

work in the palace. It is a series of pictures representing Hiawatha's fasting, or the origin of corn. This is made entirely of corn. Hiawatha is shown in a famishing condition; food is brought to her; soon a small sprout shoots up out of the ground coming from some of the food that was dropped, then maize is shown in its full size and beauty. All that is lacking is a miniature figure of the corn palace to complete the series. This design took first premium.

In the northeast corner may be seen Cleopatra in her Egyptian barge together with other Egyptian scenes. In the background is Moses in the bullrushes. Bars are put up for fear the cows that are in the corn in another part of the palace will find little Moses before the Egyptian women do. Being made of corn little Moses would not fare well in the presence of cattle. Coming through the rye is very nicely gotten up and is very illustrative of the familiar song of the same name. The next booth is a nicely furnished bedroom. This bedroom set was offered to any couple that would allow themselves to be married in the palace. The writer of this article did not arrive at the palace in time to compete for the prize. This fact is not deplored very much because editors have such fastidious tastes that the bedroom set offered would in no way compensate for taking such a step. The Venetian floral temple is a thing of beauty. A Venetian portico forms the back and center. These are profusely decorated with cut flowers while on either side are articles of Venetian furniture and on all sides are more flowers making the display as luxuriant as it is fragrant.

One is then transported by means of the elevator (one step above another) over the archway across the street. On this side of the street the exhibits are, if possible, a little more artistic than they were in the eastern part. One especially noted for its elegance is Aurora, the goddess of the morn. This is a large figure of a goddess smiling down upon Morning Side, one of Sioux City's additions. On her left are the words "Aurora, the goddess of the morn, smiles down upon no fairer god than Morning Side." Below her may be seen Sioux City's elevated railroad in miniature, running from its terminus on lower Third street to Morning Side. Near here are the cows in the corn instead of the generally conceived notion of the corn in the cows. Overhead in this part of the palace southern moss is hung in abundance, presenting a very picturesque appearance. Looking down upon the lower floor one may get a good view of the Louisiana exhibit. This, like all the southern exhibits, is good. In the center, extending almost to the ceiling, is an extremely tall southern tree. This is covered with long trailing moss, presenting, by aid of the electric lights, a brilliant effect. At the head of the stairs are two pictures representing the landing of Columbus. Near by is the "maiden all forlorn, that milked the cow with the crumpled horn, that ate the fodder made of corn, etc." Going down stairs and noticing a few more county exhibits one reaches the entrance and is ready to go out and glad that he is able to say he has seen this splendid tribute to the hard work and originality of Sioux Cityans.

All students should take notice that by recent action of the faculty no credits whatever will be given for work taken, even though completed and closed with a satisfactory examination, unless the student is duly and properly registered. The authorities are determined that the records of the institution shall be complete, and shall tell at any time the true story of the work of the student. The day for carrying a study without registering for the same, and then "working the faculty for credit" afterwards, has passed. And this is true even where some member of the faculty may be careless enough to permit a student to carry work when his card does not show registration for such work.

ALUMNI AND FORMER STUDENTS.

To the Alumni Editor of the Hesperian:

DEAR SIR.—Your letter requesting an article for your department has been received. I seize this opportunity of relieving my mind of a few burdensome ideas.

First, as far as I am able to see, the accredited high school business, about which so much ado is made annually at the university, is largely froth. Yet there seems to be a sort of a divinity that doth hedge about the shade of the lamented I. J. M. that makes an attack upon it seem almost a sacrilege. The accredited idea is of itself good enough. But its practical application in this Nineteenth century, with its magazine-fed culture and its tendency to substitute appearances for reality, is not much of a success.

Secondly, as far as I am able to see, the average high school "professor" is animated mainly by a desire of display. He fails to see that the high school occupies a sphere of its own and that it is not bettered by being made to ape the college. If he would but imitate a university of high standing, less harm would be done. But he usually conforms his school to the denominational college with its dry injunctions in place of ethics and logic wrenching natural theology in place of philosophy. He institutes high school commencements, which, for preparatory schools, are an anomaly. He is responsible for high school oratorical contests which, equally with college oratorical contests, ought to be suppressed by the authorities. He gives high school diplomas which, for schools that can give but the rudiments of an education, are absurd. As well graduate a child and give him a diploma when he has learned the multiplication table, completed fractions, "finished" literature, "gone through" algebra! The culture of the high school teacher is seldom deep enough to make him abhor posing in the public gaze. To satisfy his craving for display and for appearing better than he really is, he has himself called "professor" and lives in a continued round of blue lights and fizz-bang. To "graduate" large classes and thus magnify his school (and here is where this bears on the university) he winks at all sorts of incompetency. He pats the people on the back by "graduating" self-conceit and making them think it is self-confidence; by "graduating" ignorance and making them think it is scholarship. This is intrinsically bad enough, but its effect on the pupils by polluting the very springs of true culture is infinitely worse.

For the reasons implied above I do not think the schools on the accredited list are fit to prepare for my alma mater. With the exception of the one at McCook not one is a strictly preparatory school. They are as much rivals of the university as are the denominational schools or the business college. They attempt to give an education complete in itself. The graduation and the diploma "finish" the pupil's education. If he comes to the university at all, he does so from much the same motives that impel the university graduate to go to Europe. The idea of the university course as the logical continuation of the high school course is yet entirely foreign to the state. Again, the men at the head of the high schools are, in many cases, not competent. They do not have the interests of the university at heart. Many of them have not the culture or attainments requisite. They all call each other "professor," and look upon their schools as independent and self-sufficient. They rebel at entertaining the idea of being preparatory to anything.

The policy of accrediting everything may fit in well with the chancellor's policy of doing everything to get students. Here is where the responsibility of the university in the matter comes in. I should be sorry to think that my alma mater