelessness, or ignorance of *proper behavior*, a judicious word will check it.” But a judicious word has not checked it. Have you not been requested to desist? Yes; and kindly. But such argument cannot reach your exalted spirit. You continue to make a din; and you are among those who reverently bow their heads during prayers, and fall to conning over their lessons, to the disgust of such of their neighbors as would at that time like a ten minutes’ respite from the lexicon.

No one blames a man for overflowing animal spirits; no one blames him for giving them vent. No one objects to a round of applause, nor to a recognition after absence; but the round may be a compliment or an insult, and sometimes it has been difficult to distinguish between the two.

If there must be an escape for your vigor, why, there is as much manliness, and more dignity, in a regular cane rush or hat-jam, than there is in your present method of relief; and if you *must* applaud, remember that the class-room is more appropriate than the Chapel.

There, now! we have had our scold, and we own it sounds rather rough; but it isn’t anything to what we might do if we should break loose. There seems to be a general opinion that there are several to whom these remarks would apply very nicely: and our friend, if you think they fit your case, take them and keep them; no extra charge. You can take it out in abuse of the REPORTER and its corps, for publishing such stuff. That will make it all right; but please remember, we did not publish it until we were forced to, and we did so then with shame.

#### EDUCATIONAL DIRECTORY.

The following is a partial summary of the directory referred to in another column:

Whole number of Principals and Superintendents.....	278
No. educated in Colleges and Universities.....	136
No. educated in Normal Schools.....	18
No. educated in City High Schools.....	11
No. educated in State University of Iowa.....	40
No. educated in all other Iowa Colleges and Universities.....	37
No. having no previous experience in present schools.....	102
No. having one year’s experience in present schools.....	55
No. having from five to nine years’ experience in present schools.....	26
No. having ten years and over.....	9
No. having twenty years’ experience.....	1
No. having a salary of \$1,500 and over.....	17
No. having a salary from \$1,000 to \$1,400.....	57

The above facts are very suggestive.

—A Senior asks us for a good “formula of invitation.” Now we value our life too highly to establish a column for “Answers to Correspondents;” but will tell how a little boy did it, in another paper:

“Dear Miss: I want you to come around to our house if you can’t get anybody to come around to your house and fetch you around to our house I will go around to your house and fetch you around to our house yours truly.”

## LOCAL.

- Who stole the peanuts?
- When shall we have a sociable?
- Who pulled wires at the Oratorical Association?
- The air is so bracing it almost pushes you over!
- Oberlin makes gymnasium exercise compulsory.
- Eighty says "You're afraid? Eighty-one says "You daresn't."
- Military drill will soon close for the term, and the boys are rejoicing.
- Wesley has a scholarship founded on the sale of the Moody-Sankey hymn-book.
- A stalwart Junior thinks he discovered a special equation for the hoe, last vacation.
- The average attendance at the University of Berlin is over 4,000; at Leipzig, over 3,000.
- The man who was going to "bisect two radiuses in the middle," is out West, teaching school.
- There are now ninety-seven colleges in which the ladies share the honors with the gentlemen.—*Ex.*
- "What makes a fish weigh so much? Scales. Next." (Critic.) All right. Imagination. See?
- Here is a conundrum: How can any family keep house without the REPORTER? Isn't she a tough one?
- The ancient Gauls borrowed money on bills payable in the next world. There's an argument for the Greenbackers.
- Come now, fellows, walk up and subscribe for the REPORTER. We don't want to be reduced to the chromo system!
- The Medical Department opens in full vigor this year, with an attendance of 110 at date; ten per cent. better than last year.
- Intemperate Junior.—"Don't insult me! Do you not see blood in my eye?" Impudent Freshie: "Yes, and in your nose, too!"
- The Junior who complains that two recitations per week in Military Science are not enough, will grumble in Heaven because his halo don't fit him!
- A young lady in the Ancient History class thinks that the most remarkable event in the reign of Julius Cæsar was the introduction of the Leap Year.
- Prof. Loomis has added another book to his mathematical series, "Algebraic Problems and Examples." Oh! please, Mr. Loomis, *don't* add anything more!
- Science and poetry will not hitch. We speak of the "wealth of woman's love;" and in the next breath define wealth as "anything that can be exchanged for an equivalent!"
- Junior, Who is About to Demolish the Creed of Miracles.*—If the Infinite mind could raise that book to an infinite height, then the finite mind could raise the same book to a finite, that is to say, an appreciable height!" Prof.—"That is not logic, Mr. S—!"

—What is nicer than a Junior? A Junior with a cane. What is nicer than a Junior with a cane? A Senior with a cane. What is nicer than a Senior with a cane? A Senior without a cane.

—"Among the first gifts to the Wesleyan University were three barrels of whicky by Rutheford B. Hayes."—*Chronicle.*

Guess your proof reader must have got about two barrels of that "whicky." Whas-yer-say, Cron'kle?

—When you see a student with solemn mien, walking slowly, and trying not to limp, do not jeer; do not laugh; do not rend a wounded heart. He has been playing foot-ball, and does not like to own that he got a "lifter" on the ankle.

—The large audiences that attend the literary societies show that the people of the city appreciate our work and are interested in our success. This ought to encourage every one to do the best he can, not only for his own benefit, but to interest and entertain his audience.

—Is "to flirt" a fine-night verb? We decline to answer.—*Mercury.* It is *irregular* and extremely *transitive*.—*Cornell Era.* It is always in the plural.—*Tripod.* It is *indicative* of a light heart.—*University Mis-sourian.* Yes; but alas! it always implies *future contingency*.

—Germany spends annually some 30,000 for excavations in Olympia, Greece, and all she gets in return for this outlay is the permission to take plastercasts of the statues found. The statues themselves and all other discoveries are placed in the National Museum of Greece at Athens.

—We call your attention again to the translation from the German of Carl du Prel's, "*Futurè of Mankind*," found on our second page. The translation was made by one of our students, whom we thank for the favour. Will others of you respond half so well to our call for contributions?

—The celebrated astronomer, Prof. Bruhns, of Leipzig University, states that there was an eclipse of the moon on April 3, in the year 33, and that it occurred on a Friday at 4 o'clock 52 min. p.m., as stated by Prof. Foerster. This was the day on which, as is generally believed, Christ was crucified.

—Solitude hath no charms for that miserable man who, at the opening notes of the organ, has stood right straight up in Chapel, with his mouth all fixed to sing Old Hundred, and discovered that everybody else is sitting still, waiting for the Professor to wave his hand. He is lonesome. He would give \$5 to have the ugliest man in Chapel stand up with him till the prelude is done.

—During the recent rain, a student, with umbrella lowered, turned quickly around the corner of College and Clinton, and was nearly overborne by the physical preponderance of an Irish washerwoman who was advancing in the opposite direction in a like position. He

gently murmured "Whoa, Emma!" but was startled by immediate and pressing inquiries as to how he dare "address a virtuous leddy on the street so familiar."

—The sad fate of a pet dog has inspired our poet.

The Medic calls the yellow dog;  
In confidence he comes.  
The Medic takes the yellow dog  
Into the Medic's rooms.  
The owner seeks the yellow dog;  
He seeks for him in vain.  
Alas, alas, the yellow dog!  
He'll never smile again!

—*Fatal effects of Self Defense.*—Our biggest Senior was brutally assailed on the North Bridge, at the dark hour of midnight, by a disguised ruffian. Did he quail? Not he. He simply brandished his good right foot before the astonished gaze of the villain, with such effect that he fled screaming from the spot, distracted with terror. It is supposed that in his fright, he drowned himself in the whirlpool north of the bridge. The murderer claims that he cannot be arrested on the ground of carrying concealed weapons.

President Pickard and Miss Sudlow accompanied the University delegates and orator to the State contest at Grinnell. In the convention the University was represented by Isom S. Gilliland, '79; Mira Troth, '82, and F. A. Vanderpoel, '80, and as a reward of their efforts and labors, the University has the Vice-President of the State Association for next year. In the contest Mr. Cowgill represented us honorably and well, though unsuccessfully, as the honor of representing the State at the Inter-State contest was awarded to Mr. J. C. Cory, of Cornell.

—They do tell such hard things about the Seniors! The other evening they were taken to the observatory, to have their first look at the starry vault of heaven, through the telescope. One of the gentlemen, not being very well versed in that sort of thing, busied himself with looking into the wrong end of the instrument. Now, it so happened that one of the ladies was, at the same time, eagerly employed in searching for Mercury—only she was using the orthodox end of the machine. "Well," said the Professor, "can you see him?" "Oh my, yes!" cried she, "I can see it plain enough; it's awful nice; but I didn't know it looked that way!"

—"I tell you boys," said the Senior, earnestly, "a mighty little thing may tell where the valedictory goes. Now, last term in Optics, I thought I saw a good point of the Prof's, so I laughed; just gave a reg'lar shout. Well, I was the only fellow in that whole class who did laugh, and I thought I was the only one who'd get a "hundred" that term, sure. But what do you s'pose that Prof. did? Why, he just looked at me, and said, kind o' bland like, "What were you smiling at, Mr. —?" "At the joke," says I, smiling again, for I thought I had it all solid. "Joke!" says he; "that is no joke. That is a *fact!*" Well, you see, that was a mis-lick, and it threw me."

## PERSONAL.

'81, Wm. Coutts, enters the law.  
Mary Noyes teaches in Wyoming.  
G. W. Dunham is in the Law Class.  
Emma Flickinger teaches in Walnut.  
Phemie Robinson teaches in Clarence.  
Emma Rankin is teaching in Red Oak.  
James J. Smith has entered the Law Class.  
'79, Mary Knapp, is teaching in Garden Grove.  
'78, Frank Sherman, is at his home in Des Moines.  
'81, F. E. Burbank, enters the Medical Department.  
'84, McClees, is in the Medical Department this year.  
'83, S. U. Bakewell, has entered the Law Department.  
N. D. Rowe, of the law class of '78, is practicing in Iowa City.  
'83, Clyde E. Ehinger is in the Rush Medical College, Chicago.  
Dr. Samuel A. Oren, of the Law Class, '78, is practicing in Dakota.  
'76, Belle M. Whitney has been visiting her many friends in the city.  
Prof. O. C. Howe and family have removed to their new home across the river.  
'82, Orlando Tremaine, absent for a year, enters the Medical Department this term.  
'82, Isabel Coe, has been visiting her sister and University friends. She expects to be in school next term.  
E. W. Craven visited his sister and brothers in the city a few days ago. He is teaching in Springdale Seminary.  
We have received the professional card of J. A. Vanatta, Law '78, now of Hastings, Neb. We hope Joe will do as well at law as he did at foot-ball.

Miss Kate Barnard was suddenly called to her home in Sciola by the illness of her father, who died a few days after her arrival there. Miss Barnard has the heartfelt sympathy of her class-mates in her bereavement.

## MARRIED.

'73, SEERLEY-TWADDLE.—Married, July 9, 1878, at the residence of the bride's parents, *H. H. Seerley* and *Clara E. Twaddle*, both of *Oskaloosa Iowa*.

Mr. Homer Seerley is well remembered by such of his college friends as yet remain about the University. We are not acquainted with his bride, but esteem her fortunate, and wish for both the best kind of good luck.

October 22nd, at the residence of the bride's parents, *Wm. A. Meese* and *Kitty M. Buxton*, both of *Moline, Ill.*

October 30th, at the residence of the bride's parents, in Waterloo, *David Brant* and *Ruth Hurd*.

The best wishes of the REPORTER follow both these newly wedded couples to their new homes.

## Law Department.

### HAMMOND LITERARY SOCIETY.

A society to be known as the "Hammond Literary Society" has recently been organized by members of the Law Department. The design of this society is to give the members of the law class, or at least as many of them as may see proper to join the society, an opportunity to engage regularly in general literary performances. Debating will probably be the principal feature of this society, but in most respects, we understand, it will be similar, or as near so as may be, to the societies already organized by the Academic Departments.

Already a large number of students have joined this society, all of whom, we believe, are able and active young men, and we feel assured that if anything at all can be done in this direction, it can be done by these gentlemen who have thus signified their intention to attempt it.

We hope to see this society succeed, and if it does not succeed, we feel certain that it will be only for the reason that already enough, or, it may be said, too much work devolves upon the law student; for it is a simple truth that the work of the law student is far more arduous than the study of almost any other profession, and greater at least by half than the ordinary work of an academic student. Those who have engaged in both know this to be a fact.

Yet, notwithstanding the disadvantages under which this new society must work, we say again we *hope*, at least, to see all obstacles sufficiently overcome to make the Hammond Society win.

### USURY LAWS.

Referring to a recitation a few weeks ago in Walker's American Law on the subject of "Contracts in General," in which the question of usury came up, perhaps it would be well enough to say that there were some dissenting opinions to the view taken of the subject by the presiding professor upon that occasion—which view seemed to be in support of the justness of the government in establishing usury laws.

Now, we are well aware that the view taken by the Judge, although not in harmony with the opinion of the distinguished American jurist whose work is above referred to, fully accords with the sentiments of the great majority of legislative bodies in this as well as other countries, as is shown by the almost universal enactment of usury laws.

And, since this is so, anything else than an entire concession to this general opinion may, by many, be considered to be the height of presumption on the part of him who would not thus concede. Yet, notwith-

standing this, the justice, or even the good policy in a government to establish usury laws, in any respect whatever, is, to us at least, by no means apparent. The arguments against usury laws are numerous and certainly well founded; while, on the contrary, there seems to be no good reason why such laws should ever have been enacted, and certainly no good reason why they should yet remain in force, when their pernicious effects have been so clearly demonstrated by their use.

It is a principle on which, we believe, political economists generally agree that money is, or should be regarded as a simple commodity, capable of being bought and sold like any article of produce, having a value ranging in the markets the same as wheat or corn.

Now, if this be a true theory in regard to *money itself*, it would surely be doubly true in regard to the *use* of money. And this seems to be the principle upon which Walker reasons when he says: "It is not easily to perceive why the *price* to be paid for the use of *money* should be regulated by law, when the price of every other commodity is allowed to regulate itself upon the principle of fair and free competition." Nor is it easily to perceive why this should be done. Law does not place a fixed price upon wheat, coal or merchandise, but these articles of commerce are allowed to regulate themselves (so far as an arbitrary law is concerned), wholly upon the principle of supply and demand.

Then why should the price for the use of money, which is equally entitled to all the benefits derived from a fair and free competition, and should alike suffer its share of the losses, if any, resulting from the same, be fixed by law?

It is almost needless to say that the policy of usury laws works evil rather than good, and that, too, by defeating the very end it was designed to accomplish. It is very plain to see that as soon as a legal rate of interest is fixed, the whole community is thrown into the power of unscrupulous men. "For," says an able writer,\* when touching upon the subject, "Whenever the actual value of money is more than the legal value, those who consider themselves under obligation to obey the laws of the land will not loan, for they can employ their money to better advantage. Hence, if all were obedient to the law, as soon as property arrived at this point of value, loans would instantly and universally cease. But as some persons are willing to evade the law, they will loan at illegal interest; and as the capital of those who are conscientious is withdrawn from the market and an artificial scarcity is thus produced, those who are not conscientious have it in their power to charge whatever they choose." Such is the very effect of usury laws at the present time in our own country, and more particularly in the West. If any one discredits this, let him ask the two-thirds of the groaning, mortgaged farmers of Iowa and a large number of the business men of the cities of the State how

\* Wayland in Moral Philosophy.

much more than ten per cent. (the highest legal rate of interest allowed in the State), they pay for their borrowed money.

Trace these various streams of borrowed capital to their source, and there learn how the monopolistic fountain is supplied and something of the character of the individuals controlling the iniquitous system.

But it is said that a very great portion of the expense of the government is incurred by litigation in behalf of the creditor giving to that class of individuals, as it were, an undue amount of assistance and protection, and hence it (the government) has a *right* to place some restrictions (an undue amount, as it were), upon the business of this well protected (?) individual—a business which would otherwise regulate itself upon the fair and honest principle of competition.

It is true this is not just the language the advocates of usury laws would use in stating the principle supposed to be involved in the above, yet it is certainly the same in meaning. Now, it is safe to say there are various standpoints from which successful attacks may be made upon such an argument as that, but it is sufficient for the present purpose to show that, to suppose the claim set forth is just (which we are by no means free to admit) its enactment, at best, is the exercise of mere arbitrary power on the part of the government, and by no means availeth that which we might infer was its design to accomplish, namely, that the creditors should repay the government in some way or other for its special protection to them.

This, we will suppose, might be done, either by increasing the funds of the government by the creditor paying into its treasury a *pro rata* amount annually, or by curtailing the expenses of the government by decreasing litigation, or, by tending to purify the government by diminishing fraud and various similar crimes, or, still again, by permitting the government to give protection to its more unfortunate class of subjects—the debtor, at his (the creditor's) expense.

But does the government, by the exercise of this so-called right, accomplish its mission, either in whole or in part, by securing to itself all or any one of the above mentioned means of recompense? It certainly does not. This restriction upon the creditor adds not a penny to the funds of the general government; neither does the restriction tend to decrease litigation, for it is not from its nature calculated so to do; nor does the existence of usury laws in any way diminish crime or make fraud less prevalent in the land, but, rather it increases them both to an alarming extent by the unavoidable permission to violate with impunity the very law itself; and lastly, usury laws afford no protection to the borrower, at last, but on the contrary, as has been shown, he is sorely oppressed by being forced to pay a much higher rate of interest than he would have to do were there no such thing as usury laws in existence.

And now, as to the injustice, in the first place, of the government establishing usury laws, let a simple prac-

tical example illustrate. Take two individuals, A and B, each with a capital, say, of \$5,000. A invests his money in a farm, while B lends his money and depends upon the interest received for his support. (And when we speak of the money-lender here we mean the honest, law-abiding man that he is, and not the dishonest, scheming shark that usury laws have made him). Here, then, it is plain to see, are two investments similar in purpose if not in process, and, being equally legitimate, should be entitled to equal privileges of law. But A wishes to stock his farm, and for that purpose has borrowed B's \$5,000, for the use of which he pays him, say, full ten per cent., that being what money is actually worth at that time. Now, times grow prosperous, and A's investment proves profitable, and out of his whole capital of now \$10,000, he has probably realized full 25 or 30 per cent. Business continues to improve, and, as a natural effect of A's good fortune, new and more extensive investments are contemplated, not only by A himself, but by numerous persons in the community. The result of this is an active demand for capital, and, as a consequence of this demand, B's capital rises in actual value, to double its former value, or from ten per cent. to twenty per cent. But now here the usury law steps in and says: "No, Mr. B, you can not have more than ten per cent. for your money;" or, in other words, "You will not be allowed to share the benefits of prosperous times with your neighbor A. Just please remain where you are."

The result of this is plain to see. If B is a man disposed to obey the law, he will be compelled to withdraw his capital entirely, or continue to lend it at half of what it is worth. If he is not disposed to obey the law, he will then simply combine with other dishonest men to evade the law, and lend his money above the legal rate. And thus the injustice, on the one hand, and the evil effects on the other hand, of usury laws, are shown at once.

#### PERSONAL.

—Mr. C. B. Kennedy, of '78, has a lucrative practice at Colesburg, Ia.

Mr. Geo. R. Cloud, of '78, has engaged in his profession at Muscatine, and is making the law of real property a specialty.

Mr. Chas. D. Hine has taken a Western trip to look at the country, and if he likes it he will probably conclude to "grow up" with it.

From the Omaha *Republican* we learn that Mr. J. W. Scott, a young attorney from Iowa City, will probably become a citizen of Geneva, Nebraska.

We noticed by the October term Circuit Court docket that our friends Messrs. Conklin and O'Hair, of this city, both of whom are recent graduates of the Law Department of the University, were well represented among the attorneys appearing for the different cases.

About two weeks ago our esteemed friend Mr. W. S. Dilatush, of the law class, was unexpectedly called to his home at South Lebanon, Ohio, by a telegram announcing the dying condition of his mother. It is sad to learn that his mother died about an hour before his arrival home. The loss of a mother is, in most instances, perhaps, the saddest affliction one is called upon to bear in this world, and we can assure our fellow-student that he has the most heartfelt sympathy of the entire law class as well as his many other friends, in this, his deepest bereavement. Mr. Dilatush has not yet returned, but probably will soon.

### BREVITIES.

—Young disciple of Blackstone, what theory do you like best?

—Boys, boys, it is simply a part of life's duties to go with the girls, and don't let it ever be said of a single Law that he shirked so pleasant a responsibility.

—At the request of a number of the students, a special class in elocution has been organized by Mr. E. L. Thorpe, of the Law Department. Mr. Thorpe has himself completed a thorough course in elocution at the Northwestern University, and is thoroughly prepared to give valuable instructions in this important art.

—Some complaint is made that the daily papers coming to the University Library do not appear on file as promptly as they ought. Those who have this in their charge will see the importance of placing such papers on file as soon as possible after receiving them when they realize that a large number of the students depend entirely upon these papers for their regular daily news.

—It is to be hoped that it is encouraging to the more timid Law to see with what remarkable success the braver portion of his brethren swing out the Academic girls and ladies generally. Go thou, faint-hearted one, and do likewise. Don't say you are not acquainted. That is no excuse. You will fight it out on that line all summer and then not win if you wait for an introduction. Go any way. Simply watch your chance, and if at any time during the week you see a playful smile flit across the features of a fair one, or catch the roguish twinkle of her eye, mark her—mark her for your consort the following evening. Go on the simple plan that no guilty woman shall escape.

### JOHN JAY.

JOHN JAY was born in New York City, December 12, 1745. While yet very young, he was removed with the family to an estate at Rye on the shore of Long Island. He was taught the rudiments of knowledge by his mother, under whose care he made such rapid progress that he was admitted to the grammar school at eight years of age.

In 1760, Mr. Jay entered Columbia (then King's) College, where he pursued his studies with great ardor and industry. Before he had completed his course, he determined to study law, and paid most attention to those branches which he considered most useful to his profession. During his last year he read "De Jura Belli et Pacis" in the original and elaborate work of Grotius. Two weeks after his graduation, he became a student in the office of Benjamin Kissam, Esq. The celebrated Lindly Murray was his fellow-student for about two years.

In 1768 he was admitted to the bar, and formed a partnership with Robert Livingston, afterward Chancellor of New York for a period of twenty-four years. As Mr. Jay's practice increased, it naturally happened that he was sometimes brought in antagonism with Mr. Kissam. It is related that on one trial, where they were engaged on opposite sides, Mr. Kissam being puzzled by some point made by his antagonist, observed that he had brought up a bird to peck out his eyes. "Oh, no," replied the former pupil, "not to peck out, but to open your eyes."

In 1774, he married Sarah Livingston, daughter of William Livingston, afterwards Governor of New Jersey. In the same year he was elected one of the delegates from New York to the first congress which met on the 5th of September, at Carpenter's Hall, in Philadelphia. He was not quite twenty-nine years of age, and, with one exception, was the youngest member of that assembly. He was author of the "Address to the People of Great Britain," which Mr. Jefferson pronounced "a production of the finest pen in America." Mr. Jay was a delegate from New York to the Second Congress in May, 1775. Under the new constitution, he was appointed Chief Justice of the Supreme Court of the State. He continued to hold the office of Chief Justice until September, 1779, when he was appointed Minister Plenipotentiary to Spain. In this capacity, he rendered invaluable service. In April, 1794, he was appointed Envoy Extraordinary to Great Britain, to negotiate a treaty for the regulation of commerce and a settlement of disputes between the two countries. Returning from abroad, Mr. Jay arrived in New York and found that he had been elected Governor of the State. He held the Governorship until 1801, when he declined to be again a candidate, and retired from public life to his estate at Bedford. Whether in public or private life, he was constantly cheered by the consolation, and guided by the precepts of Christianity, Religion was with him a matter of settled principle. He was a member of most of the great religious associations of his time, and was President of the American Bible Society. John Jay stands conspicuous among the great men who laid the foundation of the American Republic. No man ever received higher praise from a cotemporary than that which was uttered by John Adams when he said, "When my confidence in Mr. Jay shall cease, I must give up the cause of confidence and renounce it with all men." His excellent moral qualities, exalted intellectual gifts, and patriotic impulses, in their combination, formed a character which will ever be a model to his countrymen and an ornament to American history.

E. L. T.