

nally open for University scandals, or again that in his laudable attempt at perfect consistency he does not see that the students are too modest to make speeches when a large audience has paid a high price to hear a noted lecturer and is waiting for him to begin. On the whole then we suggest that the "Democrat" man ponder over his University items in future, not to see if they are true, for that of course is unnecessary, but to see if they agree with each other and with common-sense

WE fear that in providing for the intellectual welfare of the students, those who control its financial affairs forget that physical health is valuable even though it be only as a means in the attainment of wisdom. We wish to remind them that the command is not only "get wisdom," but also "get understanding." In other words the University needs walks constructed of some more substantial materials than water and mud. In the west we do not care so much for style as for utility and we think the proudest of us would prefer an angular, prosaic plank walk to a serpentine path whose graceful curves only serve to prolong an unnecessary and undesired experience in fishing for overshoes. We have often heard and in part experienced that the path to learning is thorny and rough, but it seems unnecessary to make it muddy as well. Further the young ladies and gentlemen who wish to shine in society find it impossible to ever show a neatly blacked boot or shoe within these classic walls. Now a blacked shoe is not an indispensable agent in the acquiring of an education but it is a much more agreeable object to eye when the Prof. asks unanswerable questions than one covered with the drift of the glacial period mingled with the favorite beverage of the tectotaler. In throwing out this hint we are actuated by no selfish motive. If necessary for the good of the University, the STUDENT is willing to continue the unwelcome task of transferring the campus to the various recitation rooms; but for the encouragement of morality—both in the students, since cleanliness is akin to godliness, and in the janitor and professors whom the condition of the building often brings to the verge of profanity, we beg that a few inch planks be tastefully arranged in the muddiest spots alternating with fragments of stone at convenient distances. There is something truly poetic in the thought of the damsels searching in the records of antiquity for forgotten lore, tripping gracefully from stone to board and from board to stone, while the splash and ripple of Nebraska's staple reminds the listener of the pleasant brook babbling over pebbles. We would even be willing to dispense with the annual trimming of our "forest primeval" of cottonwoods, and trust this hor-

icultural duty to the playful cyclone, for the sake of even a two foot walk from the front gate to the front door; while even the delights of arbor day holidays and commencement receptions pale before the vision of an asphalt promenade. This last thought brings up beattific visions of Friday evenings which cause us to drop our pencil and meditate on the nights when the moon is dark and the air is warm and the young man's fancy turns to something or other, we forget exactly what, but are sure of the main point—that it turns much more lightly on a dry walk than in the mud.

THE lecture by Rev. DeWitt Talmage was entertaining and interesting, but some perhaps went away with the feeling that there was a certain something lacking in it. To these it gave the impression that the lecture had been studied for effect, that it was not the simple natural outflow of what the man had thought and felt in his inmost life, such as was that of Dr. Thomas, but there was something strained about it, the illustrations were grotesque, and many of his expressions approached too near slang to be agreeable to all ears. The orator manifestly attempted to make his lecture "striking," a thing which characterizes him as a minister. Dr. Talmage is the leader of the great army of sensational preachers. He draws immense crowds, has great success as a revivalist. He strikes the popular chord, he knows how to stir up the emotions. And if we judge of the success of religion by numbers he is certainly a powerful advocate. But if we judge from a higher standpoint whether his influence as a preacher, as a man, is such as to truly inspire and lift up those around him in their religious life, which is the only true fruit of religion, we shall have to acknowledge him as inferior to many having less popularity. The roots of religion run deep, its strength and support lie within. If this source is not reached, it withers and dries up; it can not thrive on surface culture. The test of a minister's usefulness is how deeply does he implant these roots, not how many, for a narrow stream of great depth has more momentum than a wide and shallow one.

Time and theologians have two standpoints of looking at religion. The theologian estimates the success of religion by converts; time decides its success by the character of its converts. The one is partisan in its view, the other cosmopolitan. Whatever are our theories, time decides upon their value in this way. There is no subject in which men are so liable to err as in religion. We can not divest ourselves entirely from superstition and judge it as we do other things. Half-seeing the grand possibilities of it if the world could all be truly converted, we blindly attempt to convert it by storm. But many times, alas! we discover that only the bar-