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The Vidette-Reporter.

VOL. XVII.

IOWA CITY, IOWA, SATURDAY, MAY 23, 1885.

NO. 29

The Vidette-Reporter,

ISSUED

EVERY SATURDAY AFTERNOON,

During Collegiate Year S. U. I.

Published at Republican Office, Washington St.

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All other communications should be addressed, THE VIDETTE-REPORTER,

Iowa City, Iowa.

"BETTER LATE THAN NEVER."

Nearly ten years ago Dr. Magoun, of Iowa College, wrote to the *Advance*, "General Grant thinks he sees that popular education must unload the upper tiers of institutions which have been piled upon it of late years in order to save common schools from Catholic assaults," and he wrote it from an unquestioning faith in the newspaper report of it. Prof. Parker, of the University, at once called Dr. M's statement and the report of the speech in question. Since then the evidence that the speech was not given to the paper accurately has become perfectly convincing, and that proof was furnished to the *Register*, a few days ago, and now the original reporter of the speech admits and affirms the error. It can be found in the Iowa correspondence of the *Chicago Journal*, of the 12th inst. He there says that the original report "was hurriedly sent to the press at a very late hour, without revision. As it was the result of much controversy at the time, it is important that it should be given in the precise words used by him" (Gen. Grant). "The error should be corrected now." We are surprised that it took him so many years to come to that conclusion.

We have heard a great deal of what seems to be just criticism on the course of the managers of the base ball business yesterday. Instead of refunding the money to their patrons when it was evident there would be no game, we are informed that they coolly walked off with the money in their pockets. They may be able to explain why they did it, and certainly should give a *satisfactory* explanation before they receive more encouragement from Iowa City people.

Cheap croquet sets at Lee, Welch & Co's.

If you want to buy a croquet set, see Lee, Welch & Co.

S. U. I. ALUMNI.

(Special correspondence of the VIDETTE-REPORTER).

Minneapolis, Minn.

The past winter has been noted in social circles for the many brilliant banquets held by the various Alumni association of this city. The graduates of Harvard, Yale, Princeton, Amherst, and Michigan University have each striven to outdo the others in demonstrations of loyalty and honor for their Alma Mater. Not to be outdone by the representatives of other institutions the Alumni of the State University of Iowa resident in Minnesota held a meeting in this city last Friday evening for the purpose of organizing an Alumni association. The meeting was an enthusiastic one. Chas. B. Elliott, was elected chairman; Robert G. Morrison, secretary; S. B. Howard, H. C. Truesdale and Fred Hass Jr. were appointed to draft a constitution, and while the meeting was waiting for this committee to report many interesting reminiscences of life at the S. U. I. were recalled and all present grew enthusiastic with pride and loyalty for their Alma Mater. The committee on constitution having reported a permanent organization was effected and the following officers elected for the ensuing year.

President:—Charles B. Elliott, '81, Minneapolis.

1st Vice-President:—F. C. Stevens, '84, St. Paul.

2d Vice-President:—F. E. Pomeroy, '84, Mankato.

Secretary:—R. G. Morrison, '82, Minneapolis.

Treasurer:—Fred Hass Jr., '84, Minneapolis.

Executive-Committee.

H. C. Truesdale, '82.

E. M. Johnson, '76.

Chas. E. Thayer, '84.

F. C. Drew, '84.

S. B. Howard, '83.

The time for holding the first annual banquet was discussed and the executive committee instructed to make arrangements to hold it at the Lafayette Hotel, Lake Minnetonka, about the middle of July, as this would be about the height of the lake season and it was thought many S. U. I. representatives from abroad would be able to attend. The exact date will be announced later, by the Secretary and a cordial invitation to be present is extended to all students of the S. U. I. * * *

Base balls, bats, gloves, masks, and everything pertaining to the game at Lee's Pioneer Book Store, Washington St.

Croquet sets of all descriptions, at prices to suit you. Lee's Pioneer Book Store.

Hammocks from 75 cts to \$2.00 at Lee's Pioneer Book Store, Washington St.

THE SOUTH.

That the Sunny South is a most interesting country to visit, and that even a brief stay there will furnish a northerner with an abundance of food for thought and reflection, all who have been there will concede.

But so many and so ably written letters on the South and the Exposition have been published and commented on in the North that to hope to say anything new seems almost vain.

The Exposition itself is coming more and more to be looked at from the side which Prof. McBride emphasized—as an educational factor. It has given the people of the South a chance to see what represents the unprecedented progress of the northern and western states, and furnished an opportunity to northerners to look into the condition of the South, to form their own estimates of the southern people, and, in a way, solve for themselves the great political and social problems there.

Our Iowa City party, and indeed all who were at the Mobile Encampment, had the opportunity of seeing what most of the visitors to the South did not see—the elite of southern society. Most of those with whom we have talked, who visited New Orleans, agree that the "choice fruit" was there kept out of sight and that this was the case particularly with the ladies. But at Mobile such was not the case; it was the elite that welcomed soldiers and strangers to the city. The southern people take infinitely more interest in military business and competitive drills than the people of the North, hence the excellent opportunity for northerners, and particularly the boys, to see the much boasted of southern beauties, and to experience what the South has ever prided itself on—its hospitality. As to the question of beauty, if an Iowa boy should concede the superiority of South over the North in that respect, he might be exiled, or at least relegated to the shades of a lonesome and companionless life, so on that point we shall remain non-committal but will say for the women of the North, that we believe they are much superior to their southern sisters in mental culture. It would be unjust and unfair to the people of the South not to give them due praise for their hospitality; the people of the North could learn many and valuable lessons from them in that regard, and had we been permitted to have visited more of the southerners on their plantations we would have been much more favorably impressed than we were. But with all the talk about southern hospitality much of it is sentimental, for in the face of cold facts and statistics, when you ask who is it that loosens the purse strings most frequently and goes deepest into his pocket book to support benevolent and educational institutions, you almost invariably find that it is the

man of the North. In this connection however we must remember that the people of the South are a poor people, and have yet to overcome the effects of a most destructive war.

The city of Mobile is, as New Orleans is not, a typical southern city; she is much the same as the war left her and has fallen far from the proud positions she once held as the competing city with New Orleans. There is an air of past but not forgotten glory about the place, and one cannot ride through her streets without a consciousness of it, and a deep feeling of sorrow and regret that any thing should have happened to retard her growth. We said that her people had not forgotten her former greatness and that then was still a ranking in their breasts; it would be strange if it were not so and they would not be Americans if they did not have that feeling. The war retarded but little the progress of the North but nearly destroyed and revolutionized the industries of the South, but with all this it can be truthfully said, as we believe, that feelings of hostility toward the North are rapidly passing away. So far as we could learn, in Mobile the colored man had the right of suffrage and the advantage of a common school to which to send his children—a rare privilege in that section. In New Orleans the negro seemed to be secure in the rights guaranteed him by the constitution and we heard very little about the "bull-dozing" of the ten thousand negroes at the last election about which so many of our papers had so much to say. It is possible that the "bull-dozing" did occur and the reason why we could not ascertain the truth in regard to it was on account of the ignorance of the people there on political questions, for it is astonishing that in such a city as New Orleans scarcely one third of her voting population turned out to vote even at our last exciting national contest!

The creditable parade made by the University Battallion, on Tuesday last, on the reception of the boys from the south, called forth the following, which appeared on the bulletin board that afternoon:

IOWA CITY, IOWA, May 19.

ORDERS:

The Commanding Officer desires to express his appreciation of the very creditable display made by the Battallion during its parade to-day. The distance kept by the guides was exceptionally good. The alignments and wheelings of the companies were all that could be expected, (with the few preliminary drills we have had,) while the desire shown by all to contribute to success was especially gratifying. By close attention during Company and Battallion drill, the Battallion will soon attain the desired efficiency.

By order of Battallion Commander.

C. M. ROBERTSON, 1st Lt. & Adjt.
University Battallion.

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 Telephone—office 12—House 13.
 Residence 507, College Street.

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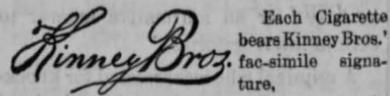
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Society Directory.

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Prayer meetings every Tuesday noon in
President's recitation room. All
are cordially invited.

LOCAL.

No drill yesterday.

"Jimmy" has a new lawn mower.

Chas. A. Pollock, LLB, '81, is District Attorney located at Fargo, D. T.

H. L. Erskine LLB, '84 is an employe of the Treas. Dept. at Washington.

The Band had a picture taken on the University steps Tuesday afternoon.

Ed. Moore started for home immediately on his return from New Orleans.

C. B. Miller went home after his return from New Orleans, but will return Monday.

J. W. Bepp, LLB, is New Orleans correspondent for numerous northern papers.

Will. Stutsman did not return directly to school, but stopped at home for a few days.

P. H. Grimm, '83, is a candidate for the degree, L. L. D., in the St. Louis Law School.

"The Farmers' Brigade" succeeded in obtaining a faint likeness before disbanding.

The Erodolphians will to-night discuss the feasibility of abolishing commencement honors.

Grant Wyatt, '83, has been connected with the "Bank of Atchison Co." at Rockport, Mo., since his graduation.

The bulletin board recently announced the following promotions: Frank Robinson to be 1st Lieutenant in the Battery, and Roger S. Galer, 2d.

On Tuesday afternoon the Band appeared on the campus in full uniform, and discoursed some of the finest music heard in Iowa City for some time.

Adams & Sever, Attorneys at Law, Stuart, Iowa, is the style of the new firm of which P. L. is a member. He reports fine prospects. Iowa will sometimes have cause to congratulate herself that Sever chose to cast his lot with her citizens.

Frank E. Day, at one time connected

with the Senior class, was married to Miss. Florence Jamison, at Allison, Iowa, May 3rd. The VIDETTE extends congratulations, and a hope that the cup of united blessedness for them may overflow, bringing happiness and prosperity to the fireside of the boy preacher of the class of '85.

One more Senior heard from! Myra Call has been elected to a position in Burlington Collegiate Institute, now under the care of E. C. Spinney, D. D. Her work will include Greek and Literature. Thus another member of the Call family, the third one, will become a teacher of Greek.

The many friends of Prof. Amos Hiatt will be gratified to learn that he has been secured to fill the principalship of the Eas Des Moines school made vacant by the promotion of Leigh Hunt to the Presidency of the Agricultural College, at Ames. Prof. Hiatt is a graduate of the University, and is remembered by many as formerly connected with the Iowa City Academy, where he prepared many of the present Senior and Junior classes for the University.

In view of the near approach of Decoration Day, there will be a special memorial service on Sunday evening, May 24th, at 8 o'clock, in the Unitarian church, to which all soldiers, citizens and students are heartily invited. Rev. C. B. Whitcomb, of Birmingham, Ct., a member of the Senior Law Class, will give an address appropriate to the occasion.

The Faculty kindly extended an opportunity to all students who desired to show their appreciation for the manner in which the Band boys represented the University in their trip south, to do so and Tuesday morning at the three designated taps of the bell, recitations were dismissed, and the male portion of the school made a rush for the Armory. In a few minutes the companies were formed and headed by the City Band marched to the B. C. R. & N. depot to welcome the conquering heroes. The Battalion was drawn up on the south side of the street. But a short time elapsed when a whistle was heard, and in a few minutes the train came rolling in bearing the travel stained visitors from the south. The first to take up the line of march was the S. U. I. Band, and as it passed the Battalion, cheer after cheer went up for our famous band. Next came a detachment of the Battery, consisting of five members with Capt. Greene in command. This company which, through its variety of uniforms and novelty of evolutions, had earned the name of the Farmer's Brigade while at Mobile, met with a most enthusiastic reception. Then came Company C., of the City, containing several S. U. I. boys. The Battalion then passed through a street parade, and was marched to the parade ground, and companies dismissed. To all inquiring what kind of a time they had the universal reply was given, "biggest time in the world." While such was the reception given by the Battalion, perhaps equally gratifying was the demonstration made by the young ladies, when the Band marched up to the Armory.

SHORT-HAND COLUMN.

ELDON MORAN, Editor.

Summer Term!

Jas. Swain has become an assistant at this office.

Send for a copy of the free trial lesson pamphlet.

Mrs. F. E. Templin has begun the course of instruction.

Prospects for a large attendance during the summer are most excellent.

Mr. I. H. Myers leaves to-day and will organize a class in Madison county.

Miss Mollie Burches will take a situation soon as stenographer in Chicago, Ill.

Minnie Mease has accepted a position as stenographer for J. B. Jones, Algonia.

Miss Emma Searles is reporting for the law firm of Anderson Bros. & Davis, Keokuk, Iowa.

Graduates of the School of Short-hand are reporting in twenty States and four Territories.

One or two scholarships will be issued in exchange for circular folding. Apply early at the Reporters' Bureau.

The Summer Term begins Tuesday, June 23rd, and continues twelve weeks. Instruction and dictation drills given every day. Tuition \$24.00.

Jno. M. Lackey is at Bentonville, near Eureka Springs, Ark., reporting the proceedings of the General Assembly of the Cumberland Presbyterian Church.

The New adding machine recently invented by a West Liberty genius was shown us by Prof. Doran. It is simple and absolutely correct and is a cheap substitute for brains.

Chas. E. Martin has been appointed stenographer to the Iowa Land Company whose main offices are at Cedar Rapids. He is well qualified, and will doubtless prove acceptable in this excellent position.

New correspondent students are: J. J. Flahiff, editor *Ledger-Democrat*, Conway, Ark.; Miss H. M. Wilsey, Sandwich, Ill.; Ed. E. Cushman, Columbus Junction, Ia.; Jno. B. Reagan, Cuba, Mo.; Miss Sprague, Traverse City, Mich.; W. K. Whiteside, West Liberty, Ia.; Miss Lulu Nash, Adrian, Mich.

Notwithstanding the fact that several graduates of the school obtain situations every week, which indicates that the demand is increasing, there are always plenty of people who "do wish they were qualified for a situation in stenography now while the chances are good for a position, but do not undertake it for fear of an over supply." Nothing can be more absurd. Those who thus complained a year ago, are now lamenting that they "did not learn stenography when they had an opportunity, but now fear they are too old to make a success of it!"

LAW DEPARTMENT.

B. F. GOOD, Editor.

The gentleman from Rome will now recite.

Bernard McFadden, a graduate of '75, located at Oakland, Cal., was married during the present week. This is unmistakable evidence of success in at least one of the courts.

Strange how radiant the countenances of some of the Laws became when the Chancellor stated that if a person should be so nearly overcome as to be speechless, a slight pressure of the hand might be taken for an affirmative answer to certain interrogatories.

A criminal who was arrested for knocking a man down and cutting his head open, said that he was only obeying the scriptural mandate "knock and it shall be opened unto you." The Judge remarked that inasmuch as the prisoner was so fond of scriptural mandates he would add another: "Ask and ye shall receive." Sentence has been demanded, and it shall be granted to the full extent of the law.

The success of the Junior Club Court, for the last six months, has been all that could be desired. The Juniors are indeed fortunate to have secured the services of Mr. Edwards as Judge. It is only by long and diligent practice in the courts, that we can become familiar with the machinery of the law. The interest manifested by the Juniors in this very essential department of the law, will no doubt be of great value to them in professional life.

The Marshalltown clerk of the courts has originated a new combination oath, suitable for job lot juries and witnesses, administered as follows: "You who affirm, affirm, and you who swear, do swear, by God, that the testimony you shall give in the cause now to be tried shall be the truth, the whole truth, and nothing but the truth, as you who swear, swear by God, and you who affirm, affirm. It saves time and expedites the business of the court."

From the multitude of communications received by the Chancellor from the graduates of the Law Department, it is gratifying to learn of the success of our predecessors. Of the twelve hundred graduates who are now in the profession of the law, and other vocations, they with one accord attest their friendship for the S. U. I., and regard the training received here as the foundation of their success.

On Monday of this week a number of the Laws were summoned before a J. P. of this city, to testify in a suit pending before that august tribunal. Some very interesting questions were argued by the counsel for the parties to the suit, and some very important decisions made by the very learned Justice. Chief among which are, that a party is entitled to two continuances with out showing cause therefor, and that the decisions of our Supreme Court are not authority in the court of a J. P.

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EGOISM AS A RELIGION.

By C. H. Pomeroy, State University, Iowa,
Ranking third at Inter-State Contest.

The Grandeur of our present civilization rests upon the merit of the individual. How the enslaved millions of ancient Egypt burned their lives into the bricks of the great pyramids to immortalize the name of kings; how the serfs of mediæval Europe welded their personal identity into swords and shields for the protection of lords; how Saxon brain and muscle fighting inch by inch the way for progress, have loosed the shackles of kings and lords and established the supremacy of individual man, are recorded facts in the strange romance of history; merely the beginning and end of the wonderful story of man's growth from creature to lord. The past has been reckoned by barons and kings, but the present and future must be coured by men. Individualism forms the basis of modern society, and the extreme development of this principle of individual growth is Egoism. Man has reason to be proud of his emancipation; he is justified in marveling at his greatness, and convinced by analogy that his star has not yet reached its zenith, is it strange that there should enter his soul a stray hope that his horoscope includes perfection? From his earliest infancy he has been peering through the telescopes of Conscience and Reason into realms of the unknown in search of absolute truth. How darkly he has seen through these glasses, the superstitions, persecutions and martyrdoms of the ages gone by, bear awful witness. Conscience has ever revealed to the human soul the dim outlines of an almighty God; but man's range through Reason has not always reached Divinity. The knowledge revealed by the one has ever thrilled his soul and made man a worshipping being; the wisdom acquired through the other has ever flattered his intellect, and made man a reasoning being. The mysteries seen through the one have nurtured faith, but observed through the other they have created doubt. Man by Reason has seldom crossed the dark line which separates the Natural from the Spiritual and the God who reigns there. His vision has been limited to the realms of Nature, and as one by one her grand laws have been unsealed to mortal ken; as fold after fold of the mantle of mystery has been drawn aside by the hand of Science, displaying in wonderful array the vast army of facts marshaled beneath these laws immutable, he has said, "there is no spiritual life, there is no God. Why is not Nature all-sufficient? Can we more readily conceive an eternal God, than eternal Natural Law? From life is evolved life, and why in accordance with some law yet veiled in mystery, cannot life itself be an endowment of Nature?" No need then of a Creator. Eureka! Absolute truth will be ours at last. 'Tis only our partial ignorance of Nature's laws that screens from our view the last mysteries. And man, the great progressive being, as the future ages roll upon him and pour at his feet the re-

maining secrets of Nature, will become himself a God, all wise, and omnipotent in his wisdom. Wonderful being! Not in his mere possessions, but in his power to evolve himself into a God. If man must worship, why not worship himself the great Ego. Finite man, one of the millions that swarm upon the surface of the globe, forgetful of the errors of his numberless past philosophies; unmindful that the mysteries of the future may be to the unraveled problems of the past, as the vast ocean to the cup of water dipped from the surf; swollen with pride in the knowledge that almost busts his little brain, trusting solely to the light revealed through Reason; formulates a creed in which none human or Divine shall thwart his own conceit; supplements the rank fruitage with which Science has enriched the age, by a pure product of his own genius—the Religion of Egoism. "Salvation from above" is no longer required; "what shall I do to be saved" was the cry of man's soul when bound by the fetters of ignorance and superstition. To-day he can save himself; within his mind lie all needed possibilities for Time and Eternity. The only cry of the reasoning man is let "let me grow and I'll become a god."

"I'll ascend above the heights of the clouds,
I will be like the Most High."

This is not the first time that human ingenuity has devised an abortive religion. Every period of special development has given the world philosophies sprung as the fungus growth from the vital germs that animate the age. And Egoism as the Abnormal excretion from Individualism is no anomaly. The vast difference between the religious speculations of the wise men of past ages and those of to-day lies not so much in the greater absurdity of ancient theories as in man's present susceptibility to novel doctrines. Then, age was the prime test of worth; now the newest is the best. The reverence of our fathers is rapidly waning; the practical man has no time to revere, and the thoughtful man prefers to be skeptical. Then, an irreverent philosopher while persuading the few would have been torn in shreds by a reverential people; now, a man may blaspheme on the rostrum, and he lauded for his striking originality. It is the times, the customs—our very intelligence that allows atheism so rank a growth; Egoism is its fairest flower.

Every man has had, and will have—he must have agreed. Whether his scheme of salvation involves gods, demons or men only, rests with his individual taste but through the eternities so surely as life has beaten in the heart, there has been imbedded in every human soul—a creed. And all worship in accordance therewith; be it a religion, a philosophy, a profession, or a whim, the earnest of every life is spent in obedience to the dictates of its creed. Were it not so there would be no reason for living. We must believe in something, if it be no other than doubt in everything. Of what vital moment then must be the selection of a suitable belief.

And where within the pagodas of Hindoostan or tombs of Egyptian Thebes, beneath the cromlech of the mystic Druids, the ruined temples of Greece and Rome, where in the cathedrals, churches, the minds or books of modern times, where in all the wide world can be found a creed so perfect in unity, so comprehensive in detail, so adaptable in its rites, so convenient in practice as the religion of Egoism? Here we can worship devoutly without being humbled. The worshipper and his God are in perfect harmony; no costly temples are needed here; nought save sweet meditations on present greatness and future perfection; the sure approval of his god, and the deep trust and reverence of the kneeler at his shrine.

Christianity was never so firmly established as now; nor have more profounder scholars admired and believed in its wonderful truths. Yet the ages of darkness and revolution through which its tenth have survived never gave birth to an assailing dogma so mighty as the Egoism of to-day. Voltaire fathered the modern school of this faith; Tom Paine introduced its rites among the young men of America, and Ingersoll his brilliant disciple is now tickling the ears of the vast multitudes who long for a religion congenial to their humor. The danger of Egoism lies in the powerful hold it has on human pride. Acceptable alike to the philosopher among his books, and the laborer in the ditch, each can own his little world where he alone is king and god. Our advanced code of morals keeps these worlds from colliding, and they will roll along their ascending orbits through unlimited space, on to the paradise eternal their proprietors desire.

We are scientific to-day; dreams are only permissible in those mysterious realms that border the world of known facts. And the Egoist in his triumphal march must not forget Nature's great revealed law of environment: our absolute dependence upon "that in which we live and move and have our being." We cannot live alone; no life can exist by itself. The exquisitely modeled plant, with its delicate veins, its numberless cells, its marvelous life-movements—in all its completeness, can only die without the light, moisture and air that surround it. The greatest and smallest animal must alike have air to breathe, food to eat and water to drink; and man, with body shapen in the image of his creator, and mind endowed with faculties that dare blaspheme his God, and reason away His very entity, is the most pitiful of all creation when left alone to die. Could the ocean speak in accents intelligible to the mariner, what a sad requiem would the billows wail o'er the helplessness of man! Had the deserts a voice, what a tale of human woe could they unfold to prove that loneliness is death! "An organism in itself is but a part; Nature is its complement.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

In the social world no less than in the

natural, is environment the fundamental law. Solitary confinement is the severest penalty of our criminal code. The hermit himself shuns the society of man but to commune with Nature and God. The misery of the misanthrope is the saddest of mortal afflictions. Small encouragement for the Egoist in the laws of nature and society! However desirable may seem the life of one who need only think and feel for himself, however flattering the theory that all growth comes from within, delightful as the dream of independence may be to the human heart, the stubborn fact remains that god-like man is a dependent being. He can live but with Nature's kind permission, he can thrive but by the leave of his fellow man; one act only can he do alone—die. And what after death? Who knows.

"The undiscovered country from whose bourn
No traveler returns?"

Most philosophies and religions teach the immortality of the soul. May there not be a spiritual world where the soul shall live through eternity? And can we hope that there the law of life shall be reversed? Will the spirit survive without an environment? Will the Egoist's soul grow by nourishment from within, or there will it shrivel and die as did his body here? Damned there to an eternal death with perhaps the consciousness that there is eternal life! Here is a hell based on science, and have not the dying agonies of ten thousand men who had learned the great law too late, confirmed the truthfulness of analogy from nature in the spiritual world? If we have souls within us we must not starve them. Egoism without Altruism is death to body, mind and soul.

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SCHILLER AND GERMANY.

By Victor E. Bender, of Knox College, Illinois, taking second honors at Inter-State Contest.

History is a fabric woven of the threads of countless lives, interspersed with lines of deeper color and denser fibre. Every nation has its individual pattern, its peculiar shade—the bright or dark, the variegated or plain details, according as the influence and direction of individual lives may determine.

The history of Germany reveals a brilliant and distinctive double fibre, interlacing her fabric like beautiful threads of gold. It represents the lives of Schiller and Goethe—the patriarchs of German literature, the apostles of their country's intellectual freedom. Of the two, Schiller is pre-eminently the true German, embodying in his nature every essential attribute of German individuality, feeling and responding to every genuine sentiment of the German heart.

A hundred years previous to Schiller's advent in history, Germany lay prostrate under the desolating stroke of the Thirty Years' War. It was the Great Sahara of her history. Here and there, like feeble plants on a sterile soil, we see isolated intellects extending the feeble tendrils of their ideas, but the dire ravages of war had crushed out every element of growth and vigor, leaving industries, science, literature, church, nation,—in a state of indifference and apathy. O, for some quickening reviving power that would arouse her lethargic faculties; that would invigorate and vitalize the exhausted forces of the nation! That power came. Toward the middle of the eighteenth century there is a perceptible thrill of life throughout the empire—Lessing has infused the life-giving current. The prostrate nation slowly rises to her feet; Goethe extends to her the aiding hand; and in the very midst of this reawakening, this alternation of light and darkness, this breaking of clouds, this promise of morning—there bursts the clear light of perfect day! As the midnight fires, kindled by the mercenary Robber Moor, broke from the plundered castle and set aglow the dark Thuringian forests, so the fiery passions that raged within that rugged creation "The Robbers," burst upon the gloom of the nation's lingering woe. Friedrich von Schiller had completed the trinity that effected Germany's restoration. Lessing, Goethe, Schiller—the seed, the flower, the fruit, of her social and political reform.

But what were the more specific relations of Schiller to his native land? Hitherto the tendency of German thought had been toward the abstract, the metaphysical. Sentiment was chilled in cold philosophy, the heart yielded to the mind, spiritual impulse was put down by mental predominance. Lessing and Goethe, with their contemporaries, sought to dispel this prevailing mysticism of thought—to lead the German mind out of its labyrinths of speculation into the light of moral truth. Thus when Schiller appeared, the mental and moral elements of society were far from being homogeneous. It re-

mained for him to reconcile mind to mind and heart to heart.

The drama of "The Robbers" at once revealed his genius and proclaimed his mission. In it were voiced the burning words that trembled on the lips of an oppressed nation—words that heaped upon the social condition of Germany the onus of popular condemnation—words that urged, advocated, demanded, immediate and radical reform; and they were uttered with the authority and power of one supremely endowed.

The dramatic cast of Schiller's writings aided much in dissemination and influence. Ideal creations were embodied and impersonated; pictures of the mind were made objective; fiction became real; reality, impressive. The stage proved the great medium between Schiller and his countrymen, interpreting to the masses the lofty conceptions of the poet thinker. Not only as a dramatist, but a poet, historian and philosopher, did Schiller enrich and adorn. His history of the Thirty Years' War, embellished with graceful expression, expanded by philosophical comment, illumined by the light of candor and truth—is a pillar of German literature. The philosophy of Kant, the stupendous structure of thought, rising as it were, in a single night, above the debris of shattered philosophies, received from Schiller permanence and beauty.

But Schiller's true sphere lay not in recording the conduct of war, nor yet in solving the problems of an abstruse philosophy. It lay, rather, in creating a higher ideal of individual duty—in producing and sustaining the genuine sentiment of fraternal love. His mind was ever filled with ideals of the possibilities of humanity. Freedom and patriotism were twin conceptions of his soul, and to establish the one and foster the other—to teach, to elevate, to perfect—this was the all-controlling purpose of his life. As an idealist and reformer, he saw and felt his country's greatest need, and under the inspiration of patriotic impulse, he caught up the fallen standard and proclaimed his mission and his service. "The public," he says, "is now all to me, my study, my confidant, my sovereign. Something majestic hovers over me as I determine now to wear no other fetters save the sentence of the world, to appeal to no other throne but the soul of man,"—and to this voluntary consecration he firmly adhered.

In a much wider field, but with a less sympathetic nature, Goethe was at this time a conspicuous figure in the work of the nation's reform. He recognized the genius and felt the influence of Schiller, but regarded him with a jealous apprehension, and every possibility of personal contact was avoided. Each was the sole representative of his respective province of thought, and in the higher atmosphere of their beings they figured against an open horizon like the overtopping heights of two distinct and separate ranges. But circumstance casts the initial thread to many a close-knit friendship. Mutually repelled at first, chance brought them together, and their exalted natures yielded,

touched, coalesced. In the reciprocal light of this spiritual exaltation, literature was enhanced in breadth and beauty, humanity became worthier, human destiny higher and nobler.

True friendship is a potent alchemy; from the mingled sentiments of kindred hearts is evolved the gold of character and worth. In the communion of these two men of transcendent genius, there was a mutual awakening of yet latent powers; Schiller's fervor and intensity warmed the less passionate Goethe; while the calm, comprehensive mind of the latter modified the ideal creations of his friend, and reduced them to a more practical idealism, enabling him to grasp more completely and effectively the great problems of the human weal.

The Thirty Years' War, with the interests it involved, the issues to which it gave rise; with its innumerable phases of nature and character; with its motives, prejudices, hopes, and ambitions; replete with every shade and variety of human conduct—now offers Schiller the possibilities of a mighty drama—a means to develop thoughts and ideas of individual and national utility. And with a felicity of poetic and philosophic genius, he embodied these ideas in the inimitable characters of "Wallenstein."

Towering above the field of French history, he sees the sublime figure of the Maid of Orleans. O, what scenes of thrilling action cluster about her! He sees her a peasant among her flocks, he sees her in the transport of inspiration, rushing to the field of conflict, now in the ranks, now in command leading the charge, subduing, conquering, crowning; suspected, accused, condemned, burned! But above the ashes of this lowly shepherdess of Domremy there lingers the spirit of her consecrated life—beautified, exalted, perpetuated, by the transforming touch of the German poet.

But the fostering light which had burst so suddenly upon Germany and Europe, which had dissipated the mists of moral darkness, and now stood in the zenith of its splendor, was soon to be obscured. Clouds of mortal disease impede and withhold its rays; but as the curtain thickens and darkens, there is a final struggle of the spirit, a rift in the clouds, a baptism of refulgent light, and it passes irrevocably into the shadow and night. Need I say what was that last, that greatest benison? Need I say how from the mystic depths of legendary lore he led the hero Tell? how he placed him in his native Alps and bade him redeem the olden glory? how he reawoke in forest and in valley the song of the Alpine hunter; and flecked the hills with flocks, the dales with happy homes? How Despotism clouded, then obscured their happiness; and how at last the clouds were dissipated, and Freedom smiled again? Ah! he baptized the land in the imagery and beauty of a poet's conception, and Switzerland stood transfigured. In this matchless representation of the old legend, Germany recognized the genuine qualities of statehood. The patience, constancy, bravery, patriotism of the primitive Switzer, reproduced in living, sentient

characters, touched and moved the nation, and welded closer the bonds of sympathy and love. That priceless legacy lives in history and hearts. It was but yesterday that German rights were jeopardized and the nation affronted. Across the borders the aggressive Napoleon was marshaling his forces to the exhilarating notes of the "Marseillais," but the sturdy German heart was swayed by an incitement stronger and deeper than that of martial music. Throughout the confederation, from Strasburg to the Baltic, by imperial mandate, the theaters rang again with the voice of Wilhem Tell; and modern Germany, catching the spirit of that grand old drama, rallied in defense of Fatherland. Know you a higher tribute that can be paid to genius? Know you a richer legacy that can be left a native land?

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Yet underlying all his intellectual powers, was the character that gave them firmness and dignity, the heart that warmed them with feeling and sentiment, the soul that exalted and idealized. The great heart of humanity was the source of his every impulse, the pulse of national sentiment determined the vigor of his works, he was the center of a new social and political organism—the embodiment of sincerity and devotion, the type of a patriot, poet and man.

Germany has had her scientists, poets, her statesmen and generals; her Humboldt and Heine, her Bismarck and Moltke; in every department of human knowledge she keeps pace with the prodigious strides of her age; but at no time has she so rallied her forces and asserted her intellectual and moral powers, as at the close of the eighteenth century—when the germs implanted by Lessing, Herder and Lavater were in their fruitage, when Goethe wrote and Richter puzzled and pleased, when the whole world could acclaim with Germany, "*Es lebe Friedrich von Schiller!*"

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ACADEMY COLUMN.

GUIDO H. STEMPEL, Editor.

Picnic.

You bet!

"Call at our office!"

It rained, but, oh my!

Rained a little; no matter.

Commencement orations are in.

"Come where the ginger root?"

Prof. Shimek is preparing for his trip east.

The class in Geometry passed the final examination Wednesday.

The classes in Higher Algebra and Virgil finished the required amount of work this week.

"The moon sank down beneath the sea, the stars alone remained"—and so on till the moon turned pale.

Jos. Ulch returned with the S. U. I. band, having seemingly made the acquaintance of the southern sun.

Sam. Rabenau returned last Tuesday from the south, having accompanied the band as "cook and bottle washer."

C. W. Piersol is still teaching near Battle Creek, Ida Co., Iowa, and is making preparations to return to the Academy next fall.

The Academy had a common cause with the University in the return of the heroes from the south, and accordingly dismissed itself, going to the depot in a body, and many a Cad wished to himself, "O, if I could only have gone along."

The circulars announcing the summer Normal Term are out, and there is a promise of a fair attendance. There will be a class in Latin, to accommodate those who, at the close of the spring term, will not be prepared for the University.

Last Saturday, at 9 A. M., as per program, some forty of the Academy students set out in two wagon loads for the Crescent Boat-house to spend the day. The day opened auspiciously, but hardly had the company begun to get used to the surroundings when it began to rain. All rushed to the boat-house and listened to the "patter on the shingle," which soon ceased temporarily, and throughout the day the rain and the crowd alternated in having possession of the grounds. At noon, the dinner, which the girls had not forgotten to prepare, was served, not in the highest style of the art, but very satisfactorily to all who partook. The afternoon was spent partly within and partly without doors. At 5:50 was supper time, and was as successful as its noon predecessor. At 7:00 P. M. the wagons came for their loads of beauty and chivalry, and at 8 all were scattered. *Sic transit gloria picnic!*

NOTES FROM THE WOODS.

I scream!

Waldeinsamkeit!

Splashing is not a lost art.

Brodie looked weary (?) all day long.

Sullivan is quite a Terpsichorean artist. Shimek was terribly teased by the girls; poor fellow!

Swimming was attempted with more or less success—usually less.

The girls' dresses were well ornamented with the "native sile."

Her mamma said she mustn't, but she did—but then we went pipe.

Anthony gave a very faithful rendering of the character of Jonah (without the whale obligato.)

Go to Moon's Drug Store if you need anything usually kept in a first class Drug Store. Pure goods only and at low prices. Soaps; Combs, Brushes, Perfumery, Hair Oils, Tooth Brushes, etc. Students specially invited to trade with the old University student.

MILTON MOON, the drug man.

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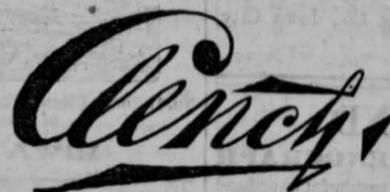
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