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FREE WILL.

SECOND ARTICLE.

AMONG modern thinkers who have denied the "freedom" of the Will, the most noticeable is *Spinoza*. This remarkable Jew, shunned by his own race, and looked upon with dread and aversion by his christian contemporaries, was greatly admired by the greatest intellect of modern times, the many sided *Goethe*. *Quetelet*, a Belgian professor of astronomy and mathematics, was among the first to show by extended and carefully prepared statistics, that even the apparently most arbitrary acts of men, as committing suicide and getting married, were performed with such a surprising regularity as to force upon the observer the conviction that even in these acts men obeyed an influence operating with all the accuracy of a natural law. *Quetelet's* investigations were largely made use of by Buckle in his celebrated "History of Civilization in England," a work with which the most of my readers are probably more or less familiar. Buckle, Herbert Spencer, Bain, Maudsley, Tyndall, Huxley, and the rest of the best thinkers of modern England deny the theory of "Free Will." Among the opponents of these thinkers we find nearly all those who reject the development theory in any of its forms, but even among them, especially among the followers of Calvinistic doctrines, we occasionally meet with very frank denials of the theory of "free will." The opposition to this theory being so general, it is of course difficult to say anything original in addition to what has already been said. In the following remarks we shall continue to present our own views upon the subject, views we held in substance nearly twenty-five years ago, and which subsequent thought and study have only deepened and more sharply defined. Let us briefly enumerate the principal propositions:

1. Science proves that all the processes of animate and inanimate nature take place in that orderly sequence which we call law.

2. Man is the highest effort of nature known to us, but he is none the less a product of nature and hence subject to her laws.

3. The mind of man cannot be conceived as having existence outside and independent of nature, but is found to be in every stage of its development conditioned by natural agencies.

4. Human will is a function of the mind, growing

with the mind and decaying with it, owing its strength to the influence of parentage and circumstances by which it is enabled to become strong, or, in unfavorable circumstances, is made and continued weak.

5. The growth and development of Will power being strictly in accordance with law freedom of the Will means obedience to law, and in this sense we may say that the Will is free, very much as the law-abiding citizen is free, That is, the will is free *in so far as it obeys law*.

It will at once be seen that in the latter sentence lies the key to the whole difficulty. We are not here contending for the proper use of the word "free," but in order to prove that the accepted *sense* of the expression "Free Will" is irrational. We are told that man is a free moral agent, that he *may* choose the bad or the good, while the truth of the matter is that man *should* be developed into such a condition of moral power as to feel *compelled* to choose the right and to reject the wrong. In these two sentences we have the difference in a nutshell. Man is so organized that he wills, and wills strongly, whatever he thinks is best for him. He cannot help himself, he *must* will it, and the reason is the same that compels every one who has learned to count to believe that four is more than three, and further on, that two and two make four, and cannot make anything else. But just as in the latter case error may take the place of truth, and from inadvertence a person may count four as equal to five, so in the matter of willing, man not rarely wills what merely *appears* to him right. In such a case, what happens? If we continue our comparison, we may say that as in the case of an example he who would count four as equal to five would find himself punished for his blunder at the end of his reckoning, so also the man who wills the wrong will sooner or later suffer the consequences of his mistake. The greater this suffering, the deeper will be the impression left on his mind, and the more careful he will be to avoid it in the future. If a man lies or acts meanly, one of the ways in which he will find that his willing to lie and act meanly was a mistake, is the contempt he will receive from others, If his conduct endangers the life or property of others, society will restrict him from doing so, making him feel that his will power had been misdirected. Without multiplying illustrations, let us state the general fact, that man suffers when he wills the bad, and that by so suffering, he is generally made to see that in the long run he will be compelled to will the good.

From the foregoing it follows that in order to make the will free we need to have clear perceptions as to what is right, next a great deal of practice in making the will strong enough to overcome the disturbing influence of the passions. As regards the first point we know of no better definition of what is right than Goethe's admirable dictum: "The right is that which is in accordance with human nature." And as regards the second, we have already said in the previous article that the education of the will, *i. e.* moral training, is the inculcating of good habits (*mores*). This education must be based on a knowledge of what is "in accordance with human nature," and as our knowledge in this respect widens and deepens, moral training becomes modified also.

There are those who will no doubt regard the views here presented as dangerous to morality. We are convinced, however, that this will be owing to their not carefully examining our argument. We are firmly convinced that the view of the real nature of the will here presented is in strictest accord with the most efficient system of morality. It teaches man the necessity of being mindful of all his actions, even the apparently most indifferent. It is only in so far as the present generation gets clearer notions of the real functions and limitations of the will, that we may expect the next to be superior to the present in moral force. The two factors "Knowledge and Practice" must never be lost sight of. To repeat, in conclusion, what we said before as being the substance of our argument, man *must* will what he deems best for himself, and the best for himself is the right, because the right is that which is in accordance with human nature. If now, by practice, he gets possession of the ability always to do what he wills, then, inasmuch as he is compelled in the long run to will what his intelligence shows him to be the best, he will be a free moral agent—but not until then! Is there one among us who has reached this point in his moral education? If there is not, then our proposition is proven.

An ancient poet, Ovid, makes his Medea exclaim:

—Video meliora, proboque;
Deteriora sequor.

"I see that which is better and approve of it.
But I follow that which is worse."

This is only too often the fate of all of us. Theology accounted for it by the "fall of Adam." Modern Science accepts this view in a modified form. The present generation is the result of all the past generations, and the history of the human race is a series of blunders and transgressions. But as Goethe has pointedly said: "If you do not err you will never attain to reason," so also, as regards the race:—its progress would have been impossible without blunders. It behooves us to profit by the blunders of others and our own; the one who does so most, will most nearly attain to the "freedom of will" in the only sense in which this phrase can be properly used.

PSEUDO-CLASSICISM vs. MODERN LITERATURE.

In Mr. Sime's most interesting and valuable work on "*Lessing*" an anecdote is related that shows how an irrational admiration for everything "Greek" or "Latin" was common even a hundred and odd years ago. According to reports, there had been discovered in Italy an ancient tombstone, on which were found some Greek verses. Everyone cried out, how beautiful! how delicate! no modern poet could do this! it was only the divine Greek that had this ability! After this kind of praise had continued awhile, Lessing pointed out that the tombstone was a fiction, that the verses were a Greek translation of some German verses, and the reason why these verses were not noticed before was because they were in German and not in Greek.

Goethe, too, felt with indignation, the shallow pseudo-classical admiration of ancient writings, that "*classical imbecility*" of which Sidney Smith speaks, which goes on talking forever about the inferiority of modern works, demanding something original and great, and yet never taking notice of the original and great work when it appears. It does not occur to those who repeat the cant phrase about the unexcelled character of ancient writings that while these writings are acknowledged to be unexcelled, it does not follow that they have not been rivalled. They seem to be in total ignorance of the fact that the immensely richer and wider civilization of the present, added to the intellectual gains of the past, cannot fail to be reflected in the best modern literature. So great is this ignorance even now that only a very few educators have caught a glimpse of the enormous importance of a thorough course of study in modern literature for the purposes of a truly higher education. The foremost thinkers of the age, the men that lead and direct thought in every civilized country are well aware of this truth. In our foremost colleges its significance is theoretically understood, and even our Western Institutions have here and there given evidence that their faculties are not exclusively composed of obtuse members. But a good deal more than a mere recognition is needed. There must be a fair chance given to students for a more than elementary study; there must be *competent* instructors, persons of experience and thoroughly alive to the importance of the work; not merely "occasional help" but experts, and finally there must be a willingness on the part of those in authority to enter earnestly on the process of casting off the old skin of pseudo-classical prejudice. We say "pseudo-classical" for no one need give up his love for really classical excellence; because if he has such love, he will be all the more ready and able to enjoy the grand and noble productions of modern literature.

From time immemorial we are accustomed to see a paragraph in THE REPORTER that ancient Greek is not a dead language, that it survives in the modern Greek,

and differs less from the latter than Latin does from Italian, or the English of Piers Ploughman does from the English of Tennyson. It seems that some persons regard it as a personal grievance to call Greek a dead language—they feel as though a *dead* language must be something very lifeless in the secondary meaning of this term. The Greek of the New Testament is poor enough Greek indeed; this is conceded by all scholars, and one of the great scholars of the “Renaissance” (Renaissance) advised a friend and pupil to avoid reading the epistles of St. Paul in Greek, lest St. Paul’s *barbarous* style should spoil his taste, and because such trumpery (*ineptiae*) was unbecoming so great a man. (“*Omitte has nugas, non enim decent gravem virum tales ineptiae.*”) If now it is asserted that this Greek is not only barbarous, but dead also, the impression seems to be made, as though people might as well read a translation of the new testament, instead of the supposed original Greek. This term, “dead,” as applied to language seems to need a new definition. In one sense neither Greek, nor Latin, nor Sanscrit, nor Anglo-Saxon, nor Gothic, nor Old German generally are dead languages. They all survive in an important sense, and all, except the Greek, have passed into the modern languages of the most important nations of modern times. Ancient Greek, too, has passed, if that expression may be used, into a language of a modern nation, though of a small and insignificant one, viz: the modern Greek. In this general and loose sense all these ancient languages are still alive. But in the sense in which the expression is properly used these languages are certainly dead. Of course everything depends on the definition of the term. In one sense there is no such thing as death, that is, there is life, that is, change everywhere. But when a certain product or creation becomes absolutely fixed as regards form, incapable of any further change of form or character, it is, as far as this form or character is concerned, unquestionably dead. All living things change constantly. Dead things do not, or if they do, it is by disintegration of their parts, and this is only an additional definition of the term. These dead languages cannot change any more, though their constituent parts may be used in building material for new ones. This is the reason they are called dead, and if that gives offence, it is certain that it ought not to do so, if the matter is properly considered.

SCIENTIFIC MORALITY.

The moral axiom on which all governments and institutions have rested in the past, is, “Men are responsible *only* for their voluntary acts.” This is expressed in various ways, for instance, “No man is to blame for what he cannot help.” “No act is praiseworthy or blameworthy unless it is voluntary.” Persons have been held responsible by law and public opinion *only* so far as they had power and freedom of will to do, or not

to do. The ground of all such decisions has been, that without “freedom of will” there cannot be responsibility, and that men are responsible *only so far as they are free*. If the above sentiments and convictions were limited to one age or country, or religion, we might attribute them to some peculiar development or bias of mind resulting from a temporary cause. But this necessary and therefore causative relation between free-will and moral responsibility has been accepted in all countries, all ages, all religions, all laws, all governments, and may therefore be affirmed as having been the settled conviction of *universal humanity*.

But a new era has dawned upon the moral world. Science, not satisfied with her brilliant triumphs in the material world has made conquest of the moral, and it is accordingly affirmed that “there is no part of the so-called modern science on which the progress of modern investigation has thrown a more vivid light than the subject called ‘Will’ or ‘Free-Will.’ Has man ‘free’ will, or is his will subject *to law* as his memory or muscular power is?” After “the most extraordinary accuracy, the most conscientious efforts, the most unwavering persistence,” a new law of “cause and effect” in human action has been established “clearly and beyond the possibility of doubt or cavil.” This new scientific moral law is, that men “*act in obedience to an irresistible law;*” in other words, the law of “cause and effect” in all human action under all circumstances, is a “*law of necessity.*” “The freedom of the will in the accepted sense is denied.” An illustration or two will show how this theory will apply in practical life. A Professor may say to one of his wayward students “you, ‘in obedience to an irresistible law’ and with no power of will to prevent, have not learned your lesson, or by whispering have disturbed the class. By the same ‘irresistible law,’ I will give you two demerits, or direct you to leave the room.” The student, “not having given very close attention to this subject,” may not understand why he is punished rather than the Professor, as both obeyed the law; but the Professor will assure him that “if the scientific view of the will is accepted” “every man would be held accountable for his deeds, only in a different and truer sense.”

Again, a Judge, in passing sentence upon a criminal convicted of crime, will address him as follows: “You are found guilty by the jury of committing this crime ‘in obedience to irresistible law,’ being possessed of no power or freedom of will to restrain yourself, the court, therefore, compelled by the same ‘irresistible law’ sentences you to imprisonment for life.” The prisoner, not having “familiarized himself with the present state of scientific knowledge,” might not understand why he instead of the judge should be sent to prison, but the judge would inform him that “neither society nor human nature are apt to suffer by the discovery of a truth, and still less by the statement of a fact.”

Such are the teachings of modern scientific moralists,

and we hasten to accept them. It is the province of science to reduce heterogeneity to homogeneity, complexity to unity. Nowhere are the triumphs of science greater in this respect than in morals. It *has been* recognized in all legislation, in all proceedings of courts, by all jurists as well as moralists, that there is "complexity of motives in human actions," such as desire, fear, hope, love, regard for authority, etc., and the problem has been to analyze and determine the nature and grade of each motive, and so the nature of human action.

But all this complexity disappears in the light of modern science. The question of motive or intention no longer enters in to the problem. Every human act is the result of "*irresistible law*" and there is and can be but *one motive, or motor, that of necessity*. How this simplifies all social problems! Indeed, may it not be affirmed that all social problems disappear. All moral differences of human conduct and character are blotted out. As the varied tints of the rainbow unite to form the white light of the sun, so all human actions, viewed in the light of modern scientific morality, possess only *one* common quality. The church and the brothel—the judge and the criminal—the saint and the sinner—the angel and the demon, occupy the same plane of moral excellence! Benedict Arnold and George Washington—Boss Tweed and Abraham Lincoln shine as stars of equal magnitude in the galaxy of moral virtue. How simple! How sublime!! If "an irresistible law" necessitates the writing of "another article," it may compel us "to examine the question a little more in detail."

VERITAS.

A GOOD BOOK.

One of the best books to be carefully read and studied is Buckle's History of Civilization in England. The large volume so entitled contains only the beginning of the history, it is true, but there is in it so much of accurate thought and logical argument, together with such a variety of facts for proof and illustration, that it is justly considered in spite of its defects in regard to style and composition, one of the most suggestive and instructive books in the English language. It must be owned, though, that the best of Buckle's arguments are not new, the same views having been elaborated and presented by Continental authors, especially German, long before Buckle. Buckle seems not to have been familiar with German, and this justifies a critic of the *Nation* in saying that "he was not the intellectual giant which he appeared to the small circle of friends, one clergyman, three ladies, and two school boys." But this is not criticism, it is only a way of saying that this author was not the original mind as which his special admirers regard him. His book is excellent, nevertheless, and no one pretending to a liberal education can afford to leave it unread.

DEEDS VS. WORDS.

There are many people who suppose that, after having deeply offended or injured another by a deed, it is in their power to remedy all by polite phrases, assurances of good will, of regret and the like. We would advise them to bear in mind that words are not deeds, and if by a fault, either of omission or commission, a wrong has been done to any one, it is not by *words*, but by *deeds* that this wrong can be righted, if it is possible to be righted at all. There is absolutely no other safe rule of moral conduct than that contained in the Golden Rule, but, alas! how few of those who, like the pharisee, stand at public places to pray, have the true spirit of Him who uttered these words. Petty revenge is the rule with the majority of our mouth-christians. Let an independent mind dare to hurt their feelings by a frank confession of an honest, but to them unpleasant, opinion, and sooner or later they will take the opportunity of a revenge. Then, finding with astonishment that other people also have feelings, they try to amend by words what was burned into the soul of the injured one with the red-hot intensity of a *deed*. A great mistake, and one that is committed so frequently as hardly to excite any remark!

Collegiate Department.

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EDITORIAL AND PERSONAL.

O. A. BYINGTON, '80.

MINNIE F. CLARK, '81.

LOCAL.

EXCHANGE.

S. A. OGLE, '82.

R. W. MONTAGUE, '83.

H. D. TODD, Law Department.

EXCHANGES.

The College Journal is a very Lilliputian among college publications. Within the narrow compass of its little bulk it contains a literary department, which no man, not endowed with either divine patience or brutish insensibility, can read; editorials few in number and made up of bad grammar and worse wit; and, (passing strange), an exchange department ridiculously superior to the rest of the paper.

The Critic, emanating from Hopkin's Grammar School, New Haven, comes nearer the mark than many of its compeers from full-fledged colleges. We notice in particular that the editorials, always a sure and sufficient test of a paper's general merits, are sincere and manly in tone, direct, natural and vigorous in style.

The Student Life, taking advantage of the Art

School connected with Washington University has a new and ornamental cover and some illustrations, with a promise of more, all designed and engraved by the art students. The added feature doubles the attractiveness of the paper. It has but few competitors among college papers in its peculiar line and its enterprise deserves success.

The Wabash is about what we should expect from a swamp-bred hog-and-hominy-fed, ague shaken Hoosier. It escapes vulgarity by the merest accident, seemingly, and fails entirely to escape crudity and coarseness. But *sweet flowers often bloom amid the most useless heaps of dirt and rubbish*; and the *Wabash* accordingly contains a very pretty paraphrase of one of Horace's odes, Maurice Thompson, who twangs the lyre as deftly as the bow-string. Would that he could disseminate his poetical gift as widely among college papers as he has the archery mania among all sorts and conditions of men.

Our formerly high and mighty friend of the *Oberlin Review*, whose wrath was stirred up from the profoundest depths of his nature, because we (unjustly but sincerely), called him saintly, now almost whimpers that he cannot expect any compliments from us for a long time. If His Pettiness were only separated from the paper on whose escutcheon he is the only blot, we should like to give him the kind of compliments he richly deserves; as it is we hope that the editors of the *Review* will for the coming year secure an exchange editor who can see, and who is not fast sinking towards imbecility.

We have neglected hitherto to notice our neighbor, the *Grinnell News Letter*, notwithstanding that the *News Letter* has sent several "flings" in our direction. But we waive our right to retaliate taunt for taunt and offer our meed of praise to the *News Letter* with pleasure. It is especially neat in its external appearance and in the main reflects much credit to the good taste and ability of the editors. Such remarks in the local column as, "The religious boom still continues," are hardly congruous with the excessive piety elsewhere displayed, but mistakes will happen, etc.

Before we finally lay aside our editorial pen and clear from our table the familiar exchanges with which it has been ornamented (or otherwise) for the last six months, we have one more word to say of and to the *Vidette*. The motives by which we have been actuated in our dealings with that paper have been solely those of generous rivalry. We noticed with sincere pleasure the steady improvement of the *Vidette* during the first stage of its existence and when a change took place, like the development of a venomous insect from a promising chrysalis our feeling was the farthest possible remove from exultation. But we cannot see flat and feeble literature, groundless but malicious slanders, and personalities witless but hateful and disguised by the thinnest possible veil to render their evil intent even more malevolent,—we cannot see such things as these made to constitute a paper's only claim to excellence, without entering a protest in the name of college journalism and of common decency.

COMMENCEMENT.

FRIDAY.

On Friday, June 18th, closed the examinations of the students of the Academic Department of the University. Some of the under class men immediately started for the paternal roof, others however, decided to taste the sweets of Commencement time, to listen to the gilded sentences and refined delivery of Class '80's score of orators. Nor, indeed, were they much disappointed, for by unanimous consent of all present this has been the most successful of all the University's Commencements.

SOCIETY ANNIVERSARY.

On Friday evening took place the annual anniversary Exhibition of the Literary Societies.

The Society members, headed by the Iowa City Light Guard Band, marched to the Opera House. A large and appreciative house greeted the graduating students who were now passing through the last formality of Society life.

Mr. H. F. Arnold introduced the Zetagathian orator. Mr. J. A. Kerr, who spoke of "Bigotry and Free Thought." Mr. Kerr is a bold, aggressive orator, and he fully sustained his reputation.

Mr. Arnold presented the Diplomas, and Mr. Pritchard responded in a most beautifully phrased address.

The President of the Erodelphian Society introduced Miss Sallie C. Ham who had chosen for the subject of her address, "Self Deceit." Miss Ham, making the old motto, "Know Thyself" the basis of her meditations, treated her subject logically and ornately. Miss Laura Shipman presented the Society's Diploma with rare womanly grace. Miss Belle Gilcrest responded in her usually happy manner.

Mr. C. L. Day now introduced the orator of the Irving Institute, Mr. J. E. Dodge, whose subject was "Public Opinion." Mr. Dodge, in a nervous, terse manner showed up the quirks and potencies of public opinion. Mr. Day presented the Society Diplomas after which Mr. F. S. Rice responded for the graduates in a very apt and effective address.

The orator of the Hesperian Society in the person of Miss Emma Wilson now stepped forward. Miss Wilson had chosen for her subject, "Iconoclasts." The production was realistic, logical, sensible, and was an honor to the Hesperian Society. Miss Lucy Plummer presented the Diplomas of the Society, after which Miss Grace McNeill responded for the Hesperian graduates in a very neat and forcible address.

SATURDAY.

The second day of commencement furnished the ordinary Tartarean weather of commencement time. The most notable event of the day was the announcement that every law, who was an applicant, had "passed." This is the first time for a number of years

that such has been the case, and, in view of the very large attendance upon the law class, is a very high compliment to the application and ability of its several members. The Chancellor himself remarked that the examination just ended was the severest that he had ever witnessed, either in the east or west.

At four o'clock, a large audience awaited the Chancellor's address at the Opera House. Prominent gentlemen from the various walks of life, and the law class *en masse* were present. The address was a plea for higher and professional culture based upon State aid. It was a very thoughtful handling of this much vexed question.

SUNDAY.

At four o'clock, the spacious Opera House was filled to overflowing with persons eager to hear the Baccalaureate address by President Pickard. After music by the Quartette the President delivered one of the most thoughtful Baccalaureate addresses that it has been the fortune of our citizens to hear. It was an address redolent with fatherly love and advice to the large number of students who were so soon to taste the *bitter dregs of practical life*. Well will it be for the hundred and fifty-six graduating from our University, if they shall follow the President's advice and avoid the bondage of *ignorance, prejudice and conceit*.

MONDAY.

At four o'clock, took place the class day exercises. This is the first exercise of this character that commencement time has afforded for several years. The class marched to the Opera House where they opened their programme by singing the "class ode."

Miss Clara E. Coe then read a very studious history of class '80, from the beginning in 1874 to the present time. It was a difficult theme to write upon, but the effort showed that the proper person had been chosen to perform the labor.

Mr. John M. Helmick read a poem, entitled "The Fountain of Youth." It would be utterly useless to attempt to synopsise this effort. To be appreciated, it must be read. Suffice it to say that John covered himself all over with the royal old gold of poetic glory.

Mr. Kelly followed with class prophecy. It was a very humorous string of vaticinations. Mr. Kelley was evidently cut out for the editorship of "*Punch*."

Mr. A. E. Goshorn now opened his mouth from which flowed an *oratio ad Juniores*. As a wit, Mr. Goshorn is like none other; but none the less is he a great wit. Mr. Goshorn's production produced a concatenation of cachinnations to which we fear every other exercise of commencement must bow.

ALUMNI LITERARY EXERCISES.

In the evening, the Alumni Association gave a literary entertainment. Mrs. Emma Haddock, of Iowa City, read a prose poem, entitled "Voices of the Times."

Mrs. Haddock's effort showed a good degree of literary skill. She brought out the poetry in the stern events of the reformation, of the American revolution, the poetry of the southern question, commerce, manufactures, and emigration.

W. H. H. Judson, of the New Orleans *Times* also treated the southern question, commerce, and manufacturers. It is said that Mr. Judson is one of the most consummate orators of the south; we should however be disposed to class him among the orators of dumb show. We sat within ten feet of this consummate flower of southern oratory; there we sat and waited for the efflatus of high oratory to come down upon us, but it didn't come. The effort was a splendid illustration of how flat the best things will fall when not heard.

A banquet at the St. James afforded a grand opportunity for the reunion of old friendships and the formation of new ones.

TUESDAY.

LAW COMMENCEMENT.

At nine o'clock, on Tuesday morning, began the regular Commencement of the Law Class. The first orator of the day was Mr. Charles Albert Edwards, of Troy, New Hampshire. Subject:

LAW AND LAWYERS MERE CREATURES OF SOCIETY.

There is an adaptation of means to ends everywhere. In the material world this is patent, in social relations, though more obscure, the same law holds. So it is that laws are but the reflection of the intelligence of an age, and the lawyer, to be successful, must adapt himself to the existing order of things.

Mr. Allen P. Berlin, of Philadelphia, Pa., treated of

ELOQUENCE AND THE AMERICAN BAR.

One age may be more productive of eloquence than another. Wherever there has been a struggle for liberty, there has eloquence blossomed. England has had her Chatham, Burke, Pitt, Fox, and we have had our Henry, Ames, Clay, and Webster. But the times are now demanding a different kind of oratory. We are more sober and reflective than our ancestors, hence demand a more logical and precise oratory. But while the human heart hopes, and fears, and loves, so long will oratory flourish as the art of arts.

Mr. W. O. Finkbine, of Iowa City, dealt with

LEGAL FICTIONS.

Society is ever changing. Legal fiction found birth in the conservatism of man's nature. Many of the fictions of law common in the past have passed away. Whether legal fictions will ever pass away or not no one can say, but we are disposed to think that while man remains conservative, while dauntless ambition attracts, and cowardly superstition holds us back from grander things, they will not die.

Mr. Abner Edward Hitchcock, of Anamosa, Iowa, reasoned upon

LAW AND ETHICS.

Law is the result of gradual growth. Ethics control

not only the external acts of a man, but the inner life. To apply the principles of ethics to practical rules of social government has ever been a vexed question. Law seeks to secure the observance of a part of the code of morals. Law, as a profession, then may be said, in one sense, to be an ethical one. People are, however, too apt to discountenance it. Sallies of wit and sarcasm are and have been falling upon this profession which has so much to do with the morals of a people. No lawyer should refuse to take a case from what he thinks of its merits, for such action is a prejudging of the case.

Mr. Charles W. Lufkin, of Glenwood, Iowa, chose as a fitting subject for the exercise of his genius,

AN ELECTIVE JUDICIARY.

As liberty advances the importance of the judiciary increases. To secure wisdom, integrity and independence is the aim of every system of law. An elective system brings the characters and qualifications of would-be judges prominently before the people. The judge, however, is himself compelled to answer for his conduct, at the fickle bar of public opinion. To secure the highest integrity and the brightest talent the judge should hold his office by no uncertain tenure. The argument that the appointive system is fraught with danger to our freedom is idle, as now the judiciary is without a weapon of defence. It cannot step outside its prescribed limits

Mr. Eugene K. Marryatt, of Lansing, Iowa discussed the

STABILITY OF LAW.

Physical laws are never repealed. They are fixed and certain. In general, the same should be true of municipal law. But laws must be the outgrowth of social conditions. So laws will fluctuate because of the errors of their origin until they are so framed that they will best serve the purpose for which they were framed. Laws can only be rightly established after experience has pointed out the elements that should give them shape. Time reveals defects, but gradually, by a process of attrition, law is shorn of its errors and bases itself on the unchanging rock of reason.

The closing oration together with the valedictory addresses were given by Mr. Stephen Mahony, of Minneapolis, Minnesota. His subject was

THE CUMBOUS MASS OF THE LAW.

The Des Moines library containing twelve thousand volumes of law books, does not contain more than one-fourth of all the works that have been published on the subject of law. Five centuries ago the number of English law books did not exceed a score. In the middle ages the glossators and commentators were busy. New relations sprang up, and so new laws, and from these new commentaries, and so, the mass of the law has been increasing, until to-day it is a mighty maze. Justice demands that some reform should take place in this matter.

In the afternoon, the Rev. A. D. Mayo, of Boston, delivered the University oration. The day was oppressively hot, but the orator held the interested attention of an audience that filled the Opera House. The subject of Mr. Mayo's address was George Washington. Oratorically and with the magnetism of an orator, was the history of this great man told.

In the evening James L. High, Esq., of Chicago, spoke of the "Coming Lawyer." Mr. High is a celebrated orator and jurist and he gave the law boys some sound advice.

The exercises at the Opera House being over, students and friends of the University enjoyed the hospitality of President Pickard and his worthy wife.

Lovers of Terpsichore gaily tripped the light fantastic toe at the St. James till a late hour.

WEDNESDAY.

At last has come the climax of commencement time, the time for which the flowers have been blossoming, the sun shining, the rain falling, and Seniors hoping. A hotter day than this memorable Wednesday the history of heated periods does not furnish. The memory of this Wednesday is cauterized into the very hearts of the listening audience as much by the heat of the atmosphere as by the blazing utterances of the chosen orators.

After the preliminary exercises of music and prayer, Miss Mary Louise Loring, of Oskaloosa, Iowa, delivered the salutatory oration in her usually happy manner. Her subject was "A Question of Policy."

Mr. Frank Bond, of Tiffin, followed with an exhaustive and logical oration upon the "Chinese in America."

Mr. Olin S. Fellows, of Iowa City, then very pleasantly and effectively gave his opinion upon "Leaders."

Mr. John D. Gardner, of Green Castle, treated interestingly and well of "American Civilization."

After music, Mr. Fred. Bond, of Tiffin, discussed, earnestly and practically, "Errors in Journalism."

Miss Leona Call, of Webster City, treated of "The Creed of Despair." It was a critical handling of pessimism.

Mr. Emerson Hough, of Newton, treated in his usual nervous, terse style "The relation of Science to Poetry."

Mr. Charles N. Hunt, of Iowa City, with rare skill traced "An Element of Revolution."

Mr. W. Vinson Smith, of Maquoketa, spoke of "The Progress of Civil Liberty."

Miss Sophy W. Hutchinson, of Iowa City, illumed in her piquant manner, "Our Inheritance."

Mr. Simon H. Snyder, of Tipton, discussed very lawyerly and logically "State Rights."

Mr. Lyle F. Sutton, of Clinton, very picturesquely described "The Silent."

Miss Lulu Younkin, of Iowa City discussed earnestly and well the "Conditions of Reform."

Mr. Oliver P. Myers, of Westchester, delivered the valedictory oration. His subject was "University and Farm," and royally did he treat it.

The Master's Oration was delivered by John J. Hamilton, a member of Class '77. His subject was "A Plea for Literary Homespun." The treatment showed an observing and thoughtful man.

After the formality of conferring of diplomas had taken place, Alumni and their friends repaired to the University Chapel where a collation was served with the happiest results upon the spirits of the prespiring, oratory-bruised participants.

Thus closed the most successful commencement in the history of the University. Everything passed off smoothly and happily. Class '80 is the largest that has ever left the University. To-day they meet joyous and happy, but to-morrow they will be severed and sad; they will be scattered like the yellow leaves of autumn, never to meet again.

The outgoing financial agent of the REPORTER wishes to thank its patrons for their substantial support, their words of cheer, and the general good humor with which his solicitations have been received. At the beginning of the school year, the REPORTER was fifty dollars in debt; it now stands somewhat better than square with the world. The financial agent does not arrogate to himself any superior merit in its management, but has simply tried to manage its finances carefully and well. He now has the pleasure of introducing to the readers of the REPORTER its incoming financial agent, a gentleman suave, skillful, and competent, Mr. James A. Kerr.

—We believe it was a Chicago paper that announced the fact, as a telegram, that after Mr. Bond had finished his oration at Commencement a beautiful, but blushing young lady stumbled forward to the footlights and presented Mr. Bond with a bouquet of beautiful but appropriate design, representing by wreaths of the most rare and costly flowers two hearts united. We didn't notice the affair, but hardly believe a Chicago paper would misrepresent facts.

—All members of Class '77 will do well to put themselves in correspondence with Mr. L. W. Clapp, of Iowa City. He is historian of the class, and if each member will contribute a few facts, he will have something interesting to tell old '77 at next Alumni meeting in '81.

—Prof. J. F. Polley has been promoted and his salary increased. A very deserved action on the part of the Board of Regents.

—Class '80 extends greeting to the author of the first of its progeny. Kelly, thou hast done nobly. Thou hast followed the scripture injunction, and henceforth there is for thee a cradle to rock. Next?

—'80, De Costa Dodson goes to Chicago soon. Does he go to prepare a place that where he is there she may be also?

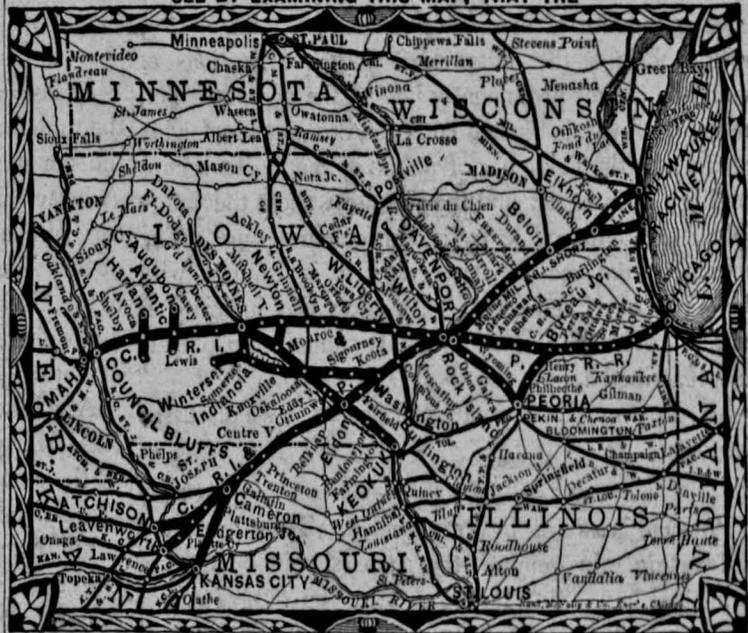
—'80, J. W. Blythin will swing the pedagogic switch in Keota during the next year.

—'80, Miss Gilcrest has been offered a position in the Oskaloosa schools.

—'80, Miss Younkin teaches next year in Waterloo.



WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



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