The Vidette-Reporter

IOWA CITY, JANUARY 14, 1888.

The discussion between Dr. Field and Col. Ingersoll that runs through several of the late numbers of the "North American Review" is interesting and shows much skill on both sides.

There is full content. The coming week is to some of our ambitious ones a week full of anxiety and trials. We must treat gently these brothers of ours, until the time of their affiliation has passed.

When boldly they do "stail" or meekly they do "thank", we should not lift up our voices in hilarity, but sadly reflect, then without, and these are but symptoms of a transient disorder that in time will pass away.

The following persons have been appointed and are requested to assist in entertaining the orators and delegates of the State Oratorical Contest, which is to be held in this place Feb. 23d 1888, by serving on the following committees.

**ON ENTERTAINMENT**

Jul. Lischer, Howard Gates, Kate Legler, Kit Hudson, W. L. Drew, Mary Barber, Bertha Williams, Carl Stutteme...
A STANZA.

The husky, rusty rustle on the pebbles below the clover overhead—
Oh! it sets my heart a tickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder in the shock.

The above stanza by James Whitcomb Riley has its charms. Aside from the "kindo'" and "medder" there is a rich and mellow autumn thought running through the verses until you reach "Oh! it sets my heart a tickin' like the tickin' of a clock," which is entirely out of tune with the rest. The sharp click of the clock introduces a foreign thought, and the delicate harmony is broken. Moreover, the comparison of a tickin' emotional heart, with the sharp, regular click of a clock, is, to say the least, bad. Why, then, was the verse admitted? Through carelessness, or wantonness, or honesty? No. For the sake of "clock" to rhyme with "shock," and the rhyme mars the stanza.

INGERSOLL, THE AGNOSTIC.

BY E. CLOIR.

Robert G. Ingersoll, the agnostic, the infidel, as he is proud to call himself, is a great man—great, because he has great power and publicity uses it. A great man is a type of his class; and Ingersoll, like most of them, has a tendency to enter on the perfect ideal of infidelity in this country at present. He has thousands of followers, more admirers and more enemies than any other man we have. I have a word to say against him. My argument shall deal more reverently with Ingersoll, than he deals with Christianity and its God; I shall acknowledge more merit in him than he acknowledges in religion of any kind.

A public man must be judged by his public works. Against Ingersoll the social man, the patriotic citizen, the successful lawyer, I have nothing to say; but I have something to say against Ingersoll the honest agnostic, the honest doubter. But against Ingersoll the ruthless destructor of faith, the irreligious fanatic, the blasphemer, the infidel, the would-be-destroyer of Christianity, I could wish for the magnificent presence, the brilliant intellect and matchless eloquence of Ingersoll himself.

For against such persons we cannot consider details. Our views must be general and generous. Ingersoll represents a system and contends against a system. It will be necessary to confine the two in order to arrive at an intelligent conclusion.

It is said that religion and faith of some kind are innate in humanity. But I do not consider these are infinities and doubt. There have always been positivists who claimed their way the only way. There have always been rebels against tyranny and narrow-mindedness, those who said science and rationalism are the light in the darkness. Doubt may be good; faith is always superior. Doubt should always be able to substitute a better faith; otherwise, it is pure destructive—even vicious.

Simple acknowledgment of ignorance is manly. Socrates concluded that he was the wisest man of Greece because that whereas he did not know everything, he did not care to know it. He was an agnostic in a certain sense. But he believed in a personal Providence, and implicitly and reverently obeyed the dictates of his enlightened reason and conscience—his faith. He believed in learning, teaching and doing the best he knew. But how many have doubted and disobeyed the best they knew and become depraved wretches?

Ingersoll claims the right to entertain an honest doubt. No one denies it. Christians doubt. Their prayers and confessions are full of expressions of doubt and faith. They doubt in order to learn—in order that their "faith may grow" as a man grows over his fear. They doubt to destroy—to destroy only, Christians have the courage to express an honest faith as well as an honest doubt. But where has Ingersoll expressed an honest faith? Where has he ever expressed the courage, the manliness, the liberty to express a little honest faith in the good of Christianity? Nowhere. He sees no good in it whatever—none. He de- nounces it as utterly false and corrupting.

Ingersoll has a creed. He says: "Reason, Observation and Experience, the Holy Trinity of Science, have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. The end of his progress is the annihilation of Christianity and every other religion and the substitution of science.

The apostle of infidelity rises before intelligent audiences and pronounces blasphemies too terrible to repeat; in brilliant colors he paints the crimes and infamies of superstition; all the cruelties of religious persecutions pass in review, red with the blood of innocence, stained with all the wrongs and vices of humanity, and he charges them all collectively against Christianity. He says: "And, says he, "when I read about these things it seems to me that I have suffered them myself." There are in this world to-day, where, as he says, "numerous altars are reddened even with the blood of babes, and beautiful girls are given to slimy serpents." Why in the name of all his tenderers and sympathies does he not enlighten those regions by his scientific facts and observations, when the people to whom he preaches are the victims of the most degrading superstitions; when the poor sinner is cast out by his side, and the moral cowardice of his sect is exposed to the light of reason, and science into the benighted past and present; but only calumny, abuse and misrepresentation for the good that can be claimed for him is, that whereas he did not know his faith of any belief and matchless eloquence to answer, still does be acknowledge in sufficient insufficiency. We are generally not taught to doubt and to believe, either to doubt or to believe. Thousands grow up to maturity and begin to doubt—oply to doubt and learn to believe independently. They have been taught—"beauty is truth, truth is beauty," they say—and thousands continue to doubt only.

The vital question is, are such men as Ingersoll needed to-day? The only good that can be claimed for him is, that he provokes investigation and promotes Christianity. Does he do this? I hate to answer, as the same, as a god-send—a God-sent orator. I say—and thousands continue to doubt only.

The college student, and the whole world, should be told all that those benighted people that Christianity is a fearful superstition, and that God has most shabbily performed the work or religious evolution. A hundred years hence, when those benighted people are large, magnificent, lecture halls, the disciple of Ingersoll will make his debut and announce the startling fact that he believes in the "in- tinctions of marriage" and then they will cheer their "silver-tongued," and next morning, the dailies reporting this scientific discovery, will subjoin in parenthesis, "Yes, laughter and prolonged applause.

But the question arises: why do so many people so readily believe in Ingersoll? For the same reason that it is easier to go down-hill than up-hill. The fault is partly in insufficient instruction. We are generally not taught to doubt and to believe, either to doubt or to believe. Thousands grow up to maturity and begin to doubt—oply to doubt and learn to believe independently. They have been taught—"beauty is truth, truth is beauty," they say—and thousands continue to doubt only.

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C. F. GUNTER, Confectioner, Chicago.
Go to the Opera House to-night for first-class shaver and hair-cut.

Miss Kate Musser, of Muscatine, is visiting her brother, Mr. Will Musser.

Miss Lillian Johnson is at her home in Spindale for the remainder of the year.

Some of the boys remained in the city during the holidays to finish their obligations.

Some were delayed from an early return from their holiday vacation on account of snow.

Doughlas takes his place as assistant librarian.

It almost makes us wish we were Engineers when we see how their drawing room is furnished.

Lee, Welch & Co. have a full stock of S. U. I. stationery, paper and envelopes, for each department.

Students in need of Shoes can save from 25 cts. to $1.00 per pair by buying from Furbish on the corner.

The boys, on account of delay in getting down their new carpet, postponed their opening session one week.

Lee, Welch & Co. have a full stock of S. U. I. stationery, paper and envelopes, for each department.

The home contest will be held at the Opera House the 27th inst. The state college Y. M. C. A. will sell excursion tickets to Cedar Rapids and Chicago, and is now busy with some city work at his home in Cedar Rapids. We are sorry to learn that Mr. Musser has concluded to finish his studies in Chicago.

Mr. Chas. E. Mills formerly of class '88 has just finished a season's successful work as Division Engineer on the Cedar Rapids and Chicago Ry, and is now busy with some city work at his home in Cedar Rapids. We are sorry to learn that Mr. Musser has concluded to finish his studies in Chicago.

Fish market, 123, Iowa Avenue.

At the late meeting of the county attorneys of Iowa at Des Moines the graduates of the Law Department were well represented by the following: E. B. Tucker, 78, Lousia Co.; A. M. Harrah, 78, Jasper Co.; J. R. Caldwell, '84, Tama Co.; Chas. W. Farr, '84, Jackson Co. The Association adopted suitable resolutions relating to the death of W. S. Kingley, '86, who was the county attorney for Bremer Co. at the time of his death, a resolution which is found in another column.

You can always find the best styles and double the stock of any other house in the city at Furbish.

Mr. Kennan's Russian article in the January number of The Century is excellent, and the science of the Papal, or, as the story is called, the Russian Provincial Prison, and it includes several chapters on various methods of communication among prisoners, one of the most interesting of which is the "knock alphabet," by which the prisoners converse from cell to cell by a system of raps. The first of Mr. Kennan's papers was printed in the November number of The Century, and the publishers announce that they will send the November and December numbers free to all new subscribers who begin with January, '88.

Dann't Sully in Daddy Nolan.

Daddy Nolan, which is to be produced at the Opera House on next Thursday evening, is a play filled with touching pictures, homely incidents, delicious fun, and pleasing music. The famous Brook-lyn Bridge is accurately reproduced in stage mechanism at every performance, illuminated by electric lights, showing cable cars crossing the bridge, and boats sailing the river beneath.

The management of the Opera House are bound to have a big house, and in order to secure it they have made Mr. Sully a special guarantee, and are now able to present this able company at popular prices. Gallery 50 cents, and lower floor 75 cents.

For the ice Palace and Winter Carnival at St. Paul.

From January 24th to February 2d the Burlington Cedar Rapids & Northern Ry will sell excursion tickets to St. Paul from points on their line at one fare for the round trip. Tickets good to return on or before Feb. 9th.

For full information, call on or address any agent or

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Beginning of "John Halifax."

In the summer of 1832 the authoress one day drove over with me to the quaint old town of Tewkesbury. Directly she saw the grand old abbey and the medieval houses of the High Street, she decided that this should form the background of her story, and that a true artist fell to making mental sketches on the spot. A sudden shower drove us into one of the old covered alleys opposite the house, I believe, of the then town clerk of Tewkesbury, and as we stood there a bright looking, but ragged boy also took refuge at the month of the alley, and from the town clerk's window a little girl gazed with looks of sympathy at the ragged boy opposite. Presently the door opened and the girl appeared on the steps and beckoned to the boy to take a piece of bread, exactly as the scene is described in the opening chapters of "John Halifax." We had lunch at the Bell inn, and explored the bowling green, which also is minutely and accurately described, and the landlords statement that the house had once been used by a tanner, and the smell of tan which filled the streets from a tannery not far off, decided the trade which our hero was to follow. "She made one or two subsequent visits to further identify her background, and the name of her hero was decided by the discovery of an old gravestone in the opposite churchyard, on which was inscribed 'John Halifax.' She had already decided that her hero's Christian name must be John, but the surname had been historically doubtful.

Corner Dolly.

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Isabella is certainly a great and an admirable man, but it is possible that after all, he is the half of him and the better half, seriously and truly. We are always delighted to find little pieces of literature like this.

"It does not trouble Mrs. Gladstone in the least that the Queen singles her husband out and other occasions, for she could do in return to Lowthers. She has a great love for the arts, which are both under her direct employment. She is always delighted to find a chance to do so.

"And more than that, my child, it will be understood that the arts are my favourite subjects, and I have always been eager to support and encourage them."

"The time has come that I must make my will. I have lived long enough to see the arts thrive, and I wish to see them flourish. I have always been an admirer of the arts, and I have always been eager to support them."

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