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THE REPUBLICAN.

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To a Mouse.

On turning one down will we, modest crinse,
Thou'st met me in an hour
For I am but crush an hour
To spare thee now is

Alas! it's no thy turn
The bonny Lark, con
Bending thee 'mang.

When upward-spring
Couldst blow the bit
Upon thy early, hum
Yet cheerfully thou g

Scare rear'd above th

The flaming flow'r
High shell'ring wood
But thou beneath the

Adorns the hlistie sid

There, in thy scantly
Thy swanie bosom sur
Thou liftst thy unassu

But now the share up

Such is the fate of a
Sweet flower'd of the ro
by love's simplicity be

Till she, like thee, all

Such is the fate of si
The Vidette.


Literary.

To a Mountain Daisy.

Of Turning one Down with the Flow, in April, 1788.

Wee, modest, crimson-tipped flow'r,
Thou'st met me in an evil hour;
For I maun crush among the stoure
Thy slender stem;
To spare thee now is past my pow'r,
Thou bonny gem.

Aha! 'tis no thy neebor sweet,
The bonny Lark, companion meet,
Bending thee 'mong the dewy weel;
Wi speckl'd breast,
When upward-springing, blythe, to greet
The purpling east.

Cauld blew the bitter-biting north
Upon thy early, humble birth;
Yet cheerfully thou glinted forth
Amid the storm,
Scarce rear'd above the parent earth
Thy tender form.

The flaming flow'res o'er gardens yield,
High shell'reng woods and wa'smann shield;
But thou beneath the random bield
O' clod or stane,
Adorns the histie stibble field,
Unseen, alane.

There, in thy scanty mantle clad,
Thy smawie bosom sun ward spread,
Thou lift's thy unassuming head
In humble guise;
But now the share uptears thy bed.
And low thou lies!

Such is the fate of artless Maid,
Sweet floweret of the rural shade!
By love's simplicity betray'd,
And guileless trust,
Till she, like thee, all soil'd, is laid
Low in the dust.

Such is the fate of simple Bard,

On life's rough ocean luckless starr'd,
Unskilful be to note the card
Of prudent love,
Till billows rage, and gales blow hard,
And whirlm him o'er.

Such fate to suffering worth is given,
Who long with wants and woes has striv'n,
By human pride or cunning driv'n
To mis'ry's brink,
Till wrench'd of every stay but Heaven,
He, ruin'd, sink!

Ev'n thou who mourn'st the Daisy's fate,
That fate is thine—no distant date;
Stern Ruin's plough-share drives, elate,
Full on thy bloom,
Till crush'd beneath the furrow's weight,
Shall be thy doom.

—BURNS.

The Higher Culture.

"Give us the luxuries of life, and we will dispense with the necessities," says Motley; "Good Americans, when they die, go to Paris," says Appleton; and Howells has been charged with the aphorism that "the feeling one is well-dressed confers a peace of mind that religion cannot bestow." On these three so-called withest of American sayings hang the law and gospel of a certain phase of our modern culture. As Voltaire has said, more tersely, "The luxuries of life are its necessities." Paris implies beauty, comfort, cultivation in the world's ways; and being well-dressed, in all the phrase suggests, is, with many of our threadbare and over-brushed fellows, heaven—absolute.

It is the culture of imitation, of a mild and unconscious hypocrisy, that laughs when the world smiles, whether it has intellect sufficient to perceive the wit evoking it or not, that weareth a checked suit, and swingeth a cane, and sporteth a stiff hat, that carrieth it-
self in shoddy as like unto broadcloth as possible, and is miserable without gloves.

It is the culture of conservativism in all that is important, and of constant change in all that is of minor consequence—an artificial cultivation, in which he leads who is farthest from nature. Here, to work out our own destiny, we waste our precious time measuring—shortening or extending ourselves to fit the Procrustean bed that the world makes for us.

Society having certain rights, we give it more than it has a right to demand—an uncomfortable adaptation to its unimportant usages. "They say" rules our lives, controls our actions, influences our motives. They say, and we say likewise; they think, and we—never think. We are swayed too much by objective influences; live too much in and for the world, and too little in ourselves. We study that which is popular. Will it pay?—if not peculiarly, as to material profit through our own aggrandizement—is the one question that presents itself with every enterprise. Longfellow was urged not to take up literature, because law would pay him better.

We forget, moreover, the voice of the people is not the voice of God. They persecuted Galen, and burnt Servetus; they created the Salem excitement, and the French revolution. And yet, Vox populi, vox Dei, being ancient, and in Latin, we accept it as truth—listening not, though the heavens open and the Spirit of God descend; though a voice from the burning bush speak unto us, but asking of the elders what the voice sayeth.

We follow a leader, politically, religiously, intellectually, if the term be applicable. Ignoring the highest interests of the race for party power, neglecting the true religion—that which is the product of the individual mind, and so perfect to itself, if to none other, for what Emerson calls "Some neat and plausible system of Calvinism, Romanism, or Swedenborgianism for household use"—intellectually we wait until the critic speaks, endorses or condemns, and then we quote.

We fear to stand alone: for, if we fall, the world laughs. We have leaned so long, we cannot straighten ourselves to walk; and so, agreeing with each other for the sake of harmony, we descend peacefully to our graves, undeveloped, knowing not our own capabilities, ignorant of the purpose for which our particular minds were made. I have spoken in platitudes; it is well platitudes be repeated sometimes; and for another, and a well-worn one,—It is the men of independent radical thought who have led the people from the sloughs of ignorance and misgivings, regenerate our name, undeveloped, knowing not our own capabilities, ignorant of the purpose for which our particular minds were made. We have spoken in platitudes; it is well platitudes be repeated sometimes; and for another, and a well-worn one,—It is the men of independent radical thought who have led the people from the sloughs of ignorance and misgivings.

Swedenborgianism for household use.
unhampered by tyranny of law, each a law unto himself, one with humanity, and yet distinct— but a part of nature, and yet nature itself and entire. If one think, let him think for himself; if he speak, let him speak as he thinks; if he write, let him write to please himself, and wait for readers, or exclaim with Charles Lamb, "Hang the age! I'll write for antiquity."

But in taking these inalienable rights to ourselves, the cultivation of individuality involves the broadest charity, the highest catholicism; a liberality that scoffs at no honest opinion, but only at bigotry, whether on the right hand or on the left, for bigotry involves more than self, and in a sense trespasses on the rights of others; that scorns fanaticism and vice, and these alone, whether in the church or in those who oppose its doctrines.

Some one has said those who are the smallest souls are the most anxious to have them saved. It may be added: they are the most certain none others will be saved.

Let us carry this liberality still further: mere living is but existence; love is life—it is an element of nature,—love, then, for love's sake only, with charity enough to love that which is good in a man, whatever may be his beliefs. The soul is many-sided, and we cannot see all sides at once, lest, lacking insight, we fail to perceive the divine harmony of its several parts. He is a friend who can appreciate one side sympathetically. We want a culture that, taking certain rights to itself, grants them as freely; that comprehends, above all things, a love for humanity; that stoops not through love to the common level, but raises humanity to its own,—a culture of the heart that, without necessarily putting aside the "lesser love of one to one," embraces in its sympathies the entire race, exclaiming with Garrison, "My country is the world, my countrymen are all humanity,"—a culture of the heart, that can revel in the friendship of the many, deriving from each strength, experience to its own improvement, gathering from each the kernels of truth—ignoring the chaff, extending to each the best it has to offer. A cultivation of the susceptibilities, not hardening them, but that shall stir them to the depths in enjoyment or sorrow, save as that sorrow is our own, and irremedial; and then the grander stocism, that shall stand above it on the heights of Pisgah. Who is it says "Life is too short to nurse one's miseries; hurry across the lowlands that you may linger longer on the mountain-tops?"

The cultivation of the susceptibilities implies a derivation of enjoyment from what are called the lesser things of life, that is, those which have to do with nature, making us in direct ratio independent of the enervating influences of the artificial. The age, whether right or wrong, is a stirring age. We catch at happiness as we rush by, as an incidental, and too often miss it altogether. Therefore we need hearts so educated as to be unmoved by a fall in stocks; so untrained as to be gladdened by the laugh of a child, the soft rippling of the waters, the singing of the birds in tree-tops swayed by breezes, in themselves melodious. The mists of the valley, as they turn from gray unto gold, as "joyous day stands tip toe on the mountain-top;" the drifting of clouds, the almost unconscious influence of bud and blossom,—all these will make us better. And as we are better we will our hearts open; will we listen to the cry of oppressed labor, to the weeping of the women; to the waiting of the children, bread, and there is no bread; to the suppressed muttering of the men, hope, and there is no hope; will we notice the stolid look of despair in eyes grown red with tears,—in sterner eyes grown weary watching for the day; will we attend to this, our business, and cease calling from our comfortable firesides upon Providence to take care of the poor. "Hark! that, the sound of the trumpet; let not my soldier run: it is some good Christian giving alms," says Lawrence Sterne.

This negative culture of independence involves heroism, in disregarding useless
convictionalities detrimental to the freedom of the soul,—a disregard that can answer as Thoreau answered of Walden, “I went there because I got ready to go; I left for the same reason.” The world is generally too inquisitive and too impertinent; it asks too many questions, and it makes too many remarks; it assumes rights that do not belong to it, and the individual allows them. We may not be able to change all this—we can change ourselves; we may not convert the world to our views—there is no necessity of adopting the world’s. Harmony with it is not essential, for there is that in man that is in perfect harmony with nature, and in that shall he find companionship and solace; there is that in his soul that responds to the lullaby of the winds and the roar of waters. These are his affinities. He stands alone; from mountain peak to mountain peak the thunder peals; his soul is lifted up; the echoes die away—fafter and fainter they break upon his ear; the dark clouds flying chase each other down the hollow steep, and dip “below the purple border of the world.” He stands alone, and in the perfect day,— Rather than a peasant in society, a king in solitude. H. L. Wood.

Evolution and the Theologians.

It is hardly less amusing than gratifying to notice the animated discussion (sacer correctly entitled on the part of the more orthodox participants) that has engrossed the leading journals for some time past on the subject of the evolution theory. Science and the world’s scientists governed not the “more by a satanic inclination,” but entirely by a desire for an ultimatum, which should be firmly supported by facts developed by an ever-growing intimacy with natural phenomena, have been intently watching for several years the varied oscillations of the indicator on a delicate scale beam. Less than twenty years ago, one scale pan, heavily weighted by a pretended, historical, universally accepted exposition of the most important era of a world’s development, capped by the seemingly invincible weight of an unquestioned inspiration, was declared to be “down-weight” forever. More: the few earnest scholars, whose courage permitted them to begin piloting, with great discretion, fact after fact, weight after weight into the “up pan” were first hoisted and jeered with orthodoxy’s favorite light fire of “insane commissioners” and “idiot asylums;” then, as that indicator began perceptibly to tremble its warning, these not fully developed “atheists” were fairly set coasting over coals of bitter invective and blatant, dogmatic, perditional consignments. But none the less daunted, and rapidly reinforced by new developments and new recruits, the investigation went bravely on, until with a click as of a powerful electric current the contact of the “airy pan” with the solid base sent a thrill through the enlightened world, which has at last reached the Community of Divines. It is therefore exceedingly gratifying to see so stanch a paper as the New York Independent, followed by a host of lesser lights, break away from the no longer tenable position of “reason subject to Moses,” and begin to talk what it thinks, an uncommon thing for a religious journal to do when on historico-doctrinal ground. With the following declaration, known to every school boy of ordinary capacity, this new recognized leading religions weekly startled the whole body of religiosities, Baptist, Presbyterian, Methodist and all into a sickening public exhibition of their incredible foolishness, foolhardiness, and childish rage.

“We are all taught in our best schools, by our scientific authorities, almost without exception, and we laymen in science are therefore compelled to believe, that man was, at least so far as his physical structure is concerned, evolved from irrational animals. We therefore cannot help doubting, as every thinking and scholarly young man must and does doubt, whether the story of the fall in the first Adam is historical. And now here come forth accredited and apparently authoritative teachers of Christianity, and tell these college students that young man and woman lie all, just as the Genesis, how Adam was created, and how they yielded to the temptations of Eve, and of salvation.”

And it is unquestionable the major part of the trusting “laymen” together with those better informed college students, are altogether the country, are as it were, the Truth as it is in the world, as sustained by a evidence, the evolution rejection of that of Moses be expected that such a development of the ignorant or less honest cause, now entirely the and a poor defense at the Hesitating only for few new and more opposition breaks out on the strain of “infidel,” “infamous” doctrine; and the door of the oft-closed much eagerness as the dyed Ingersoll. The seems to be that respectable people are simply a mimic throw from one another.

In the same spirit, Galileo, Bruno and suspectable people are subject for martyrdom and subject for martyrdom ceening truths its effect worked out for it, in as it has been compelled by a teach for want of support the audacity, in the way:

“Can a Christian steal any other man, and action deduced from lawence? Or must he as any statement in the substanced by the conclusion.”
tell these college students, these thinking young men and women, that they must believe it all, just as they read it in the book of Genesis, how Adam was made, how Eve, and how they yielded to the seduction of the actual serpent, or they cannot avail themselves of salvation.”

And it is unquestionably the case that the major part of the truth-loving and truth-seeking "laymen" together with the entire host of better informed college students throughout the country, are on the side of the Independent and Truth as it at present appears, accepting, as sustained by a great preponderance of evidence, the evolution theory, even to the rejection of that of Moses. It is, therefore, to be expected that such language as the above, from so high a source, should create a very decided panic in the ranks of the either more ignorant or less honest spokesmen for the case, now entirely thrown on the defensive, and a poor defense at that.

Hesitating only long enough to collect a few new and more opprobrious epithets, the opposition break out in their stereotyped strain of “infidel,” “materialistic,” “atheistic,” “damnable” doctrine; all of which are laid at the door of the offending member with as much eagerness as though he were a double-dyed Ingersoll. The only effect of which seems to be that generally arising when respectable people are bedaubed with religious mire thrown from over-pious hands.

In the same spirit, we may presume, with Galileo, Bruno and Servetus, our modern subject for martyrdom quietly talks on concerning truths its reason and candor has worked out for it, in spite of the doctrine it has been compelled by an unthinking public to teach for want of something better. It has the audacity, in the midst of this blaze, to say:

“Can a Christian student study as freely as any other man, and accept any and all conclusions deduced from history, criticism or science? Or must he always ask first whether every statement in the Bible will be contradicted by the conclusions to which the facts point? To put research into shackles, degrades the student and dishonors Christianity. Truth is the only thing of supreme importance. If Christianity is good, it is because of the truth that is in it. The man who allows his love for Christianity to exceed his love for the truth, is on the road to logical idiocy.”

Again, “May we take the Bible as the word of God only so far as it is consistent with our reason? Certainly, no one can do otherwise. If at any point inconsistent with our reason, no yoke of oxen can draw the conclusion for us that such statements are the Word of God.”

And then commenting on a remark of the Observer, “That if the irrational animal doctrine is true, Christ’s Gospel is a humbug,” it says, “If that is so, then our thinking and scholarly young men will inevitably say that Christ’s Gospel is a humbug.” And to the question, “If evolution is true, what becomes of the Federal Headship of Adam,” it quietly answers, “We do not care what becomes of it. Christianity will survive the Federal Headship of Adam, no matter by how many solemn capitols the doctrine be made sacred.”

Perhaps the most interesting question, however, which grew up as a side issue out of this discussion, arose from the remark of the Independent, “That we are all taught in our best schools, by our scientific authorities, almost without exception,” that man is an evolved animal. On this assertion, an overzealous paper, the Observer by name, takes issue, and with characteristic frankness, appeals not to an authority that would correctly settle the question, that would be contrary to predetermined conclusions, but to the more favorably disposed College Presidents, the D. Ds., to a man, and gets the answer it wants: “We do not teach groundless guesses for ascertained truths of science.” Nor would we have you. But the truth is that we presidents do not even study science, much less being capable to teach it. However, the truth of the Independent’s assertion is put beyond question by its challenge to the Observer to name three working naturalists who are not evolutionists, which that paper has utterly
Evolution in the Colleges.

Prof. Dana, of Yale, says: "I am not a very vigorous supporter of evolution. I believe that a creative act was necessary to the existence of man's body or physical nature. Man's physical nature as well as his spiritual, was not a product or educt of evolutionary processes. The special means of change and progress by which it is supposed species may have been made from species and the system of life evolved, are not explained by any facts thus far ascertained or by any theory of evolution. The theory of natural selections is a theory of selections, and not of the origin of species."

Prof. Asa Gray, of Harvard, says: "Darwinism has real causes at its foundation, viz: the fact of variation and the inevitable operation of natural selection, determining the survival only of the fittest forms for the time and place. It is therefore a good hypothesis so far. But is it a sufficient and complete hypothesis? Does it furnish scientific explanation of (i.e. assign natural causes for) the rise of living forms from low to high, from simple to complex, from protoplasm to simple plant and animal, from fish to flesh, from lower animal to higher animal, from brute to man? Does it scientifically account for the formation of any organ, show that under given conditions sensitive eye-spot, initial hand or brain, or even a different hue or texture, must then and there be developed as the consequence of any assignable conditions? Does it explain how or why so much, or any, sensiveness, faculty or response by movement, sensation, consciousness, intellect, is correlated with such and such an organism?

"I answer, not at all. The hypothesis does none of these things. For my part, I can hardly conceive that any one should think that natural selection scientifically accounts for these phenomena."

Those who are anxious to appear wise among the ignorant usually appear ignorant in the company of the wise.

The praises of others may be of use in teaching us not what we are but what we ought to be.—Maria Hare.

Men are never so ridiculous from the qualities which really belong to them as from those which they pretend to have.—Rocheoucauld.

A fair child of co-education, upon asking a Sophomore for the use of his pony was refused on the ground that "the creature would not bear a side-saddle."—Ex.

What subsists to-day by violence continues to-morrow by acquiescence, and is perpetuated by tradition, till at last the hoary head of abuse shakes the gray hairs of antiquity at us, and gives itself out as the wisdom of ages.—Edward Everett.

A Freshman sat down the first evening of the term with only a text-book and lexicon before him; but getting inextricably mixed up in a long periodic sentence, he sent to a publishing house the following message:—"For my mother's sake send on the cavalry; we are entirely surrounded by the enemy, and shall be cut to pieces."—Athenaeum.
Personals.

Mina Brant has been making a short visit in the city.

Class '76. Clara Remley, A. M., is visiting her sister, Mrs. Glass, in Mason City.

Class '78. Ella Hamilton is making preparations to visit Europe the coming summer.

Normal '71. Mrs. Sarah Luse Black, of Queen City, Mo., has been visiting friends in the city.

Class '78. W. M. Martin, Principal of the Solon schools, was married on the 17th of this month.

Law '79. J. M. Junkin, of the firm of Junkin & Deemer, has recently been elected city solicitor of Red Oak.

Mrs. W. D. Evans, niece Julia Stark, has been visiting in town. Her health, we are glad to learn, is much improved.

Emma Flickinger has left town to teach in Walnut. She will be with her brother, I. N. Flickinger, who has a pleasant home and thriving law practice in that place.

Three days in the school year deserve remembering—those on which the Laws hold their class elections. The last of these for this year has lately passed and its doings deserve to be preserved as a perfect specimen of the ultimate possibilities of the laws to raise pandemonium on earth. Before the exercises began, each on the strength of the old maxim per prater tellus, provided himself with a chair leg which he succeeded in using to good advantage in making a noise if nothing more. For two hours, in spite of the noble efforts of the police force which the President of the class saw fit to appoint, nothing could be heard amidst the babble of voices, except the occasional crash of a desk or the awful cry of fraud from the ranks of the defeated. How any one knew who was elected was something of a mystery, but a result was obtained, and Joe Lane was declared President and Todd editor for the Bevolder. But little regret will be expressed when the Legislature sees fit to establish this department of the University in a separate building, and we would respectfully suggest that a good situation could be obtained on the opposite bank of the river, where there will neither be any opportunity of disturbing nor leading astray the innocent and peaceably minded Academics.

The Oratorical Association.

It may be well at this juncture of events, not very long before the Inter-State Contest, to speak of the character and purpose of the Oratorical Association. Whether it is fulfilling the mission designed for it by its founders; and, in brief, whether it is detrimental or otherwise to the best interests of education.

In the first place then, what is the prime purpose of the Association? Evidently the improvement of oratory; and the necessity of such improvement is manifestly plain. The age is essentially one of essayists, of talkers, of controversialists, &c.; while the orator is a scarce luxury. Matter rather than manner is sought. The thought is emphasized. And how great a degree is this tendency towards ideas instead of eloquence counteracted by the Oratorical Association? The literature of the oration is paramount to the delivery of it. Against the finished essayist, the really true orator has scarcely any hope of success. True enough, eloquence must be concomitant with ideas; but the latter should be regarded as an element of oratory far inferior to that of delivery. In the Inter-
State and State contest the prizes are usually won in the closet poring over dictionary and commentary; picking out here and there a striking passage from a classic author, and polishing his (?) production for many long, weary months, the student is at last ready to be the orator, while the really eloquent man, no matter how seductively he charms the ear and eye; no matter how skilfully he sounds harmonious chords on the many stringed lyre of the human soul; no matter if the very gods looks wonderingly on; and hushed stillness holds communion with the mysterious, is doomed to oblivion under the dull, cold, mathematical markings of thought and style. A good delivery necessitates a sufficiently high degree of thought, while style is the merest dependent of delivery. Both, we are inclined to believe, are sufficiently marked when delivery is marked.

Beyond the apparent equity in making delivery paramount, at any rate there are other and strong reasons why it should be made even the sole thing considered. In the first place one would be forced to be original, there could be no possible plagiarism, and it would obviate the difficulty, one readily admitted and usually happening, of giving the judges enough time to thoroughly look over the orations before delivery; and, again, it would materially lessen the chances of any one being marked down for thoughts against which judges are prejudiced. Reasons such as these rather persuade us to the above conclusion. Trusting that other abler pens may take up the question and a reform sentiment be started that will culminate in some progressive action and amendment at the next Inter-State convention, we will close this article already probably too long.

It is to be hoped that the bill for compulsory education be passed by the General Assembly. Not that illiteracy to any great extent prevalent in Iowa, nor yet that there is any tendency toward keeping children out of school, for in these respects we are certainly in advance of a large portion of this country; but to those who are sufficiently aware of the advantages of an education not to obstruct their children from making use of the opportunities offered by the State, such a law will be in no manner inconvenient, and some measures ought to be adopted in the interests of those who yearly grow up in ignorance on account of the lack of judgment on the part of those who control their welfare. It is not only a wrong to the children, but to the taxpayers who support the schools, which thus fail in accomplishing that for which they were designed. The same authority which rests in the State to establish and maintain schools, is also sufficient to enforce the attendance of those for whom they are instituted. If there is any reason why they are not beneficial, then the State is wrong in supporting them; but so long as they are maintained it ought to have a care that advantage be taken of the opportunities it offers.

A good lesson might have been learned by those having in hand the welfare of the University, at the late High School declamatory contest. Of the twelve contestants there was not one but would compare favorably with a large majority of the University students, and there were some whose efforts are not excelled by the best University declaimers. While it is highly pleasing to note this excellence on the part of those who soon will swell the ranks of the University classes, does it not seem as if some effort should be made to at least maintain the degree of excellence which is already theirs. People who attend society exhibitions and the other exercises, of those who have nearly finished their course in college, ought not to be greeted with greater awkwardness and trepidation than they find in the performances of those who have not yet graduated from the High School.

The society halls do not furnish sufficient opportunity for cultivation in this respect, nor do the inducements in the shape of prizes to the Freshmen and Sophomore classes take the place of proper training. As well expect students to master their studies without the aid of professors as excellence in the art of a skilled speaker in the department of the University entirely overlooked, or that anything been made in this field. All admit that in the literary societies why it should be a proper provision on the part of the University to have already established High School to lead orators.

We copy the following:

"We would suggest to you, my friends, that you are hardly the place we might have supposed against the memoirs of the Society of the Arts and Sciences, Zetagathania Exhibition on the same grounds."

We wonder what the sequel will be. Did he know that with so much pedantry we used "Missing Links." It alone to prove its claimed features and merits of the author.

"Outlines of Character" dress commenced in September continued next month worth the perusal of the University Reporter, but we have nor change. We have been more or less made by people number seems to not preceding numbers, an opportunity to speak of the issue it will again denote. We return our sincere compliments (?) the VIDETTE of its gentlemanly editor a little better taste, manage, and its editorial common sense and lessening feature of the paper. The Freshman editor, managing editors to yet into their waste baskets the crucible of all the
are sufficiently aware that education is not to
be obtained by the mere use of the
that a law is adopted to the interests of
are too convenient, and some
favored by the State, such as a law
and adopted in the interests of
judgment on the part of the
the University has been almost
entirely overlooked, and what efforts have
been made in this direction have amounted to
little. All admit the value of the work done
in the literary societies, and there is no rea
son why it should not be done well. With
proper provision on the part of the University,
as to the departments, the students in
high school to leave the college finished

We copy the following from the Cornell Collegian:
"We would suggest to the Reporter that its columns
are hardly the place for the exhibition of vulgar
spirit against the members of another society. Dis
reel says that the bitterest critics are those who
have themselves failed in literature or art. Per
haps the spirit exhibited by the person who wrote
"Zeagathian Exhibition," might be accounted for
on the same grounds."

We wonder what the editor of the Collegian would
say, did he know that the person who belched forth,
with so much pedantry, the virus of his "vulgar
spirit," was a member of the Zetagathian Society.

The Collegian contains a well written article on
"Missing Links." It shows that rhythm which gives
prose its charm and reveals to the reader the gen
ius of the author.

"Outlines of Character," is the subject of an ad
dress commenced in the College Journal and to be
continued next month. It is very interesting and
worth the perusal of all young people.

The University Reporter comes regularly to our ta
ble, but we have never before acknowledged the ex
change. We have been waiting till a number should
come which would be worthy of notice. The Feb
ruary number seems to be a little improvement upon
preceding numbers, and therefore we take this op
portunity to speak of it, for fear that in its next
issue it will again degenerate to its common level.
We return our sincerest thanks for the many com
pliments (?) the VIDETTE has received from the pens
of its gentlemen editors. We would suggest that
a little better taste might be used in its arrange
ment, and its editorials might contain a little more
common sense and less pedantry. The only redeem
ning feature of the paper is the department edited by
the Freshman editor, and we would advise the
managing editors to yield the pen to him and creep
into their waste basket which they declare to be
"the crucible of all their failures."

"Come brace up, brace up; some one's coming."

Military Quiz.—"What's the angle formed
by two faces?" Social Senior blushed and
gave it up.

Rev. Mills, of Syracuse, New York, has
lately given here several very interesting and
instructive addresses and lectures.

Senior studies are all elective for the spring
term. There is a general tendency to more electives.
A good idea.

Prof. Eggert should resent it. One of the
instructors referred to Schiller's Marie Stu
art as "yellow-covered literature."

Iowa City is booming,—cutlery and glu
cose works are building, besides a new tele
graph line, express office, &c., &c.

Adding insult to injury.—Calling the de
posed president of the Sophomore class ma
or, because maor is a dull (Payne) pain.

A Freshman is exulting over how he made
April fools of his instructors. He got his les
sons unusually well, and when called upon
he came out "not prepared."

The International Law Class has discussed
the peace and war question. A majority be
lieved that most mischievous of unholy things
justifiable.

It's a little curious. Why did the Presi
dent ask the Senior class about a book taken
from his table, if he thought none of them
had taken it?

O Romeo, read not to Juliet in quiet wood
ed valleys! Another Romeo wandering
thither with another Juliet may observe your
devoted attitude.

Hesperian officers: President, Grace Mc
Neil; Vice President, Lucy Plummer; Re
cording Secretary, Clara Kelley; Corresponding
Secretary, Ada Duncan; Treasurer, Sadie Girtler;
Financial Secretary, Mary C. Noyes; third member Executive Commit
tee, Leona Call.
It's pleasant to hear "the little old clock in the corner" of the armory. Its chimes are almost as startling as Waterloo's opening cannon. We guess it's a little slow.

The Juniors are especially proficient in mineralogy, all taking a thorough, regular, graded course of it, continuing through seven minutes, during one chemistry recitation.

Sophomore officers for spring term: President, R. G. Morrison; Vice President, G. K. Reeder; Recording Secretary, Miss A. S. Ellis; Corresponding Secretary, Mr. Blazier; Treasurer, O. S. Groschell; Serst'at Arms, Mr. Burton; Joker, C. W. Bricker.

Zet. officers for next term: W. V. Smith, President; Mr. Hitchcock, Vice President; R. B. Wilcox, Recording Secretary; J. W. Kime, Corresponding Secretary; W. W. Shaffer, Treasurer; C. H. Maris and F. K. VanFossen, Serst'at Arms.

Proctor has come and gone. His lecture was very suggestive to any one whose mind tended in any degree toward astronomy. He talks rapidly, yet uses very fine language. His subject, the "Birth and Death of Worlds" is enough to call forth all the higher soul elements of any astronomer, and give widest scope to his genius.

The high school declamatory contest, held March 5th in the Opera House, was regarded by all, so far as we have heard, as an entertainment of high order. Space will not permit a personal canvass. We were pleased with all, and well pleased with several. The University may well look to its laurels in this line.

The Senior class is attempting to re-establish a custom for some years dropped by collegiate classes—that of holding class day exercises. It has already adopted its program and appointed performers, and to all appearances this time-honored entertainment will form an attractive feature in the doings of Commencement week.

A professor lately made the astonishing statement to the Seniors that the result of his observation had been that cheek and brains went together in an inverse ratio; and furthermore, that a lofty bearing was not an infallible sign of brains. It is due to the class to say that he arrived at this conclusion from observations made upon an animal which became extinct in some geologic age of the past, and he didn't take pains to state whether he has been confirmed in it by late developments or not.

The appointment of commencement orators has been made. The fifteen who are chosen on account of general ability are as follows:—Mamie L. Loring, Sophy Hutchins, Lou Younkin, Leona Cull, O. P. Myers, C. N. Hunt, S. H. Snyder, W. V. Smith, F. A. Vanderpoel, E. Hough, J. D. Gardner, L. F. Sutton, O. S. Fellows, Frank Bond, Fred Bond. Positions of honor have been awarded on the basis of high marks. The valedictory to O. P. Myers. The salutatory to Mamie L. Loring, and the philosophical oration, of equal honor with the salutatory, to A. S. Young. The new method of choosing speakers seems to have resulted very satisfactorily, and the class will be well represented.

But a few lone-looking exiles in the land of their fathers greet our eyes. The Medics are gone. On the evening of March 2d, in the Opera House, was held the first public graduating exercises of the Homeopathic Department. The Law Quartette furnished excellent music for the occasion. Mr. Winter was valedictorian. There were eight graduates, Miss Jo Anna Disbro, Messrs. S. C. Delap, W. G. Edmonds, J. B. Hitchcock, L. K. Hunter, Chauss. H. M. Schwartz, A. R. Vansickle, and F. Wm. Winter. Hon. Jas. Wilson gave the annual address—one brief, practical and eloquent. On the evening of March 3d, in the same place, came the tenth commencement of the regular Medical Department. Mr. Johnson gave the valedictory oration and addresses. There were twenty-two received diplomas.

Kime, R. B.; President; Treasurer, O. S. Groschell; Serg't-at Arms, Mr. Burton; Joker, C. W. Bricker.

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At the Opera House, March 19, took place the annual address of the Medical Department. The usual intellectual music or orations constructed the entire program entirely.

In short, no spectacle more than the Rev. Kenyon gave evidence of believing such a commendation unnecessary. He deemed the event unnecessary.

Now came the most interesting part of the evening, the reading of Mr. G. fully written, modest and entertaining. He is not yet he still needs that light, which he gives so well and endeavors to make his views heard.
two received diplomas,—Geo. W. Barber, Hattie A. Conniff, John R. Coxe, J. C. Davies, R. J. C. Dodds, C. P. Dolan, W. E. Edgerton, A. C. Jennis, F. S. Johnson, Olive Morris, L. H. Munn, C. E. Nichols, Patrick O'Hair, J. D. Payne, Henry Parrish, L. L. Renshaw, John Riley, W. L. Saunders, T. J. Shull, J. J. Williams, W. K. Williams, and J. C. Wright. In conferring degrees, President Pickard's words were both very fitting and suggestive: "You have been with us; you are now of us. You have been foster sons of the State; we shall expect you now to become fostering sons." Mr. Renshaw received the Shrader prize in surgery. Dr. Peck, Dean of the Faculty, then gave the annual address. Comment upon it is unnecessary. All consider it one of the most interesting and able ever given here, on similar occasions. Thus ends the medical year. So far as we have heard, good work has been done, a high order of application exercised on the part of most, and consequent proficiency attained by many. Heart good wishes for all the graduates.

IRVING EXHIBITION.

At the Opera House, on the evening of March 19, took place the annual exhibition of Irving Institute. Excellent vocal and instrumental music enlivened the occasion. The entire program evidenced work and ability. In short, no special breaks or flaws were noticed to mar the unity of the entertainment. Rev. Kenyon gave the invocation. Though believing such an exercise on such an occasion unnecessary, we would specially commend his terseness and brevity.

Now came the salutatory by J. D. Gardner; subject, "Hermann and Bianamarte." Mr. G. fully sustained his high reputation as a writer. His line of thought was equally interesting. We never heard him do better, yet he still needs more animation, more vivis vox. Next came W. F. Skinner, declaiming "The Last Days of Herculaneum." Mr. S. has a fine, well controlled voice, good gestures and easy delivery. Many places in his piece were finely rendered, yet we rather believe a livelier selection might have better suited his temperament. Following this was an oration by O. A. Byington; subject, "Genius." A difficult topic, yet Mr. B. handled it quite logically, using some well rounded periods. His delivery was most too tame, fairly earnest, but not enough fire.

The audience now listened to the debate on the question, "Should the Republican Party make the Southern Question the Main Issue of 1880?" Space forbids review of arguments. First, on the affirmative, came F. S. Rice. Despite Mr. R.'s unnatural, unusual and assumed bombastic tone (which he may well avoid, for he has otherwise a first rate voice), he opened the question interestingly and well, and in good sentences took strong, well defended positions. S. H. Snyder led the negative in a sound logical argument. Democracy has a good supporter in Simon. His delivery is a little stiff, and his voice needs a little more control. The next speaker was A. C. Kelly, closing the affirmative with a good earnest speech, best delivered of any on the debate, well sustaining Republican doctrine. H. C. Truesdale now took the floor, summing up the general principles of the negative in good shape. Mr. T. spoke very easy and naturally, and appeared surprisingly cool on the floor.

Next in order was a declamation, "The Literary Nightmare," by C. C. Clark, admirably rendered. Mr. C.'s voice is entirely at his control. Literary exercises closed with the valedictory by E. Hough. Subject, "The Cenci." Some would probably censure his choice of subject, but we are not so sure about that. His production was interesting, well written, non-collegial, unstratified. Mr. H.'s entire effort was one of the most unique and peculiarly curious we have ever heard; one sui generis, thoroughly fitting his own individuality. If we adversely criticized at all, it would be that there was too much striving for peculiar strangeness. Suffer it to say, however, we paid him close attention during his performance.

Audience, society and friends appear quite well pleased with this evening's entertainment; so thanks, boys, for your deserving efforts, and good luck in the future. For the benefit of any who may wish to use revolvers on this amateur critic, I give my initials.

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