

First, let all the students have equal privilege, in the use of books.

Second, let the library be kept open six days in the week during six hours—at least, every afternoon.

This, it is true, implies labor, and labor demands pay. We have no intention of complaining of the policy of the present librarian. Undoubtedly he earns the pittance he receives; yet perhaps a student could be found who would be willing to spend more time for the same money. The fault is not with the professor, but with the controlling power. To found a splendid library, and then keep it closed nine-tenths of the year, because one hundred dollars will not pay a man to keep it open, as it ought to be, looks like "penny wisdom and pound foolishness." Pay a decent salary and let the books be used, is the true economy.

THE REGENTS.

The Regents meet on the 14th of December. This will be the last meeting of the present Board. As all are well aware, the manner of creating and the construction of the board, have been entirely changed, by the adoption of the new constitution. The number, now consisting of six members, is elected by direct vote of the people, instead of by the Legislature, as heretofore.

Messrs. Garber, McKenzie, Bruner, Barrows, Bear, Scott and Savage retire; while Messrs. Adair, Tuttle, Holmes, and Hungerford, of the present board, together with Messrs. Gannett and Mobley elect, constitute the new board.

The whole policy of the retiring board has been wise, liberal, and generous. Under their control and the administration of their predecessors, the University has been built up, and has exhibited a rapidity of development, and of increase in the number of students seldom, if ever, equaled in the history of State institutions. It certainly is a satisfactory and pleasing reflection to the people and to themselves, that, as they doff their official vestments, and bid farewell to their public service, they can do so at the time of our greatest prosperity. We bid farewell to them with regret and feelings of gratitude, but it also is a source of satisfaction, that the people have shown their appreciation of past services, by electing a majority of the new Board, from their numbers.

On the part of the HESPERIAN Association, we desire to return sincere thanks for the past liberality and generosity of the Board, in rendering us great financial aid. The retiring Board has been the STUDENT'S benefactor from the beginning and we shall endeavor, as heretofore, to use its bounty wisely.

While we regret to part with the able gentlemen, whose council and wisdom have done so much for the Institution, yet to the new Board, constructed, as it is, mainly from the old, we cheerfully and fearlessly consign the interests of the University.

NOTES ON EXCHANGES.

College journalism is evidently becoming a necessary element, or branch of American education. This work is becoming more and more appreciated by the public, and justly so. It is our opinion that the foundation of many a noble literary fame, of many a monument of genius, of much precious wealth to the world, can be and is being laid in the col-

umns of the college journal. Many a man who has risen to a proud eminence, whom the world applauds and delights to honor, was unconscious in the beginning of his latent energies, until some chance breath snatched momentarily away the veil which obscured his internal vision, and gave him a glimpse, though vague and shapeless, of the possibilities of his being, of the vast riches, and intellectual fertility of his own soul. Much depends upon accident, more upon opportunity and effort. You do not know what you can do, until you actually make the attempt. You often wonder at the grandeur of genius, at the mental force of some friend, as displayed in his works; or you are filled with astonishment, even dismay, by the perusal or contemplation of some literary production of another, whose genius is less noble, whose creative energy and mental force, and whose whole stock is inferior to your own, if you only knew it. You forget that the article or other intellectual creation which fills you with admiration and a sense of inferiority, cost the author much drudgery, much toil, much time; but you behold it as an entirety, as a finished picture of thought. It is presented to your apprehension and conception all at once. So you are startled. You are apt to measure the author's power to create, the brilliancy of his intellect, by the moiety of time and attention it requires you to gain a conception of the thought before you; hence his power is magnified many times, and you are discouraged. Will you be astonished at the exquisitely wrought gem, and worship the artificer of it, as superior to yourself, because you cannot comprehend in a moment, how you could create any workmanship so beautiful and perfect? Why, that jewel cost the artisan years of patient and anxious toil, and many more years of preparation and pupilage! Endure the toil, and you can gain the prize—attain excellence. This unconsciousness of self-power is greater in the province of mental creation than physical, because such creations are more exquisite; they are more truly creations, than any other. Indeed, in the field of thought, man is really a creator. Therefore the conclusion is plain; he can not perceive, perhaps not even conceive, what he can create, until it is created; for not until then, when chaos has assumed form, color, and substance, is it perceivable, or conceivable, even to the creator himself.

But how does all this apply to college journalism?

Thus, in brief. It affords an opportunity, a flattering inducement, for the young man or woman to try. But our college papers and magazines are no longer mere amateur practicing grounds. They are really valuable for their intrinsic worth. Several of our exchanges afford us the best literature we read from month to month, our best food for thought. There is certainly no more laudable nor practicable ambition, for an institution of learning, than to publish the purest and best literary magazine in the state or country; and no nobler ambition for a student, than to leave as his most lasting monument of college work, the creations of his brain and pen.

The ladies of Pritchett Institute publish a neatly arranged and pleasantly written magazine. With their kind permission, however, we would like to offer a friendly remark in regard to the article on "The Railroad and the Aborigines." It is unique

in conception, well written and entertaining; but is there not a little incongruity? Is the conception quite probable? The American Indian is too shrewd an observer not to have gained a sufficient idea of the Pale Faces' ways and inventions, at least by tradition, to prevent him from falling into such an ignoble blunder, as the author represents. The Pawnee, Sioux, or even the Digger, would hardly mistake the rails of the Union Pacific railroad for a snake, and, Don Quixote like, brace on his armor, and make a furious assault thereon, with bow and tomahawk! Even the savage seldom mistakes the evidences of man's workmanship, for nature's creations, especially for those creatures with which he is most familiar.

We suppose that we could show our good taste and prudence to the best advantage, by joining our offering of praise to the burden of flattery, which the Eastern journals almost universally bestow upon the *Packer Quarterly*. And indeed we find it a very entertaining visitor. It is very pleasant and pretty, as anything that pertains to the girls ought to be, of course. But, ladies, you don't feed it enough mental pabulum. It is too sweet and frothy. We would say *too girlish*, but then you would give us the stereotyped answer "Why not? Are we not girls?" That is true, we suppose, but the ladies are beginning to arrogate to themselves man's right to think, as well as flirt; and those are our sentiments, for they can equal him at one and excel him at the other, if they will.

The *Olio* for November has an article on "Rhetorical Morals," which contains much truth clearly stated. The three following rules, as safe moral guides in writing, are laid down:

1. Let your production be just what it professes to be.
2. That, in order to be original in their writings, most persons need to make thorough preparation.
3. Be willing that your production should be only as wise as you are.

Speaking of originality, the author justly observes: "It often seems to be imagined that the opposite of this is true; that originality is a sort of Melchisedech, 'without father, without mother;' something spontaneous, immediate, unpremeditated. But there are very few persons whose unconsidered utterances are worth the uttering, not to say worth the hearing. Profound things may be said without much thought at the moment, but they are the product of former observation and meditation."

The *Chronicle* states that a reform has been made in regard to the standard of attainment required for admission into the Medical Department of the Michigan University. The examination is now quite rigid. This, in our opinion, is indeed an important reform. Our Law and Medical schools, as well as some of our Industrial and Business schools, have been mere license shops for ignorance and incompetency. The country has been thronged with licensed quacks and diplomed pettifoggers. Is it possible that a boy, ignorant and uncultured, without trained faculties, is fully qualified to grapple with the intricacies and the gravest problems of our physical and moral natures? Is such an one capable of producing the best fruits in the grandest of all professions, before he is capable, even with the aid of a glossary, of comprehending their nomenclature and technicalities?

May many other institutions follow the example which Michigan has set. We should like to see a thorough scientific and classical education made the standard of admission into the Law and Medical schools.

The *Niagara Index* fellows have lately moved,—that is, their printing "fixins." One of the editors is in mortal terror, because the new sanctum is in close proximity to the steam boiler. He predicts that on some fatal day it will "burst," and "pi" his anatomy all over the sacred soil of his native county. Therefore he has composed his dying thoughts, beforehand, which are quite neatly expressed for a mutilated corpus. In another issue the editor explains the origin of the wit with which the *Index* is always well seasoned, on the ground, as he insinuates, that the Local was, at one time, an inmate of a lunatic asylum. We fear some of the other editors have symptoms of the same acrid yet "gentle frenzy."

The *Berkeleyan* has a fine oration on "The Hidden Fountains," delivered before one of the societies by a member of the class of '74.

The *University Missourian* complains bitterly of the management of the library. Though having a good selection of books the students are not permitted to take them from the library. The *Missourian* thinks, very properly, that books are made to be used, and that a penalty for unnecessary damage done to them, while in the student's possession, is a sufficient guard against the misuse of books. This was formerly the plan pursued in the University of Missouri, and the *Missourian* thinks it has proved the better method.

The *University Review* is always a welcome visitor. The October issue contains a good article on "Religious Extremes and Extremists in History."

The *Targum* continues to be one of the most readable of our exchanges. A writer, under the head of "Education and Scepticism" claims that all scepticism is based upon egotism, not education. This has long been the last resort of orthodoxy. The question is always begged, on the plea that "the ways of Providence are mysterious." But the writer of the article in question is right in urging us to grapple with "uncomfortable facts," and not evade them. One of these uncomfortable facts, is that all sceptics, even atheists, are not fools; but many of them have spent their lives in investigating the theories they maintain, and have rifled all storehouses of knowledge to give them light. The church must soon acknowledge this stubborn fact, and educate men with equal thoroughness, equal candor, or scepticism will prevail. To brand a man with ignorance will not quench his conviction, nor stifle his consciousness of right. Such a course makes converts to scepticism. The day is come when reason must be used as a weapon even in the religion of Christ, if it shall still prevail.

The *Lawrence Collegian* has some good things and humorous. One of the editors chastises some of the boys for what he calls *doganism*, viz: waiting around the doors of the church to see the ladies home, (if they can) when they (said boys) have not had the necessary cheek to call at their houses for them. This speaks little for the society of Appleton, Wis. Come West, boys, come West, and get civilized.