

would have given our representative first place instead of second if he had known that sickness was the cause of that fatal hesitation. That would have put us first. These are two facts worthy of consideration. Others might be given but are not necessary here and now. The facts stated go to show this: that our oratorical record has not been entirely disastrous and might with proper energy and wisdom be made successful.

I readily grant all that Mr. Williams says about the lack of interest here in oratorical matters. It might gently be whispered that there is also some lack of interest in certain other oratorical contests. Shall we for that reason give up all contests? What then becomes of our boast that the literary societies are the only organizations here that have any interest in oratory? Would it not be a manly way to set about stirring up a proper interest in such matters?

Mr. Williams says that our orators go into the state contest handicapped because our standard of oratory is not the same as our competitors have and as the association has. Mr. Williams should remember that the judges are the arbiters and that the instructions to the judges have been entirely satisfactory to the university. If any one has any objection to them let him speak. We have besides the privilege of helping to secure satisfactory judges. It does not seem reasonable, therefore, for our orators to complain that they are handicapped by our standard of oratory. If they cannot obtain from the judges, representative men of the state, a favorable decision, it is their own fault or else our standard of oratory is not suited to the world in which we live. I, for one, believe that it is the fault of the orators, not of the oratory.

That "the university offers facilities for the work in lines unheard of in other institutions of the state" is cited as accounting for the lack of interest here in oratorical matters. With "the other educational institutions of the state" shall we class the universities of Wisconsin, Minnesota, Kansas, Ohio, De Pauw, the Northwestern, and University of Michigan too? There is in these institutions great interest in oratory. The professors, too, take an interest in the contests.

I am not at all inclined to believe that a majority of our professors have no interest in oratorical matters. They believe that it is the business of the students to play the leading part in the contests—and it is. Whether, however, encouragement by the professors and patting on the back by fellow students will cause a man to win a contest is at least a debatable question. I think a little native ability has something to do in the matter.

Mr. Williams closes his article by urging the university to withdraw from the state association. He would have us cut the acquaintance of our sister colleges in the state now and not wait until we have won a contest. In other words give up beaten and run away. Perhaps not in our own eyes but in the eyes of observing outsiders our boasts of intellectual superiority would seem "blatant" indeed. But why withdraw at all? Even a university student may learn something from contact with the outside world. Judging from the oratorical contest, even we, the students of the U. of N., are not the salt of the earth in this state in one branch at least. This may not be the right way to put it. Perhaps let us think that in sacrificing ourselves by competing with this lower grade of students, and coming in contact with them we may widen the usefulness of the university and may do a true university extension work.

F. D. HYDE.

Miss Barton prepared a collection of clay models, made by her students, for the art exhibit and for a display in the halls during the teachers meeting.

## LITERARY.

The quiet town of Treves, situated in a remote corner of Prussia, was once the sacred city of the Roman empire and the metropolis of central Europe. It possesses many relics and is one of the most interesting of European cities to the traveller. The articles, however, which are its chief glory are certain relics of our Lord and Master. First and foremost among these is what is reputed to be the holy coat, the seamless robe our Savior wore at the time of our sacred passion. The robe that is said to have been woven by Mary's immaculate hands, that touched the body of God himself, that was drenched with the holy sweat during his agony in the garden, and soaked with his blood during his passion, that is commemorated by Saint John as having been saved in its seamless unity from being rent asunder, is, to say the least, an extremely interesting relic, even if grave men entertain doubts as to its genuineness.

At distant intervals the coat has been exhibited; once in 1512 and again in 1844, when the agitation resulting from the gathering together of more than two million of people was the main origin of the German Roman Catholic denomination. On the fourth of last June, the bishop of Treves wrote to the pope of his intention, in response to the request of catholic men of Germany, to expose for public veneration the aforesaid coat. The pope approved this determination, and, in order to increase the attendance, agreed to grant to all the pilgrims from far and near the blessings of a papal indulgence for the forgiveness of sins. The affect was to attract thousands of pilgrims to Treves. Every day for five weeks from 40,000 to 50,000 pilgrims viewed the holy coat. At the stations, under the direction of the parish priests in full canonicals, they were formed into two single file processions, one of women, the other of men, the former on the right, the latter on the left. Preceded by priests and acolytes and chanting the *Ave Maria* or a special litany, these processions marched to the ——— Platz where, after long and orderly if not patient waiting, they entered the cathedral door and looked up on the object of their devout veneration.

The sight of so many people pressing forward in a thoroughly orderly way to the object of their reverence, a relic of great antiquity, although of doubtful authenticity, must have been impressive.

The holy coat, venerated by so many thousands, who travel far to see what they, of course, are not allowed to touch, is enclosed in a large glass case behind the high altar of the cathedral. It is described by correspondents of the press as resembling a smock frock in shape with short sleeves and a hole for the neck, and as being in good condition considering its reputed antiquity. It consists of three layers of stuff. The first is covered with a sort of red figured damask. Under this is the sacred coat itself without a trace of seam in it, though there are traces of several gaps which the skillful fingers of the nuns, to whom it was entrusted, have closed up. Under this is a brown silk lining. The back of the coat is exactly like the front except that the outer covering is a sort of gauze. The silk lining, to which is due the preservation of the coat is wonderfully hard and stiff, almost like felt. The relic proper is fastened to the silk lining by some sort of gum or paste so that they seem to form one piece. The lining itself is comparatively modern and is in a perfect state of preservation, whereas the holy coat itself has become so rotten that the slightest shaking will cause the particles to fall out.

For obvious reasons there is no chance for its examination at these exhibitions. There are openings in the glass case on either side and through these the priests touch the