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# STUDENT RECORD



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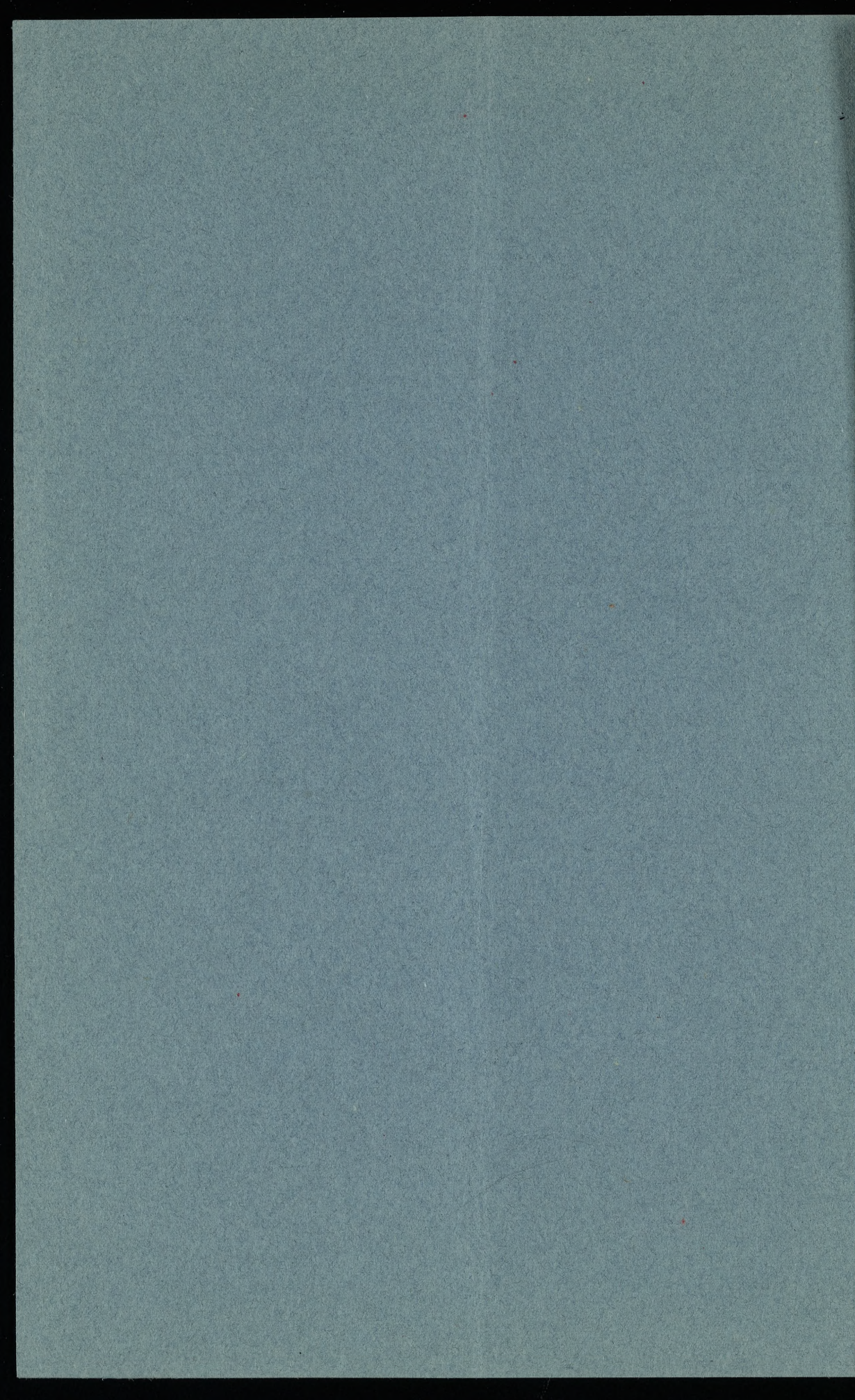


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RENO, NEVADA

VOLUME XI

NUMBER 4



# THE STUDENT RECORD

OCTOBER 15, 1904

The Record is a semi-monthly paper, published during the college year by the Independent Association of the University of Nevada.

Subscription price, One Dollar per year.

Contributions are requested of the Faculty, Alumni and Student Body. Address all communications to Student Record, Reno, Nevada, Box 355.

Entered at Reno Postoffice as Second Class Matter

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## EDITORIAL

### UPPER CLASSMEN

The dignity of the student body is vested in the upperclassmen. The impression a college makes on outsiders or on transient visitors is based on the standard and bearing of the juniors and seniors. Likewise the standard underclassmen set is gauged by those of the upperclassmen. It is therefore clearly the duties of the representatives of the student body to make the gauge a good one.

A fault of the seniors of the past few years, which has left a visual effect on the tone of the men in this university has been a lack of manly bearing, a lack of dignity. Without any disparagement of the honorable men who have become new members of the Alumni, for they embody some of the smartest, yes the very smartest men ever graduated, yet it must be admitted that as classes they did little by direct personalities to uphold the dignity of juniorship and seniorship. The upperclasses in the past few years have been scarcely more than a name, for the men composing them differed little from the average underclassman.

Looking still further into the past to '00 and '01 we find different con-

ditions. The upper ranks in those years were raised to a proper elevation and most of us know the general tone of the students then was much in advance of its present state.

It is pleasing to note that present upper classmen have a deeper grain of seriousness and more quiet dignity than their immediate predecessors. A better condition of affairs among the lower classes can already be noticed.

Dignity calls for proper and sufficient cause and it is not proper to all. Three or four years of experience in college life is sufficient cause for dignity among upperclassmen. Dignity does not mean snobishness nor the blase air which unworthies sometimes assume.

A college man should loose the last trace of the high school when he becomes an upperclassmen. He must do this to set a standard for and to command the respect of the younger men. It is his privilege. It is his duty both to himself and to his college.



### A PROGRESSIVE STEP

We are at last able to announce the establishment of a frat house in this institution. It is something that has been sorely needed for several years, and the members of Sigma Alpha are to be congratulated on their good fortune in obtaining one. The house which they have occupied is a handsome two story building on Sixth street. It is large enough to accomodate twelve or thirteen men, has a copious drawing room and reception rooms, in which the boys study and receive their guests.

All the members of the fraternity who are not residents of the city are living there and enjoying life as they would at home.

The fact that we have had no frat houses has always been a great drawback to our organizations in their efforts to obtain a national chapter. Now that the movement has been started, it is to be hoped the other fraternities and sororities will keep it going, that fraternity houses may become a feature of the college and college life.



### BETTER SPIRIT

The Record is pleased to observe the improvement in the football squad since the last issue, both in style of play and increased number of men. Another pleasing feature is the large congregation of rooters, who, under the leadership of Dick Talor are making the hills ring with their savage whoops.

One thing to be noted, however, is the apparent total indifference shown by the members of the faculty. It is seldom we see any of our venerable instructors upon the football field, and that when one does appear the rooters become so amazed they forget to yell.

The faculty should do as much to support athletes as does the student body, for it is a well known fact that the college has been brought into prominence more by the record of our athletic teams than by any other thing.

## SHOULD RECEIVE PITY

It is seldom that the Record is called upon to bestow anything but words of praise in behalf of the young ladies of the University, but at the general assembly on October 7th the action of certain coeds in the sophomore class was of such a nature as to clearly demonstrate that in many ways they could be improved upon.

The least respect that can be paid to any public speaker is the attention of his audience, and when this is lacking it usually comes from a child, some simple minded individual or through the most pronounced ignorance of certain members present.

The young ladies referred to acted even worse than a kindergarten assemblage. They laughed, talked, made more noise than a band of geese, and passed sluring remarks among themselves about the speakers. The poor girls are more to be pitied than censured. They were perhaps brought up that way, and were they called upon to appear before the student body and deliver a talk along certain features of college life, they would find nothing in their heads except a few disgusting giggles and other things of less importance.



## ON GEOLOGY

Professor Geo. D. Souderback, who has been absent from the University on leave since June, 1903, is the author of a monograph entitled, Basin Range Structure of the Humboldt Region, recently published by the Geological Society of America.

The work was performed by Dr. Louderback as research assistant of the Carnegie Institution. It is a valuable addition to the literature on the geology of Nevada and on the true origin of the type of mountains known as "Basin Range Structure."

Mr. J. E. Spurr of the U. S. Geological Survey, in a recent report questioned the generally accepted theory that these mountains were the result of faulting, and advanced a theory that they were chiefly due to erosion. He says, "Actually ascertained heavy faults along the main fronts of ranges are exceedingly rare." Dr. Louderback presents evidence of abundant heavy faulting, some of the faults having a throw of 2500 to 3000 feet.

The work has all been done in a very thorough manner and will probably set at rest all questions as to the origin of mountains of this type. The encouraging, and it is to be hoped they will take the matter seriously and the Record wishes to congratulate him on his valuable work.



## BACCALAUREATE SERMON

Delivered by President Jos. E. Stubbs, Nevada State University  
Sunday, May 29, 1904

Text: "Ye shall know the truth, and the truth shall make you free."—  
John 8-32.

Subject: "The genuine culture of life."

As I speak to-day to the graduating class of 1904, I am conscious that the occasion is of more than usual interest and importance. The tide of the history of our University is almost at its flood, with thirty years of thought and action to maintain and develop the growth of higher education in the Commonwealth of Nevada. Scarce three decades have passed since the institution was established at Elko, modest in its beginnings but vigorous in its hopes and plans for future years. Its history has been somewhat varied and its career checkered, but, looking backward from the foothills of thirty years, I think that our fathers builded wisely, perhaps better than they knew, and that the University, now past its youth, can turn its face to the splendor of the full-orbed sun and hope with matured powers to serve our State and our people in the advancement of all material, moral and spiritual well being.

This day is given to the religious, but not sectarian, observance of the departure of a class of graduates from the scene of their University trials and triumphs. This day has, it seems to me, a rare significance for these latest children of the University as they turn their faces to the activities of life, sustained and enlarged by the high purposes which their University has sought to impart to them. It is indeed proper that in the presence of the Regents, Faculty and personal friends, in the midst of this large assemblage of well-wishers, that I should speak these words of counsel and inspiration in an earnest and faithful spirit.

The subject—"The Genuine Culture of Life"—marshals us the way we were going. It suggests the duty now of setting forth the culture that is real and true. It is a rare and lofty word when we consider it in relation to the soil from which it springs and to the high purpose toward which it looks. Culture, the very word brings us into sympathy with the world of life and with the herds browsing o'er our ranches, with the trees in our woods and growth around us, into relationship with the harvests ripening in our fields, orchards and with the birds whose voices fill the air with melody.

It makes us partakers of that sovereign spirit and purpose which, working in harmony with nature, yet controls and guides it to better results—a purpose which finds its every day expression in the improvement of soils, in the development of stock or grain, of varieties in fruits and flowers. The object of high breeding in varieties of grain and fruit and stock, is to secure the best qualities with the least expenditure of material, hence, with intelligent foresight and application, men have bred into one variety the excellent qualities which before were found only in several varieties; so that now upon the ranch may be found the blooded horse, bred for speed and strength; the

blooded steer and cow, bred for beef and butter; in the orchard grow the hybrid fruits, rich in excellence of color and flavor; while in the garden bloom flowers or surpassing beauty and sweetness.

Culture and cultivation! Take down your lexicon for a moment; note that these two vigorous words spring from the same root, and that their meanings, literal and tropical, shade into each other at every point. Springing into life with the first marked development of civilization, they carry the flavor of the soil and its tillage into ideas which are pictures of the best qualities of the character. Observe that culture and cultivation both represent care-taking—the elimination of the bad qualities, the development of the good—and that this idea is carried throughout up the scale of physical, mental and moral growth until it culminates in the ideas of honor and reverence to the Supreme Ideal of all excellence.

The limitation of the word culture to mere polish of manners acquired from the conventional usage of good society, or to mere ornament of thought or diction, is an unjust application of a noble word. Training, discipline, development, growth, improvement, refinement, excellence, honor, worth and worship—such are the words which are genuine kinsmen to culture. There is nothing superficial about these. They relate to the highest and holiest ideas which engage the minds and hearts of men. Culture belongs to character. It concerns the mental texture and the moral fiber of the man. It is a growth. It is a life.

Upon man, then, the emphasis is to be placed that he is a living person, capable of growth himself and able to make every living thing grow and develop under his initiative. This distinguishes him from all forms of plant and animal life; these can be improved by intelligent care and breeding, but it is a man only that can give this intelligence, that can will these changes: it is in this sense that God has given him dominion over the birds of the air, the fish of the sea, over every living, moving thing.

Turn to the eighth Psalm and listen to the description of the character, place and power of the ideal man:

“Thou hast made him a little lower than God. And hast crowned him with glory and honor. Thou hast made him ruler over the works of Thy hands. Thou hast put all things under his feet.”

“Because of the Divine spark in man, he is greater than the nightly heavens and the midnight sky blazing with inaccessible lights. Because he has consciousness, will and reason, he is invested with the reflection of God’s glory.” This exaltation of man, the possibilities of his attainment of intellectual and moral excellence, his command over the forces of the earth, places in his hand the scepter of rule. If man loses his crown and throws away his scepter and is content to share with the brute creation the servitude of his immortal powers, the fault and the shame of it rests with man, not with God.

Genuine culture! Real cultivation! Bishop Vincent tells the story of a prominent business man in New York who was accustomed, night and morning, to take the suburban train to his home twenty miles out of the city. He usually had some new topic of conversation pertaining to the general interest of society and the means by which it could be made better. At one time he

met the Bishop on the train with a countenance all aglow with interest and said to him. "Bishop, I have made a discovery after these many years and I intend to make use of it with reference to myself. I have found the secret of good living, of right living, the method of doing good to one's self and to others, it is this: To be real, to be genuine!" What this man took as a marvelous discovery was, like all great principles of life, simple and yet difficult to be applied. For to be genuine, to be real, not by word alone but by act and thought to act out one's inmost thought and purpose in one's business and social life, is to gain the object which should inspire every man and woman to the highest effort; namely, a culture that is thoroughly genuine.

Of all the men who illustrate this virtue in his character and consequent public acts, Abraham Lincoln stands out conspicuous. Tactful and sympathetic, often led by the impulses of his heart in dealing mercy rather than justice to men, yet in the great work of saving a people, saving them from their blindness and obstinacy, saving the friends of the great cause for which he was living and for which he was soon to die, his work, his life, was the grand expression of a culture that regarded every man as his brother, God as his Father.

"Ye shall know the truth and the truth shall make you free."

This text divides naturally into two parts:

I. The means: By knowledge of the Truth.

II. The end: We shall gain Freedom.

#### I.

"Ye shall know the truth." Majestic word! Powerful word! For the idea which the word represents men have shed their blood as martyrs and soldiers; they have died for their convictions; they have lived lives of devotion to duty. When Jesus was brought before Pilate, in reply to the question, "Art thou a King then?" he answered, "Thou sayst that I am a King: to this end have I been born, and to this end am I come in the world that I may bear witness unto the truth! any one that is of the truth heareth my voice." Pilate said unto Him, "What is truth?" He may mean by this inquiry "Why speak to me of idle words? What concern have I for provinces that can yield no tribute and can offer no armed resistance?" But, I take it, he meant more than this. It "was the mournful, bitter sarcasm which hides inward unrest in sneering words which speak of inward wretchedness." He was convinced of the innocence of Christ, but instead of adhering to his convictions, through vacillation, a willingness to yield to the brute cry of the mob, and a superficial liberalism of thought, often contracted in public life with regard to truth, he sent Jesus to be scourged and to death.

What is truth? Christ did not answer the question of the man who was not in earnest and sincere. Truth yields only to him who honestly asks it. Truth is infinite. To whatever department of research the scholar may apply himself, he is very soon aware of the infinite vastness of the realm of truth in his particular inquiry. "In childhood truth seems to be near and measurable as the firmament above us, but with years they grow and grow, and seem further off and further and grander and deeper and vaster as God himself, till we smile to remember how we thought we could touch the sky and blush to



recollect the proud and self-sufficient way in which we used to talk of knowing the truth." Yes, indeed, the truth is infinite, and, when we have labored to the end of a long and busy lifetime, we shall have to confess that we have but "touched the hem of its garment."

And yet "Ye shall know the truth." There are at least six important truths which this period teaches in its thought and action to all who have open ears and receptive minds and hearts.

1. It assumes, as we shall assume, that God is the beginning and the end of our thought and our life; that he is not hidden in inscrutable darkness, but rather, is light and life and love to all who seek to follow after and to know the truth.

2. This age emphasizes not only the truth of God but the worth of personality. I bear witness, young men and women of this graduating class, that you are not the creature of a day, but that you, each of you, is endowed with a personality that distinguishes you from every other human being; you are the children of God; you are given capabilities for culture and growth that will continue under careful husbandry, not only through the present life, but through the unending years of eternal life. You are therefore to respect yourselves, your natures, as the gift of God and seek the fulfillment of the highest claims of your nature through action in this present world of mingled good and evil.

3. This age emphasizes in thought and action the right of conscience to follow its conclusions. This faculty represents the union of intellect and emotion and judgment upon subjects which are brought before the soul, and when so brought before the inner court its decisions must be final until more light causes the judgments to be changed. In other words, this is the last court of appeal so far as personal thought and action are concerned. The man who trifles with the convictions of his conscience does it at his peril. Every opinion and view must remain an open question freely to be reconsidered with the coming of more light, but "there are eternal truths of right and wrong, such as the plain moralities and the instinctive decencies of social life, upon which it is perilous to argue. When the conscience sets forth a plain case of immediate duty it is only safe to act at once."

4. This age emphasizes a fourth principle which is the right of every man to investigate the truth and to follow its teachings in his thought and in his action. We are speaking to-day in the midst of a young and growing university; there is nothing within university circles that is adhered to more tenaciously than this: That its professors and its students ought to have the freest and fullest liberty in the search after truth. This does not mean that men are to give out as truth the result of their investigation and experiments until they have been established. We should seek and we should follow the truth as we find it.

There are propositions which the intellect must give assent to by reason of the very nature of the mind itself. No one contests the results of a proposition in geometry. There is a logic of the mind which must be satisfied with the conclusion, but this is very far from being all of the intellectual nature. The laws of man's spirit are just as valid and conclusive as those of his intel-

lect, but they are not the same laws nor is the same evidence required for our assent to them. Dr. Gordon of Boston was once asked whether he was an optimist or a pessimist. He answered, "Neither one; I am a truthist." If men hold to the truth of things steadily, tactfully and above all things with a broad interest in human life, bringing their logic to the test of concrete facts, they can say with Dr. Gordon, "I am a truthist."

In every department of study, in college and out of college, we can find the principles of truth for all ages, but we shall have to confess, as we grow old, that the more we investigate and the more we study, the wider and the grander becomes our horizon, the sublimer becomes our view, while at the same time we rest content with the fact that we are only on the outer edge of knowledge.

Architecture has its truth of right proportion, of grace and of beauty, and the principles which underlie useful and beautiful architecture are forever true. The painter gives expression to the common life, not as we see it but as he sees it, transfused and transformed by the elements of ideal life which make it true for all time. And so the works of the masters in painting outlast the changes of society, and wealth is nobly devoted to the care of their paintings in museums and homes because they portray the real and the ideal in permanent union.

We have also books which we call classic, and it is the constant aim of the wise teacher to make them familiar to his classes. They are distinguished from other writings as literature because the writer clothes in imperishable beauty of thought and diction the life that is for all ages; and in the study of such literature many find the perfection of mankind.

It is said that it is the business of culture to awaken man to a consciousness of some ideal and set before him true and lofty standards. Mathew Arnold, a wise and wholesome writer, finds in culture a theory that makes perfection not in any external good but in an eternal condition of the soul, that it is growing and becoming as the true aim of man and that man's perfection cannot be self-contained but must work the good of others equally with his own. He says the English nation is one that worships wealth, railroads, steam and coal, as if these made the nation's greatness! In contrast to all the grosser interests which absorb us, he pleads for the mental and spiritual perfection which has two prominent notes, beauty and intelligence. The difficulty with this theory is that while true for the most part, it does not sufficiently take into account all the factors of human nature. The culture that he describes is a culture for the few, for the elect class, but the genuine culture that is described in the Bible and is meant by our text, a culture that is the truth, takes into account all men of all conditions who, accepting God as their Father and every man as their brother, and, conscious of the downward tendencies of sinning, move on toward perfection to a common faith.

The scientific view of culture is very attractive to many minds. Scientific investigation and scientific method of inquiry are true and have great potency in the investigation of things. The scientific method within its own sphere is highly useful and has been the means of the widespread influence in the advancement of our industries and commerce that oft times bring wealth

and honor. Its conclusions can be accepted within its own sphere, they cannot be accepted in the large field of thought and activity which cannot be measured by its conclusions. "Habits of scientific investigation are exceptional and must always be confined to a few."

It is no unreasonable demand, therefore, to make, that the man of science, when judging of the things of the spirit, should leave his solitary eminence and place himself among the sympathies and needs which he shares with all men. The logical or scientific faculty, that by which we discern logical, mathematical, or scientific relations, is not the highest exercise of reason. The knowledge of the highest things, those which most deeply concern us, is not attained by mere intellect but by the harmonious action of understanding, imagination, feeling, consciousness, will, that is of the whole man. This is reason in its highest exercise, intelligence raised to its highest power, and it is to this exercise of reason that we are called in apprehending the things of God.

5. The thought and action of this age tends to abolish the arbitrary nature of the distinction between the sacred and the secular; for everything in this world belongs to God; with this insight, culture raises men and women steadily to the higher plane of living. The sacred is secular, the secular is sacred for man striving toward perfection; "forgetting the things which are behind and pressing toward the things which are before," he sees that everything except sin makes for the peace and prosperity of God's children, that in the common duties of life, as well as in the assemblage of art, industry, agriculture, commerce, science, letters, education, in an exposition like the one now holding at St. Louis, he is constantly striving for the truth.

6. But this age also emphasizes the fact that it is not opposition but indifference to the truth that is the failing of men. Wherever the truth in every department of life is honestly sought for and uprightly lived by men, they should have our confidence, our support and our esteem, however widely their opinions may differ from our own, for the world is to be improved by differences of judgment, by the clash of opinion. We should hold toward all men, as well as toward all opinions, our own as well as others, a sympathetic and cordial mind, ready to change our opinions whenever we are convinced that the truth requires them to be changed. We are prone to strive for our own good and to have little regard for the good of others; this other self, recognized and esteemed, is what makes the world good and true. Prove all things; hold fast that which is true.

As you enter upon the activities of every day life, its strife, its peace, remember, my young friends, to ask of every problem "Is it true?" and when the answer comes to you clear and decisive, you will be faithless to your university training if you do not act upon it.

## II.

"Shall make you free." This has inspired men to better things in every age—Liberty, Freedom! At the Columbia Exposition, Chicago, in 1893, they had written on the frieze of the entablature above the columns of the beautiful colonnade the motto of the exposition, "The truth shall make you free." What more fitting motto than this could be found? It should be writ-

ten above everything which celebrates human achievements— in the field of industry, of art, of science, of agriculture, of commerce, and of man. Taken in connection with the other statements of this eighth chapter of John, it is clear that primarily the freedom promised is freedom from sin. It does not say anything about the will being determined, or the will being free. It goes by all the philosophical distinctions which we are in the habit of making in regard to freedom of the will. It simply says that if the Son shall make you free, you shall be free indeed.

1. Freedom from sin. In the view of the greatest of all teachers, sin is the power that enslaves. It is a word of great comprehension and applies to all wrong against human kind whether of thought, word or deed. So that if you are free from this power, you will have liberty. Man is free by his own action, by his own will, and under this law of his being, he candierct his own life toward an end which may be high or low, noble or ignoble, and this simple yet profound statement of the word of God is proven true by the experience of all men.

Dr. Munger, in his "Essays for the Day," asks why Hawthorne so often chose sin for his theme, and answers it in the following comprehensive and graphic paragraph: "For the same reason that the great masters in literature always gravitate to it. The Hebrews put it into the first pages of their sacred books. Job chose it, and set a pace often followed but not yet overtaken. The Greeks built their drama upon it. Shakespeare and Goethe could not justify their genius, except as over and over again they dealt with it. Dante put it under heaven and hell and all between. Milton could find no theme adequate to his genius but 'man's first disobedience.' Shall we say, then, that a great genius makes sin his theme because it suits his purpose as an artist? Let us not so belie him. He takes it because it is the greatest theme, and also because it falls in either with his convictions, as in the case of Milton, or with his temperament, as in the case of Hawthorne. And why is it great? Because it is a violation of the order of the world, and is the defeat of humanity. It throws human nature wide open to our gaze; we look on the ruin, and see man's greatness; on his misery, and so uncover pity, which becomes a redeeming force. Thus it opens the whole wide play of human life in its highest and deepest relations. Nothing so interests men as their sins and defeats. Tragedy is born of them, and tragedy fixes ever more the steady gaze of mankind.

2. To be true is the essence of character. The only aristocracy in the world that is worthy the name, that can be the possession of the many and not the few, that gives honor and peace of mind to its possessors, that survives all the vicissitudes of time, is character. When a man wills to do an act or not to do it, it is not the will but the character of the man that speaks, that restrains one from yielding to temptation, that gives to one a strong impulse toward the good. Character is the whole man, made up every day by the little things of life, faithfulness, though there may be no one to approve. Wherever one may be placed, the character of the man in the many things that go to make up life, speaks out in the faithful performance of every duty, and this, we are assured, will at last exalt its possessor to the highest position of worth and honor.

3. Integrity! By this I do not simply mean sincerity. It is the soundness of the entire man; it is wholeness, disinterestedness; it is the quality that sacrifices every personal consideration to the maintenance of what is right, what is true; it is a quality acquired slowly by growth, experience, with the eye set upon a lofty purpose. A man may be honest with respect to the large things of life, but be careless with regard to the little things, which will sometimes have all the effect of dishonesty. Integrity includes the whole man and his conduct in regard to things both small and great.

4. Independence. A man is independent in the sense of freedom through a sense of personal responsibility, not through presumption or pride. He is responsible for the keeping of his own life and for his conduct. If he goes abroad for recreation and exploration in the mountains he employs a guide, but he does the walking. If he gives expression to the views which run counter to the current of commonly received opinion, it is because he considers the sense of personal responsibility for the views which he holds as a matter of the first importance. He thinks for himself, he acts for himself with a sincere and humble spirit, born of the spirit of truth which makes him free. Too often when men are confronted with the question of importance they ask not "What is true?" but, "What is conventional, what is respectable, what is the opinion of the majority?" But the freedom which gives the spirit of independence always puts the query, "Is this question true? "Is it right?" and, if the answer is affirmative, proceeds to act upon it.

5. Superiority to temptation. It need hardly be said that the best way to overcome temptation is to put the good quality or the good conduct in its place, "to put the soul on top," as the little girl expressed it. The man who is addicted to any evil habit, will say, when he is himself, "I will not do it." And the morning passes. When the evening comes he has done it and is the prey of remorse, increased perhaps by the aches and pains of the body and of the mind, but when the whole character speaks out and says, "I will not do it," by the strength which is added to by the very decision, the man dismisses temptation and rises the conqueror of himself.

6. Superstition and fear. These are well-known forces which deprive man of his freedom of action and freedom of thought. Knowledge comes like the risen sun, the warmth of whose rays drive into the darkness these gloomy shadows of fear and superstition, and proclaim to the world that the freedom of the light, under whose rays from the soil of human conduct and freedom which we enjoy is a freedom of the light, under whose rays from the soil of human conduct develops and grow all good things.

7. Political freedom. Christ came, not to give political freedom, "If my kingdom were of this world," he says, "then would my servants fight," but He enunciates principles which, accepted by society, in the end bring about political freedom. He found half of the world bound by the fetters of slavery and the other half slaves to their own appetites and passions, and through the ages the quiet but effective work of these principles of freedom, these principles of truth, has gone on with great potential energy until it has changed the face of the earth; slavery has been abolished by all Christian nations; the truths of God have been preached and recognized until millions have thrown

off the bondage of servitude to evil and stand forth free men.

Thus far I have spoken of the individual man, his nature and his opportunities for growth toward an ideal which we call culture, but the other side to man's culture and growth is his social environment, the field of his action. There can be no growth toward the ideal of personal worth except as man finds the opportunity in the social activities of the age. Every individual achievement in social growth is the purpose of the individual man; of the ideal which the man seeks and of the particular expression of that idea in the every day work, every day strife, every day achievements, falling short perhaps of the ideal, yet ever moving steadily on toward it.

So the opportunities for an enlarged social activity comes to every man in the institutions of society; in the church with its many and varied activities, in politics, seeking, in co-operation with others, the highest welfare of the State; in education, aiming constantly to higher results, common school and higher education, never losing sight of the great results of education, the working of the spirit, the quickening of the affections, the liberating of the imagination, the deliverance from the dominion of names and forms, the birth into freedom and power. Toward the accomplishment of these results a good citizen ever keeps a steady eye and hand.

We must ever keep in mind that the perpetuity of our free institutions depend upon the courage and wisdom of the men of every age in depriving place of the power and influence of corruption or material gain, holding the public service and the public office to be a public trust.

The Outlook says: "It is charged that the college graduate is an essentially negative factor in the life of our American communities, that his attitude toward public affairs is commonly critical, that, owing to this fact, he lacks ability to co-operate with his fellow citizens in the struggle for civic improvement. If this charge be true, it is a most serious indictment; it should cause the lovers of higher education, if necessary, to plan in the arrangement of their curricula the methods of instruction that will show the importance and the necessity for their taking a practical, as well as an idealistic, view of securing good government."

Then we come to the question of municipal government, which it is affirmed, is the weak spot of our country. There are more opportunities for bad government and there are more opportunities for wrong doing in office in the affairs of a municipality, in short, municipal politics continues the greatest menace of popular government. It is not only the opportunities for corruption on the part of the officers in municipal administration, but that the community itself becomes honeycombed with the spirit of materialism, commercialism or business aims, which disregard the highest and best interests of the citizens because, perchance, their commercial and political interests would be imperiled.

It is the part of every good citizen to consider the question of municipal administration wholly with regard to the best welfare of the community. Its affairs should be conducted with all the care and judgment for the community that a father and husband conducts his business for the welfare of his home, his wife and his children; and I wish to dwell a moment upon the questions

pertaining to our own municipality—for our thought and action should be given as citizens first to our own municipality. This is our home.

In the first place, honest, decent and efficient government is a principle recognized and approved by all men. The difficulty comes in the taking measures that will secure this kind of government and the best health of the municipality. We have in Reno a growing town, which throughout the years to come, is destined to be a place of considerable size, influence and activity. We have only been under the organization of municipal control for a little more than one year, and I want to say that it has been a year of advance and that the administration of the Mayor and Council of this town in the face of important questions has been such as to commend them to the confidence of the community. But other questions have come up now which call for settlement, right settlement, and it depends upon the will of the people whether they shall be settled rightly. I think that two principles are self-evident: First, that there should be no division with regard to the election of officers or the discharge of their duties in the municipality itself. We are here a self-governing body of citizens and we can make this city what we will, not, perhaps, at once, but in due time. We are not considering questions which must be settled in a day. Second, that within the limits of the municipality all control should be centered in the Mayor and Council; there should be no divided authority. It is an axiom among public men that power and responsibility should always go together. These officers, whom we trust with this large responsibility, should have the means of ascertaining the sentiment of the community—not only a section of the community, but all of the community. The mother working quietly at home and about her domestic pursuits, seeking to keep her children in school, has as much right to be heard as the merchant or the banker upon the street. I do not meet this question either as a doctrinaire or in the spirit of an academic teacher, but rather from the point of view as a citizen, interested in everything that concerns my fellow citizens. I recognize with the possibilities of man to reach the highest degree of culture that he has also the power to degrade himself until he has lost the crown of manhood. Yet I believe with Mill that in our efforts to secure improvement we may do greater harm than we can possibly do good by prohibiting man in self-indulgence. But, mark you, liberty that would give to man is not to be given to boys and girls and children. The law, with the experience of ages, has given twenty-one years before children can claim the right to be men and women, and these are the years in which they are to be guided and guarded, so that they may attain that character which shall be self-restrained and self-directed toward the attainment of the best things. The average child and youth starts with the simple possibilities of growth and cultivation; home and society furnish the conditions of his growth. The social and moral qualities which all society recognizes as of the highest value has to be developed and trained into the average child. The municipality must provide the proper environment for the growing youth and for their education into freedom and power, and it must restrain that business, which, left unrestrained, would do great harm. I recognize that the three great vices of man are here in this municipality and in every municipality in the country, that they are strong to

do evil and that the only thing which the municipality can do, I think at present, is to restrain and control them so that their influence for evil be as light as possible. These vices, in part, represent the master passions of man, the more reason why they should be placed under rigid control, and I would place them under careful and strict supervision and would require them in all actions to obey the law. It is not the privilege of the municipality to disobey any law which the legislators have enacted. Indeed, there should be a revival of respect and regard for the statutes of every State and municipality. While the laws are on the statute books the officers should require them to be obeyed.

Our town has from seventy-six to ninety saloons—a greater number in proportion to population than is contained in any well regulated city or town. Would it not be well to reduce this number to about forty saloons and to divide the tax for revenue among these forty. I would place the least restriction possible over my fellow citizens who are engaged in this business; some of them are honorable men, good citizens, and deserve well at the hands of the municipality, but their business is open to the public. Others are not so. Everything that pertains to secrecy should be eliminated; there should be no back doors for entrance to these places; there should be no back rooms for the young. They should be content, as every other business is content, with keeping an open front door to their places of business and those who want to engage in gambling or in drinking or wish to go to places of questionable character should be permitted to do so from the principle of liberty of action; but the places themselves should not be rendered attractive to both young and old.

These questions are as old as the race. They have perplexed men and communities for many, many years. But looking to the next year and the following years, to the hoped-for increase in the town, in its wealth, the improvement of its streets, the making of this place as a center of common schools and education, experience lifts its warning finger to every right-minded person in this municipality and says, "This much you ought to do for the safety and sanctity of your homes, your schools and your university."

Members of the Grand Army of the Republic and the noble women of the Relief Corps, when the life of the country hung trembling in the balance, your loyalty said that this country should be preserved as a united country, that the old flag should be preserved, not a star erased from the blue field, not a stripe blotted out, and that the people, North and South, should be a free people. Your courage and devotion have become household words. Will you not be as loyal now in times of peace as you were in time of war? Many of your members have obeyed the call of the Great Commander and are tented to-day upon the eternal camping grounds. You remain to teach the virtue of patriotism, of love of country, of loyalty to the stars and stripes, to the present generation of young men and women. You are the witnesses to-day for one land, one people, one flag and one destiny. May you reverently thank the God of our fathers that your example and your teachings have made the glory of the Republic.

Young men and women of this class of 1904, I have sought to place be-



fore you your duty to yourselves as men and women, and your duty to your country. Through the four years of your student life in this institution your professors, your President and your Regents, have aimed to realize the meaning of the profound saying of Christ, "Ye shall know the truth and the truth shall make you free." You do know the truth of mathematics and language and science and philosophy as it has been unfolded to you week by week, term by term, during the years of your student life, and I trust that you have caught the still higher note of this institution, without which your training, your discipline, your education, will amount to but little. You go forth on this tri-decennial anniversary with the best wishes of the State which has given you this splendid opportunity, and of the Regents and of the Faculty who have much more than an ordinary interest in you; their affection, their thought, their counsel, will always be freely given. And you remember with us to-day that within this year, we lost by death the President of the Board of Regents who was faithful to every trust and devoted to the interests of the university. "The freedom of a man simply consists in the larger opportunity to be and to do all that God makes him capable of being and doing." The real freedom that gives genuine culture is service. As Alumni you are the children of this university, which now is planning larger things for her future. Love her, cherish her, pray for her, work for her, and give to her enlargement and enrichment as God prospers you. You can do much for the future of this institution. I commend it to you, and when, in future years, you may be able now and then to cross the boundary line of our campus, looking over buildings, greeting instructors, old and new, may it be with a thrill of filial tenderness as you say, "Thank God, this is our mother."

### INDIAN SUMMER

Now is the season of Indian Summer,  
Those dreamy, sleepy, careful days,  
When, in the western sky at sunset  
Low hangs the milky haze.  
That time when the flowers have fallen,  
And the stems where they bloomed are bare;  
When the mother bird in the tree is sighing  
For the young that are lost in the upper air.

How sweet to sit when the landscape  
Is wrapped in its shadowy gold,  
And gaze on nature's fair picture  
As the hill tops turn to gold.  
When in the calm of the evening  
Sounds innumerable fall on the ear,  
Not echoes of strife, but contentment,  
That draws man and nature near.

With Indian Summer a sadness comes,  
That touches the sky, the hills and streams;  
That touches men's lives yet leave them untouched,  
'Tis the ideal season for the "dreamer of dreams."



## LITERARY DEPARTMENT



### SELF SACRIFICE

The opening of college had come. Students were walking busily over the campus discussing the pleasantries of their summer vacations. All business was not however on the campus. In their various rooms sat the professors on the various registration committees. The Freshmen, wishing to conceal as much as possible their verdancy as to college life, walked proudly to meet the committee. Those who "had been there before" took the lead, naturally anxious to exhibit their knowledge. As they kept pressing forward desirous to complete the task to have it over as soon as possible, a youth stood by gazing in wonderment at the busy crowd, never realizing that he should be moving along with them, but patiently awaiting his turn.

"Good evening, sir," said the professor. "Are you to take out a freshman's card."

"Yes, sir, my diploma entitles me to that, does it not?" replied the boy, holding forth a high school diploma.

"Very well, what course do you purpose to take?"

"Liberal arts."

His record book having been filled out he wended his way towards the dormitory. Here his roommate found him shortly after contemplating the scenery of his near surroundings.

"Hallo! How did you make out this morning, Clarence?"

"Very well, Tom. But these people are so discourteous."

"How's that?"

"When I was registering this morning everyone shoved me aside and crowded in front of me without any apology in the least."

"Never mind, boy. You'll soon be used to that. In fact, you'll have your turn some day." Realizing his friends situation Tom went on: "Come with me and meet some of the fellows."

It did not take long for him to be one of the boys. He was soon an active member of their societies. His enthusiasm for athletics and conscientious spirit in class work soon won for him the respect of his fellow students. But how about the girls? He avoided their company in every way. When class was dismissed he always found something to detain him until all the girls were out of reach.

His activity was not all centered in fraternity, athletics and class work, but he was also a member of Enterpean, a literary society. One evening in his junior year, a very interesting program had been prepared, but as there was another social event that evening none of the boys appeared at the Enterpean except Clarence Lewers. At the adjournment the girls stopped to bid one another good night.

"Say, Clara, did you notice Mr. Lewers was the only boy here tonight? Was it not nice of him?" said one of the girls. "Who would have expected

him to remain when he discovered that none of the boys were present?"

"Indeed, it was nice of him. But he was almost compelled to remain, for it was too late when he discovered his mistake—for a mistake it must have been. He could not be discourteous. He is one of those very polite boys. He may be bashful, but at the same time his bashfulness does not overpower his gentlemanly manners," said Clara.

"But where is he?"

He had taken advantage of an opportunity while the girls were talking and stepped out.

Mabel and Clara were the only two girls who lived down town. They had just come out of the hall when they caught sight of Mr. Lewers. They quickened their speed. What could he do! How could he walk with a girl! And there were two. It meant a great deal to him. He reflected a moment and thought how rude it would be for him to go on, knowing these two girls were just behind him. Finally he picked up courage and said: "Good evening, girls. Do you live down town? I guess we can all walk home together if you have no objections to my company."

"Certainly not," spoke Clara. "I am sure it is very kind of you to wait for us."

"I should have waited in the room for you but I thought all of you girls were from the Hall," he said in the way of an apology.

Clara's disposition was genial. She always looked on the bright side of life and took pleasure in everything. Nor was she selfish in her pleasure. She always endeavored to let the sunshine of her life into the lives of her associates. She had, too, a very serious, sympathetic heart at the same time. She had often pitied Mr. Lewers for his bashfulness and had reasoned with some of the boys to gradually lead him away from it by bringing him unawares into the company of young ladies, rather than josh him about this particular fault, if such it might be considered; rather a misfortune, she thought, that a boy with all the redeeming traits necessary to make him a perfect gentleman should be so unfortunate. She would do her best now the opportunity had come, to assure him that the girls would do him no harm, and that by entertaining him in the most delightful manner.

This was the last such trying ordeal he experienced while at college. He realized how disagreeable this defect was and tried time and again to overcome it. He resolved more than once to force himself to go into the company of ladies, but something seemed to hold him back just when he had fully determined to go.

Clarence Lewers was a senior. The finals were over. His record was very much above the ordinary students. All preparations for commencement were being made. The day before commencement he overheard in a conversation amongst some of his classmates that Clara Anderson was not to receive her diploma. He determined to learn the reason for Clara had always done very well in her work, he thought. He resolved to help her if it was in his power, for he had silently admired her for two years past. He must protect her name. She was a lady, and whose duty more than his to shield her? How could he though? He had never called on a young lady. What would he say first. He hesitated for a moment. But he must!

There was no time to lose.

Clara entered, endeavoring to conceal her grief with a smile, and greeted him pleasantly

"Pardon my intrusion, Miss Anderson, but I have come on business. Probably it will be disagreeable to you, but I felt it my duty as a classmate to come to you personally and receive from you the information, or rather the particulars regarding the information I received today from an overheard conversation. It is to the effect that you have been refused your diploma. Is it so? And for what reason?"

She burst into tears. Clarence Lewers, above all others to know her disgrace! But why should he come to learn particulars when it was the talk of the campus?

It is not idle curiosity, Miss Anderson, that brings me, I assure you. I am interested in your welfare and at your service. How did it happen? Tell me, I am your friend. Any assistance I can render will be considered a favor from you. Is there not something I can do for you?"

"No, nothing! I cannot tell you."

"But I want to know. I must help you."


"How can I tell him. He who is so upright and righteous," she murmured.

Amid tears and sobs she sat for some time. Then as if suddenly given strength she dried her tears and began: "I passed all my ex's., but you know I sat next to you in mathematics, and I--I--I oh, why did I ever do it? What could have possessed me? I copied from your paper. Our papers were compared and I have been refused graduation." Here she again broke into tears.


"But you shall graduate tomorrow if I can help it. I hope you do not think ill of me for prying into your affairs, however."

With this he departed and made his way to the president's office. What happened there no one ever learned. All that ever was known was that Clara Anderson graduated and Clarence Lewers did not.





## CAMPUS NOTES



It is reported that George Saxton '01, is lying at the point of death on the Amagosa desert, Southern Nevada. He, in company with a friend, went into that country on a prospecting trip and during their stay there Mr. Saxton was stricken with typhoid pneumonia.

The Amagosa desert is a veritable inland, wind swept sea of sand and desolation, and lies in the Death Valley district. As soon as Saxton's condition became known a relief party headed by Carl Stoddard '01, was dispatched to rescue the dying man. Up to the present time no word has been received. It will require a week for the aid to arrive for they will have to proceed about 150 miles south of Goldfield, while to reach him is almost like sending a search party beyond the Arctic circle. It is sincerely hoped that he will be brought out alive.

A great deal of interest is maintained among the students in the races. The great event of the meet is the Bryant handicap for which there are some very formidable entries. The general opinion seems to be that it is a race between Sergeant-Major and Big G. But with track conditions unfavorable it would not be surprising if a black horse won out.

At recent investigations into the great drinking water fraud, the startling fact was discovered that our trusted water boy had been bribed by the Lone Pine management and for a certain consideration had agreed to bring an insufficient supply of drinking water to Lincoln hall. Happily the infamous scheme was discovered in its infancy and before any of its direful consequences could become widespread.

A prominent junior created quite a commotion recently by beating on a tin pan in an attempt to imitate the Freshman yell.

The University Dramatic Club has been reorganized. It is planned to put on two plays. One next month and one next semester. The object of the Dramatic Club is to swell the athletic fund and to bring the Chico football team here this year.

A. Westhall '08, returned from a hurried trip to Lakeview, Oregon.

"Jap" Hart '07, the old fullback, has again made his welcome appearance on the football field.

Gene Kirby, ex-'06, and Arthur Kline, ex-'06, were on the campus this week.

The Senior mining class went on a short geology trip Tuesday in immediate vicinity north of the 'varsity.

The Junior and Sophomore mining students will have shop work on Saturday forenoon from 8 until 12. This is a new course in college and consists of drill sharpening, tempering of steel and single and double hand drilling.

The Rooters' Club is doing good work under the leadership of Chester Taylor.

The Co-eds are to be commended upon their regular attendance at football practice.

Miss Helen Hamlin, Normal '03, is teaching school near Lovelock.

G. A. Leavitt '00, has taken the principalship of the Gold Hill schools.

James V. Buchannan, a graduate of the Normal school, has taken charge of the Gardenville High School.

Admiral James DeSteinwig has learned to ride a bicycle.

On account of the death of W. W. Hunter the geology trip to Lake Tahoe was postponed.

On the night of October 4th a large dummy, a baby elephant, and the old historic board fence that beautifies the eastern portion of the campus, were plastered with the sign '08. As soon as the "baby class" spied it there was things doing and in less time than it takes to tell it the fence dummy and elephant were hurled into the ditch. The '07 class stood near and failed to offer any resistance.

Will Pearson '05, has bought a season ticket for the races.

Mark Kelley '05, recently discovered some strange fossiliferous footprints on the University of Nevada campus.

Mr. Kelly says that while the tracks in question do not to any considerable extent resemble those of a man, the position in which the imprints were found leads him to believe they belong to the present age.

Manager Bulmer in addition to providing the football men with new suits, has had the old wooden floor of the training quarters removed and in its place has put concrete.

This is something the University has needed for many years and greatly beautifies that portion of the gymnasium.

One of the most enthusiastic football rallies seen here in years was held Thursday evening, October 6th at Riverside Park.

All of the old banners were taken from the gym, and all of our recent victories were resurrected. At half past seven almost 200 students gathered on the Campus, and led by Walter Hastings and his cadet band marched to the park. Great enthusiasm prevailed and many stirring speeches were made by both student and outside talent. It almost seemed as if we had again defeated Stanford and the University of California. At a late hour the students disbanded and all with a determination to make the 1904 team a victorious one.

"Quick" Sunderland is at present in Alaska where he will spend the winter. Mr. Sunderland owns some very promising properties in the Klondike and intends to remain there and do development work.

Assistant State Engineer B. Smith paid the University a short visit on the 3rd inst. He visited the football field and saw the 'varsity team at work. Mr. Bren said it made him think of old times when the "Smithy" team was touring the west.

A. W. Wolf '01, was a visitor on the campus last week. Ajax says the lady has nothing to do with it, but that his officious business requires that he occasionally visit his Alma Mater.

About fifty loads of sand have been spread upon the football field. This greatly improves the ground for practice, for heretofore the field has been so filled with rocks as to cause many of the men to become injured.

Harry Standwick '05, and editor elect of the 1905 Artemesia, recently fell from his bicycle and sustained a painful injury to his left arm. That member has to be carried in a sling.

The firing squads under command of Sergeant Scott are doing excellent work. The best score up to the present time for the 100 yard shooting is 49 out of a possible 50, each cadet being allowed 15 shots, five of which are preliminary.


Band Master Hastings of the University of Nevada Cadet Corps, is this year producing a band that will be superior to last year's organization. This is saying a great deal for the band of last year was highly complimented by the United States inspector.

On Sunday, October 2nd, Manager Halbert Boswell Bulmer was banqueted at the Palace Grill by several prominent residents of Reno. Mr. Bulmer has good prospects in this district and it is to be hoped he will succeed.


Any one who will save the articles regarding our yell leader and send same to Dick Taylor will profit by it. Dick is making a scrap book to present Bosco, and will pay no small price for a good clipping.

The Ingersoll Sargent drill recently donated to the University will soon be set up, and the mining classes will be given practical lessons in its use. The steam necessary to run it will be taken from the shop boilers. on us—only then do we think of its glooms.





## ATHLETICS



Track Manager Harry Chism has already begun work preparatory to arranging meets for next spring. This early effort on the part of the manager is very commendable for we are almost certain of some contests.

An effort is being made to send the track team to Oregon and Washington. Mr. Chism recently received a reply from Stanford which is very encouraging, and it is to be hoped he will take the matter seriously, and favor us with a visit.

There is no reason why Nevada should not stand an equal chance with either of the large western Universities, for our records compare very favorably and we have today just as good material or better than ever before.

On October 8th Nevada defeated the Fort Baker Artillery team in the first game of the season, by a score of 20 to 0.

All the scoring was done in the first half. Nearly every touchdown was the result of end runs, and short line plunges.

In the second half the Coast eleven outplayed the 'varsity. Throughout the entire duration of the second half the ball was in Nevada's territory.

Their gains were more consistent but nothing of a spectacular nature. Nevada made several beautiful end runs in the first half, but failed to score in the second. Both teams were weak on defensive and offensive play, and the 'varsity frequently used their hands when in possession of the ball.

A small amount of sideline coaching was permitted which if not remedied may lead to trouble in the larger games.

The 'varsity showed themselves as a whole not in shape to withstand a fast and furious game.

Next week the Olympic Club will meet Nevada on the college field.





## IN MEMORIAL

The cloud of death is unwelcome at any time, but never does it cast a greater shadow than when it comes at the noonday of life. Then all is hope and promise, and only when having swept across the bright skies the death cloud suddenly casts its deep shadow upon us—only then do we think of its gloom.

William Weber Hunter was only twenty-six years of age. He was a man of more than ordinary worth. We remember him especially for his sincere, natural, unaffected manner and those who knew him best say that he had set his mark high, and his life work along engineering lines was definitely mapped out.

Words are impotent to convey the praise that the late William W. Hunter deserves. We knew him in his every day life. Big, true, good and noble man that he was.

During his four years at college he was the hero of many an uphill football game. His work in the T. H. P. O. Fraternity was inspiring. In all student affairs he lent his influence for the better side. We knew him as Will, "Bill" Williams, "Fat," and throughout the entire west the name Snowplow clung to him. This name was given at Stanford after he had put away every center on the Stanford squad, and Nevada won 6 to 0. Although young in years he had mounted high in the field of civil engineering. His future was up to a few weeks ago before the fatal typhoid pneumonia fastened its grip upon his frame, exceedingly bright. In a few weeks he was to have been made one of the construction engineers of the Southern Pacific Co. But his kind face has left us forever. A multitude of friends mourn his loss.

In after years when our life's race is nearly ended, and old memories fill our mind whether we have met with success or failure, the one image that will stand out in bold relief against the vistas of departed time, will be that grand, noble face of William Webber Hunter.

Peace to his ashes.

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