

The Vidette-Reporter

A Tri-weekly Newspaper Published by Students of the S. U. I.

VOL. XXIV.

IOWA CITY, IOWA, TUESDAY, NOVEMBER 24, 1891.

NO. 30.

Close Hall Dedicated.

Close Hall, the new building of the Young Men's and Young Women's Christian Association of the State University of Iowa, was dedicated on Sunday afternoon. A short history of the building from the time it was first suggested in 1887 is given in the course of the report below.

Professor Charles D. Jameson planned the building and Mr. Marcus M. Hall of Cedar Rapids constructed it. As the structure has been described and illustrated in this paper several times already, it is not necessary to do so in this report.

Admission to the services of dedication proper was by tickets distributed only to the Faculty, Board of Regents and contributing, active and associate members of the Associations.

These classes numbered about six hundred and fifty persons which is the limit of the seating capacity of the auditorium.

The following was the order of exercises:

1. Music.
2. Invocation, Rev. H. O. Pratt
3. Music.
4. Responsive Reading,
Rev. M. A. Bullock
5. History of Building, W. M. Parsons
6. Music.
7. Dedicatory Address,
Prof. B. I. Wheeler,
Cornell (N. Y.) University
8. Statement from Board of Trustees,
Hon. Peter A. Dey.
9. Dedicatory Prayer,
Dr. J. L. Pickard.
10. Dedicatory Hymn, S. U. I. Choir
11. Benediction, Rev. E. N. Barrett

The University owes many thanks to Mr. W. M. Parsons, who, as General Secretary of the local Christian Associations has done more than any other one man of the work, that has culminated in the beautiful building just dedicated. We print below a synopsis of the

"HISTORY OF THE BUILDING MOVEMENT"

presented by Mr. Parsons at the dedication.

It was in June, 1887, that Mr. Baldwin, Secretary of the University Christian Association, suggested the erection of a building. At that time it was decided to erect a building which would cost \$6,000. The twelve or fifteen persons who were then members of the Associations started the fund by subscribing \$300. In the summer of 1887 Mr. C. H. Maxon, '91, personally canvassed the Alumni of the state and by

the end of the year \$4,000 had been pledged.

In the fall of 1888 Mr. J. R. Mott of Cornell University visited Iowa City and imparted additional enthusiasm to the Associations and students, and as a result of his efforts, eleven of those who had previously subscribed ten or fifteen dollars pledged themselves to give \$100 apiece toward a building to cost \$25,000. But for a year after Mr. Mott's departure the canvass was at a standstill. In 1889 Mr. Mott again came to Iowa City; various meetings were held, and three days after his arrival the fund had swelled to over \$7,000. Then there was held a mass meeting at the opera house, when the citizens of Iowa City were asked to raise \$15,000. In the meantime the members of the Faculty, who had before contributed in amounts of \$50 and \$75 each, increased their subscriptions to amounts ranging from \$100 to \$600. The citizens of Iowa City, through a committee of which Mr. Moses Bloom was chairman, raised \$10,200. The fund by this time amounted to \$20,000 and at this point it seemed that the resources of the canvassers were exhausted. But Mrs. Helen Close of Iowa City, whose husband had previous to his decease, already given \$1,000, made her generous gift of \$10,000, and the success of the enterprise was assured.

THE DEDICATORY ADDRESS.

Professor Wheeler having been introduced, spoke as follows:

THE FUNDAMENTAL IDEA OF THE ASSOCIATION MOVEMENT.

On this occasion, representing my first opportunity of seeing the great Mississippi valley, when I am filled with pride at my first real conception of the imperial largeness and magnificent power of my own country, when I am elated with new impressions of its nobleness, its generosity, and its hopefulness, it seems scarcely possible to turn aside and speak of any other subject. But these waiting walls, reared in self-sacrificing generosity, and standing ready to fulfill the great work whose purposes they express, remind me that we are assembled in the interest of a cause which also lies near my heart, and which represents a true and characteristic development of that modern American life whose fullest expression I am seeing in the teeming energy of the great northwest. I have, therefore, a few remarks to make concerning the fundamental idea of the Christian Association movement, and the relation of the association and the association building to the life of the American university.

The existence of the Y. M. C. A. movement is due to a late but perfectly frank formulation of the conviction that the genus "young man" is a peculiar animal. He is no longer to be re-

garded solely as an incipient variety of the genus "old man." He has peculiar temptations and peculiar endowments; he has peculiar needs and a peculiar field of usefulness. That the recognition should be attained in the latter half of a young man's century, and in a land and a civilization whose very youth demand young effort, offers no ground for surprise.

The old view regarded the elders and their tastes and their methods of life as representing the normal standard. The interests and the peculiar occupations of youth were only to be tolerated as a necessary evil, to be repressed and reduced to the strictest limits in the hope of their ultimate extinction. The view of to-day finds in the energy, the courage, the joyousness and the optimism of youth, a normal attitude of soul, says "God-speed" to its merry laugh and its rugged, manly Anglo-Saxon sports, and holds up as an ideal for every age its vigorous and courageous outlook toward the future. A pitiable exchange it is that many a one makes as the years pass over him, when he sells youth's birthright of enthusiasm, ideals and hopes, for that decoction of expediencies, availabilities and practicalities which constitutes too often for advancing years a favorite and savory mess of pottage.

Again, there is another sense in which we may say that the life, the spirit, the temper of youth, has a value and an importance peculiar to itself—and not to be measured by its degree of conformity to any other type. It is free. Life has not yet become a habit with it. It acts from choice, not from rules. How often we are appalled as our life matures at the consciousness of a gradual and irresistible crystallization of our often repeated courses of action into habits. Like the frost on the pane, long rays of stable usage, prejudice and taste, shoot themselves suddenly forth here and there throughout the fluid substance of our character, and the limits of opportunity and of adaptability become more and more straightly drawn. Like the wheel-tracks of a country road overtaken by the cold of winter, the lines of previous action settle themselves into the stiffened ruts of habit, which hold all but the most resolute of teamsters to hopeless and stolid persistence in the beaten track.

If we will entertain any large hope of saving men we must lay hold of young men. Salvation is a thing of character. Character is created out of acts. No alchemist's potion, no enchanter's formula, no magician's amulet can secure it. It is a habit and attitude of living, begotten of living acts. Salvation is salvation of character. Salvation is conformity to God. Death is persistence in self-hood. It is peculiarly the lives of young men that are conformable, and with them is the largest hope of salvation.

It is for precisely the same reason that the religious life of to-day looks with especial hope to the service of young men. We are living in wondrous times, in an age concerning which we may with confidence believe that the pen of the future historians will write as historians have written

(Continued on fourth page.)

The Vidette-Reporter

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VIDETTE-REPORTER,
Iowa City, Iowa

Entered at the Post Office at Iowa City as second class matter, Sept. 17, 1891.

We give almost our entire space in this number to the Dedication Address of Professor Wheeler; and the pleasure we take in printing and circulating such a speech is equalled only by the pleasure we had in hearing it delivered. So scholarly and thoughtful a man and such a gift of eloquent speech are but seldom found together as they are in Professor Wheeler. It is refreshing in the extreme to see and hear a man who is so thoroughly in touch with the most advanced religious thought and action of this day of transition and progression. The most welcome sign of the times is that spirit in the Church which is realizing the necessity for an awakening from the deadly sleep which sham forms and superannuated creeds have in our time allowed to smother as with a mold the true Christ-likeness of real Christianity. The trial of Dr. Briggs for heresy in an offense against orthodoxy the charge of heresy against Phillips Brooks for the expression of a thought-leader's thought, are but the froth that is rising on the swelling wave of Christian independence. Scattered here and there over this land are a handful of those men who are able as thinkers at the same time that they are able as preachers; and believing that the Church has wellnigh lost sight of the basic truth that lies covered up by useless formulas, they are bold enough to stand forth and exhort men to apply true Christianity to every-day life. These few are inaugurating a revolution which will force upon the churchman a realization and acknowledgment of the truth that "salvation is the salvation of character," and that "Sunday religion" is rank hypocrisy. These men, prophet-like, see in the revivication of honest and practical religion the remedy of many social evils; the solution of many social problems. These minds are guiding the thought of the age in a new revolution against the cant o

formula without application, and against vows that are made out of mere fashion or habit, only to be disregarded or immediately forgotten.

We extend to the foot ball team as a body, and to the members individually, the best wishes of the University for their success in the game at Omaha, on Thanksgiving.

Just as we go to press Manager Chantland informs us that the Rock Island road has refused to grant the Foot Ball team rates to Omaha. Twenty-five tickets were pledged, but the Rock Island's usual unaccommodating management is again made manifest.

Calendar.

Tuesday, Nov. 24.—Senior meeting at noon. State Band Concert at opera house, afternoon and evening. English Seminary, 2 P. M.

Wednesday, Nov. 25.—Thanksgiving vacation begins at noon.

Thursday, Nov. 26.—S. U. I. plays State University of Nebraska, at Omaha. The Tabard, 7:30 P. M.

Friday, Nov. 27.—Reception to students at Close Hall, 7:30 P. M.

Tuesday, Dec. 1.—Conversation Club, 8 P. M.

Wednesday, Dec. 2.—German Seminary, 7:30 P. M.

Friday, Dec. 5.—Zetagathian, Irving and Law programs, 8 P. M.

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THE - GOLDEN - EAGLE

Local and Personal.

Miss Belle Hall, '94, spent Sunday at her home in Mediapolis.

New carpets have been placed in the aisles of Close Hall auditorium.

The foot ball team practiced in the gymnasium yesterday afternoon.

Prof. B. I. Wheeler conducted the chapel exercises yesterday morning.

Dr. W. B. LaForce, '91, of Ottumwa, was present at the dedication services.

Mr. B. D. Holbrook, of Onawa, Ia., is visiting with his son, Dave, for a few days.

Julius Lischer, of Davenport, attended the Delta dance Friday evening, stopping over on a return trip home from Des Moines.

Out of courtesy to the Hesperians the Aldines postponed their program, on Saturday evening, until two weeks from that date.

The S. U. I. band met Phinney's State Band at the B. C. R. & N. depot at 11:35 to-day and escorted the visitors to the St. James.

About fifteen men of various departments met yesterday afternoon in adjourned meeting and appointed a committee consisting of Sampson, '94, Shambaugh, '92, and German, '95, to procure a person to instruct the club on stringed instruments. Work and practice will begin immediately.

The Engineering Society will not meet this evening.

Erodelphians give a reception to their Freshmen and Alumnia to-night at Erodelphian Hall.

W. B. La Force, M. D., '91, and W. D. Lovell, '91, were visitors at the dedication services Sunday.

A reception will be given to our football team at Omaha Thanksgiving evening by the fifty or more S. U. I. Alumni residing in that city.

Not enough was subscribed yesterday to raise the debt of the Y. M. C. A. Quite a large amount is still due, and another effort will have to be made to raise it.

We learn that the following are under the weather: Miss Mary Holt, Messrs. Jaques and Hopkins. Miss Ethel Heckett and Miss Effie Forest, received slight injuries from falls.

The Lecture Bureau Committee last Friday evening put \$50 into the hands of each of the two societies composing the Bureau, \$100 being the assets over the estimated cost of the course.

Yale still holds the enviable reputation of not having had a single point scored against her this year in foot ball. In Saturday's game at Springfield Harvard was defeated by Yale; score, 10 to 0.

Prospects of a game with the Wisconsin University foot ball team for

Monday next are not very flattering. Nothing definite can be ascertained from Grinnell as to the probabilities of a game there.

Some of the best speakers in the Zettagathian Society will give an entertainment at Lone Tree on Thanksgiving evening.

Lizzie Moore, '93, who was called home a few weeks ago, will take up University work again next week, and be with us on Monday. Her friends will be glad to welcome her back again.

The Kappa Kappa Gamma enjoyed an oyster supper at the home of Professor Wilson, Friday evening, as a fare well to Miss Ratie Sherman, who left for her school at Solon, Monday. Monday evening the same fraternity entertained a few friends at the home of Miss Lizzie Reese Taffy was the order of the evening, and great fun is reported.

Prof. McBride on Monday read to the Botany class an article from the *Berliner Klinische Wochenschrift* which gives an account of the recent discoveries of Gultman and Ehrlich as to the curative effect of Methyl Blue in malaria. The theory is that the stain destroys the slime moulds in the corpuscles. It acts rapidly, the plasmodia being entirely eliminated from the blood within eight days.

Extra copies of this number are on sale at Wienke's and the bookstores.

LATEST STYLE HATS AND FURNISHING GOODS AT BLOOM & MAYER'S.

(Continued from first page.)

concerning the age of Pericles at Athens and of the Renaissance in Italy. It is an age of "Aufklärung." It is an Aufklärung begotten of wider intercourse,—intercourse between places once separated by barriers of space that the railway, the steamship and the telegraph have now annulled, intercourse between men once separated by barriers of race, of language, of nationality and of religion, which a larger human interest is rapidly breaking down; intercourse between the present and the present through the medium of the argus-eyed and Briareus-handed press; intercourse between the present and past through the medium of schools. Everywhere the view is widening. Men are living in new and enlarged horizons. Everyone is dealing with vastly increased bodies of facts. Men are gaining new perspectives. Truth is rife amongst men. It is indeed a glorious privilege; it is as well a solemn responsibility to have life and vigor, a hand and brain in this supreme decade of the nineteenth century. Have we the heart for it? It is an age of transition in religious beliefs. Our religious views are reshaping themselves to fit a new horizon and a new perspective. The transition is rapid. The new perspective must have its religious expression. The situation demands it; men demand it. Never in the history of man has there been such profound study of religion, such candid discussion of theologies, such earnest heart-wrung search for truth. And through it all the foundation of God standeth firm;—and more than that, the religion of the Christ is discovering of its deeper and larger meaning as it comes to be stated and thought and felt in terms of the larger horizon. The necessities of fresh formulations of truth have torn men away from their own theologies, precious as their formulas had become to them, back to the theologies of Christ, and now we begin to see something of the meaning of Christ's own words as expressed in the parables of the leaven and the mustard seed foreshadowing the evolution of his kingdom among men.

For a time and circumstances like this we need young men. Young men who can adapt themselves to the new conditions, who can work under new methods and who can think the thought and do the work of the kingdom of heaven now that it is becoming a great tree spreading its branches throughout the nations of the world, throughout the whole lives of men, and throughout the whole complicated scheme and mechanism of modern life.

Out of this need and this opportunity and contemporary with their appearance has risen the association movement among the young men of America. They do not forget that the Master whose name they have named was himself a young man, that he surrounded himself almost exclusively with young men, that coming to an age hungry for the bread of a larger life, but mocked with the show of priestly forms and doctor's formulas, he brought a new commandment that is grace, a new obligation that the weary and heavy laden find an easy yoke, a new life that is love, a new hope that is eternal life in God, and all this without destroying, but rather by fulfilling the old.

I have reviewed thus in general terms the conditions which have given rise to the association movement. Its aims and purposes are strictly adapted to its originating impulse. It is, to put it in the briefest form, an effort to engage

young men in work for young men.

It seeks first and foremost to give them work to do that they can do naturally. I have been of late much impressed with the conviction that a great deal of the religious work obtained from our young people is virtually extorted from them. In obedience to a supposed sense of duty they often do things that are entirely at discord with their tastes and abilities, things that they do perfunctorily, hence unnaturally, hence fruitlessly. No service can be useful that is not cheerful and natural, and no service can be cheerful and natural that is not suitable. Have we not restricted the forms of religious activity within too narrow limits on the general presumption which I mentioned in the beginning that the point of view and bearing of elderly people is regularly taken as the standard? It is certainly a fitting thing for older men, ripe in experience, and established in the fullness of the spiritual life to instruct and exhort. Is it on that account desirable to insist that every young man should as a sine qua non of religious standing undertake to do the same in miniature? Are we not aware that this often results in pure imitation and develops a pitiable hypocrisy in place of an honest naturalness? Is there not a deal of formality and ritual about much of this prayer meeting usage?

Now I say let us encourage no man to act against his best instincts of manliness. Whatever he is he must first of all be honest and natural.

There is nothing more detrimental to character than unnaturalness and hypocrisy in religious matters.

The Christian Association encourages naturalness in religious work; first, by giving young men work for their own kind. Young men will not tolerate young men who sham their religion, who dramatise it, who play a role, who are not themselves.

You let a man come among a body of students who wears, as a perpetual assertion of his piety, an amen face, and talks his religion with a solemn whine and in stilted cant, reports experiences he can never have had, and prays probably in tremolo, and you will find the healthy normal student sentiment will despise him. It ought to. He is not natural. That religious paraphernalia is not his own. He borrowed it, face, phrase, experience, whine and tremolo all from some ancient and worthy saint for whom it was doubtless natural and becoming enough. It was religion for the saint, it is cant for the youth.

In my observation of the influence of association work upon college men, I have been greatly impressed by the marvelous corrective power it exerts in this particular. The healthy influence of student sentiment which will not tolerate shamming brings men back to naturalness. In the prayer meeting I hear men talking plainly and simply about real things, about real situations and real experiences; in private conversations on religious subjects I find them speaking frankly and without abashment; in practical work about the association. I find them hearty and genuine and like themselves—just as they are on the ball field among activities they are interested in and believe in.

The Association encourages naturalness in religious work secondly, by giving young men *young mens work* to do.

One never likes to see a stone-mason making tatting. A man's religious life must never be a thing separate and distinct from his common experience and duty. That is what makes the unseemly species known as "Sunday religion."

Religion to be real must be exercised and promulgated in and through the avenues of plain daily life and duty,—religious work must be done to use a commercial phrase, "in the course of business." So it will be done, handily, hence to advantage, hence cheerfully, hence naturally, hence profitably both to agent and recipient.

One important reason why so many of our noblest and ablest young men are chary of participation in religious work, and slow to make any expression on religious subjects is this feeling that religion, as they know it and see it exercised does not fit it with their everyday life. It seems unnatural and forced. Now, there is nothing so natural or so reasonable as the religious attitude of mind. Irreligion is the unnatural thing. How can a creature who clings to the crust of this sphere and looks out into the measureless spaces of God who beholds in all nature and in himself the morning and the night, life and death in perpetual alteration, do otherwise in reason than confess himself finite and his person a part of a great scheme of things. It is this companionship that makes the religious attitude of mind; it is self-isolation that is irregular. No, there is nothing unnatural about religion; it is the one truly, safely, natural thing in all the world. It is only in the methods of religious practice that unnaturalness exists. It is in the attempt to alterate religion from life that the motive for religious diffidence is found.

We want men who exercise their faith in and through the very acts of common life and not apart therefrom, or even parallel thereto; who practice and preach Christianity through the way they learn lessons, and make recitations, and write examinations, and play football and greet their fellows and deal with trades people.

The Association movement encourages this naturalness then because, thirdly, it largely widens the sphere of religious acts, and increases the number and variety of acts that may be termed the religious service. It applies the essential doctrine of Christ as taught in the Sermon on the Mount that the character of acts as good or bad, as religious or irreligious inheres not in their forms or names, but in the spirit with which they are done.

Holy work is not limited to exhortations and distributions of tracts, but every deed is holy that is done in a spirit of loyalty to truth. Holy time is not pent up in Sabbaths, but all time spent in the pursuit and service of truth is holy. Holy places are not enclosed alone by temple walls, but deeds of mercy and helpfulness make all ground whereon they are done holy as the sacred precincts of Zion.

The association has burst the bonds of the old quadrennium that recognized as religious work only preaching, Bible reading, praying and singing, and has added an indefinite number of forms of work equally sacred in their meaning and purpose. Indeed, it has in accordance with the substantial tendency of modern Christianity identified the quality of action with the spirit rather than the form of acts.

The gymnasium and the gymnastic teacher help men keep their bodies in godly form, and strength and health.

The baths help keep them in a cleanliness which is nigh unto godliness.

The personal purity work aims to help them keep body and mind pure.

The lecture-courses offer means of mental enlightenment.

The classes in drawing, physiology, bookkeeping, literature, modern language, elementary science offer to

displace low and common thoughts and occupations with a better impulse.

The Bible classes offer a much-needed instruction in the early history of our faith and in the innumerable sources of truth.

The social gatherings offer to many who are homeless the much-needed opportunities of elevating intercourse. The reading-room and the assembly-rooms, open all day and evening, offer a resort that displaces the dangerous attractions of the bar-room, which often constitutes the wanderer's only refuge.

Everywhere the Association is employed, in all its dealings it illustrates "The expulsive power of a new affection." For every one it has work. It is an association and not a charity. It is a beneficent organization but a mutual benefit. It establishes no line between benefactors and beneficiaries. Its profoundest principle is that it works for young men by making young men work.

The first Association in this country was organized in 1851. The total members now exceeds 200,000 and the value of Association property approximates \$10,000,000.

It is now fourteen years since the Intercollegiate Y. M. C. A. was formed. It began in 1877 with 21 Associations. Its rapid and healthy growth attests its adaptation to conditions and to needs. In the last decade the number of college associations in America has multiplied by four. The total membership by five. There are now 360 of these associations with a membership of 22,500. There are nine associations which have General Secretaries permanently employed.

This is the ninth college association building to be dedicated. Three more are approaching completion. All of these except two are the product of the last five years. It is evident we are in the van of a great movement. What we are doing to-day will almost certainly be done within the next fifteen years by every important college in the land. The College Christian Association Building is a demonstrated success. It becomes, therefore, for every progressive institution, a demonstrated necessity.

I wish now, in this connection, to review some of the proper uses to which such a building is applied, by way of defining more precisely its purpose. There are a number of things which such a building is not. First, it is not a church or a chapel. A prayer meeting will always be in place here (if it be a good one), but so will a debating society, a concert, a lecture, a class meeting or a reception. It is more nearly a club house, a Christian club house than a church. It must be home-like. It must be a place where men are at their ease and comfortable. In this regard it must offer the attractions that a club offers to its members. The reading room, the music room, the gymnasium, the conversation room, the reception room, the lecture hall, the prayer room, the billiard room, all have a place in it.

Second, it is not a chapter house. While the members of the Association will undoubtedly make larger and freer use of it than others, the idea must not be allowed to establish itself that the C. A. is one of several fraternities. This must in every way possible be used as a general public college building. It must be made to appeal so to the various interests of students and faculty that it should be normally expected that every member of the academic community be either an active, associate or supporting member. It must be a club house for the academic community.

Thirdly, it is not a trap. The idea

must not be spread abroad that a man in entering here comes in instant danger of being saved. The outfit is not bait. It must not be suggested, implied, or in any way thought that by spreading the *Texas Siftings* before a man you may ultimately toll him along to read the *Missionary Herald*. If any such theory were ever involved in any one's theory of an Association building, it was simply a bold, broad error. The theory is not to use secular things as toll-bait toward holy things, but by bringing all honorable secular things under clean and holy influence, to break down the old Petrine barrier between the clean and the unclean, and give to all honorable actions and all honest implements a holy meaning and saving use.

The building is complete. It awaits your use. Standing here at the gates of the University, may it always represent that earnest Christian sentiment, which everywhere gives heart and tone to our American education. Standing here amidst the bounty, the breadth and the energy of the West, may it ever set forth and represent a large, a generous and a hearty view of Christian work, of Christian faith and of Christian hope. Standing here at the academic capital of the State of Iowa, may it in the firmness and definiteness with which it shall uphold the cause of good, symbolize and represent the solid thrift, the moral earnestness, and the religious soundness which has made this State the "new New England,"—in all ways, and always may it stand firmly and perpetually for the extension and establishment of God's truth among men.

STATEMENT OF THE TRUSTEES.

Mr. Peter A. Dey, President of the Board of Trustees, read the following statement:

Citizens' subscriptions.....	\$10,200
Mrs. Helen Close.....	10,000
Members of University faculties.....	3,200
Alumni pledges.....	2,400
Ladies of University.....	500
Students of University in sums varying from \$100 to \$5.....	5,025
E Clark, conditional subscription.....	1,000
Mrs. Carson, conditional subscription....	200
<hr/>	
Amount of shrinkage, E. Clark....	1,000
Amount of shrinkage, Mrs. Carson.....	100
Amount of shrinkage, student subscriptions (estimated)....	1,000
	<hr/>
Amount available.....	33,425
Amount collected to date as per Treasurer's books.....	25,874
Amount borrowed to date.....	4,500
	<hr/>
Amount paid to date.....	30,374
Amount in Treasurer's hands.....	29,081
	<hr/>
LIABILITIES.	
Due on lot.....	2,000
Interest.....	75
Balance of Hall's contract.....	31
Due Jameson, sidewalk contract.....	400
Due Maher, plumbing contract.....	2,100
	<hr/>
Amount in treasurer's hands.....	4,606
	<hr/>
Amount required to finish building and sundry items not included ...	1,292
	<hr/>
	3,314
Amount required to finish building and sundry items not included ...	1,686
	<hr/>
	5,000

Five thousand dollars, it is shown by the above statement, is needed to pay for the building. The amount pledged yesterday was not as large as was hoped for, and another effort will have to be made.

THE EVENING SERVICES.

In the evening large meetings were held at the Congregational and Presbyterian churches. At the former Miss Call, of the University Chair of Greek, presided. Professor Wheeler spoke in detail of the Cornell Christian Association and its building. His address was of more interest to the active members of our association than to the greater number of the large audience that listened to him; and many persons who had come to hear another such a masterpiece as the dedication address of the afternoon, or who were not fortunate enough to hear that address and had heard the praises of those who listened to it, were disappointed.

Mr. Lyon spoke of the great value of the new building to the associations and University as a whole, dwelling upon the increased prominence it will give to the work; the enlarged power for activity which it will give to the associations. It will unite more forces of the University than it was possible for the associations to do before. The building he said would be a home for the students. Furthermore, a fine building will make the work popular. From it, all will receive a different idea of the Christian Association work than was imparted by the invisible and unsettled body of workers before. Last year in conversation with the speaker Mr. J. R. Mott had said the international committee would look to the University of Iowa perhaps more than to any other college in the country for a full and complete development of a perfect Christian Association. This because we are in many respects better fitted for the work; we take it up along four lines, namely, physical, intellectual, social, spiritual. We have the first physical trainer employed by a college association in America. There are a hundred and twenty members in the classes of the gymnasium. The greatest part of the work is of course the spiritual part. There has been this year an average attendance at the gospel meetings of 150, which is an increase of 100 over last year. Eight Bible classes take up different lines of study.

Mr. Lyon attributed the success of the building enterprise to three different sources; first, the citizens of Iowa City, whom he believed to have been inspired by a motive higher than mere business interest; second, the Faculties, whose generous support had aided so much; third, to the students, and especially to those generous hearted men and women of the two classes last graduated who knew they would not be here to enjoy the benefits of the building, yet who gave so much of their time and money in the cause. The new building is a monument to the generosity of all these givers which will be a power in the hands of future members of the associations for the great work they will do in forming the character and life of the University.

At the Presbyterian church, where Mr. T. L. Neff, Assistant Professor of Modern Languages, presided, Mr. Uriah Roraback, of Davenport, and Miss Effie Forrest, '94, addressed a large audience. Mr. Roraback gave a practical and interesting talk on the value of the Christian Association work, and Miss Forrest spoke on behalf of the young women's association.

University Exhibit.

Various institutions throughout the State intend making exhibits for the inspection of the State Teachers' Association which meets in Des Moines during the Holidays. The State Normal School, the Agricultural College, and the University have begun to make preparations for their exhibits. The display of the University will perhaps not be so elaborate as it would have been had the work been begun a little earlier in the season, still it will no doubt be a creditable one. There will be placed on exhibition the various University publications, viz.:—The Transit, the Scientific Bulletins, the Historical Monograph, etc., the best of the theses which have been written by students, some of the notebooks of these doing microscopic work, and several plans of bridges and other engineering structures made by the students of the Engineering Department. There will also be exhibited engravings of the various buildings and of the interior of several of the laboratories and recitation rooms.

Baconian Club.

At the Baconian Club last Friday evening Dr. Patrick read an able paper on "The Localization of Brain Function." Some of the methods employed by physiologists in the study of the brain and some of the results obtained by these methods were explained and discussed. Numerous diagrams and a fine dissectible model of the brain were used to illustrate the lecture. Prof. Nutting, Dr. Gilchrist and the essayist took part in the discussion of the paper.

Voluntary reports were given by Professors McBride, Spanutius and Arner.

The next meeting of the club will be held on Friday evening, Dec. 4th, when Prof. A. L. Arner will read a paper on "The Tendency of Modern Electrical Theory."

Delta Party.

Last Friday evening the Delta Tau Delta fraternity again threw open their halls to a gathering of their lady friends. The halls were cosily arranged and presented a very pleasing picture filled with gaily dressed damsels tripping to and fro from the dance hall with their beaming consorts or whirling round and round the canvassed hall to the sweet strains of the orchestra. Conversation was kept busy running constantly and one o'clock came only too soon. The ladies present were Misses Culver, Clark, Coldren, Jewett, Collins, Schaeffer, Ashley, Horne, Bloom, Louise Alford, Morrison, Dey, Gilchrist, Easton.

Hesperians.

The Hesperians presented to a crowded house a "Program from China Land" Saturday evening. One of the most pleasing things on the program was the Fan Drill, led by Miss Bertha Wilson. The Chinese Wedding was also quite a

taking feature. This was in three scenes; the wedding procession appeared in the first, a procession remarkable for the number and variety of offerings which were carried by its members. In the second scene, "The Acceptance," the father and mother bargained away their children. The last scene represented the swarthy groom enjoying the adoration of his bride and lifting the veil from her face for the first time.

Interesting papers pertinent to the occasion were read by Misses Holt, Collins, Kelso and Crawford.

The Hi Kee Quartette plaintively sang an original song, "The Chinese Lives over the Ocean;" but the most striking event of the evening was the Overture from Hood Lum, by the Shanghai Band.

The Hesperians gave this program to clear away a little debt, and wish to thank the students and others for their hearty patronage, and to announce that the receipts were something over thirty dollars.

The Biennial Report.

The Biennial Report of the State University for 1889-'91 has just been issued.

A table giving the number of students present during the past three years, shows that the increase in the number of students from June, 1889, to June, 1891, is two hundred and sixty-nine, or 43.3 per cent. During the same period the increase in the number of instructors is twenty, or 37 per cent. "The total number of degrees conferred upon graduates since the foundation of the University is 3,330. The receipts for tuition during the years 1879-'91, as compared with those of the previous biennial period, show an increase of \$11,844.26, a gain of 56 per cent. The increase in the total expenditure during the same period, was 12.4 per cent.

Several tables in the President's Report show that the expenditure per student in this University is considerably less than that in a great many other State Universities and in Universities of prominence throughout the country.

"What the University wants, more than any other one thing, is to have the people of the state thoroughly acquainted with the true condition of affairs as it exists. And therefore we respectfully urge that an earnest effort be made to induce the whole legislature to visit the University during the coming season, as has been done for several years in Michigan. Let the whole body of legislators come, and let each see for himself whether the University is deserving of the support of the people or not."

Three new buildings are asked for: a \$10,000 hospital; an \$80,000 building for Collegiate Department; a \$12,000 shop for the Engineering Department. It is also urged that an appropriation be given for the purchase of athletic grounds. A supplemental appropria-

tion of \$10,000 is asked for equipment of the Chemical Laboratory.

"Manifestly it is necessary for the state to adopt a new policy towards the University, or else it were better to close its doors at once. If Iowa desires to perpetuate her State University, she cannot afford to lose any more time. She must bend her energies to the task at once. Nor need the task be an onerous one. But whatever is done must be done with a more liberal hand than in the past. The support which is granted should be permanent. In order to accomplish the highest good, nothing should be left to chance. I, therefore, respectfully urge that you again appeal to the legislature of the state for the passage of an act whereby a portion of the state tax may be allotted to the support of the University. One-fifth of a mill on the taxable property of the state would yield a sufficient income to provide us, in a reasonable time, with those things that are most needed. Should such a tax at any time yield more than is necessary for the legitimate work of the University, the act could readily be repealed. By authorizing such a tax the representatives of the people would not in the least relinquish their control of the institution."

The Regents endorse all the recommendations of the President, and ask for an appropriation of \$317,000 from the Twenty-fourth General Assembly.

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To thee, O God, with grateful hearts,
A hymn of joy we raise;
Thy love, Thy strength hath compassed us,
Our prayer is changed to praise.

Father, no temple made with hands
Was ever meet for Thee,
For only in the loving heart
Thy dwelling place may be.

And yet to-day this gift we bring,
O grant that it may be
In very truth a house of God,
When owned and blessed by Thee.

A shelter may it ever stand
Through sun and storm, we pray;
A well where thirsty souls may drink
Beside a dusty way.

Professor Wheeler is a young man of perhaps thirty-five years; is of medium height and rather robust of physique, though not so much so, but with his fine head and his jet black hair and moustache his appearance is scholarly.

There are now nine colleges having Y. M. C. A. buildings of their own, dedicated in the following order: Princeton, Hanover, University of Toronto, Yale, Hamilton, Cornell, Johns Hopkins and S. U. I.

Professor Wheeler spent Monday visiting the University. Though he found, as he says, that one day is rather a short time in which to see the west, he nevertheless expressed himself as not only pleased, but surprised at the progress which the University is making. He was especially delighted with the management of the library, and gives us encouragement by citing the time when Coruall University had no larger library than we have here. He was also very glad to see the work which is being done in the Engineering Department. He made a pretty thorough tour of the University, and congratulated President Schaeffer upon its thriving condition.

German Industrial Schools.

At the Seminary in Pedagogy, last Saturday, M. H. Lyon, '92, presented a report on the "Rural Schools." W. A. Ferren, '92, presented some interesting figures on "Industrial Education." F. W. Meyers read a paper giving an outline of the industrial schools of Germany. The first is the Werkstätte, or work shop school, which is attended in connection with the public school when the pupil is about 11 or 12 years of age, and where instruction is given in wood, iron and paper work. After becoming an apprentice, at the age of 14 there are three different schools which the German youth may attend. First, the Guild Trade School, where a guild employs a master workman to give apprentices instruction in special features of the trade. Second, the Fortbildungs School, a continuation of the Public School, in which drawing is especially taught, and attention is given to the trade which the apprentice is to follow. Third, the Kunstgewerbe, or Art Trade School. Teaching art drawing, clay

modeling, engraving, etc. Great stress is laid upon drawing, and being able to work from drawings. These schools are open at night, and on Sunday forenoons from 8 to 12. They are in nearly all the cities of Germany of any size, and are increasing rapidly, both in advantages and in attendance.

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The Thanksgiving Game.

A half-column article in the Omaha Bee, of Sunday, gives a brief announcement of the Nebraska-Iowa foot ball game, and a short write up of the two teams. A dispatch from Lincoln says that the Nebraska team is flushed with victory, but out of practice. Lyman, of Grinnell, is now coaching the team over the Deep Muddy, and thinks that he can lead them to victory by superior head work, although they lack the training, weight and practice. The S. U. I. team will be composed of the following players: Kallenburg, Sanford, Hall, Stiles, Woolson, Elliott, Bailey, Pierce, Ferren, Wright and Larabee; Dutcher, German and Fenner, go as substitutes. Manager Chantland, Mr. Max Mayer, Morrison, M., '93, Coast, '93, Reimers, '94, Meyers, '92, Myers, '93, and probably several others, will accompany the team. We hope the Faculty will allow the team to leave Wednesday morning in order that they may be in the best condition for the game.

The statement made by the Board of Trustees yesterday included among the liabilities a debt of \$400 to Professor Jameson for side walk. The report should have shown the fact that this side walk was a part of Professor Jameson's contributions, which in all amount to about \$900.

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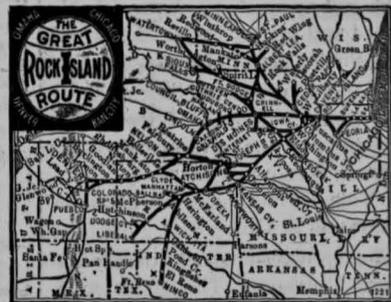
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