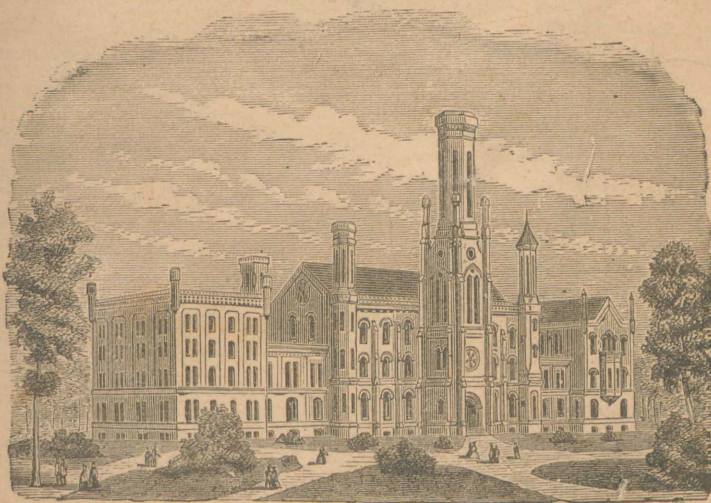


# THE VOLANTE.

VOL. XII.

UNIVERSITY OF CHICAGO, APRIL, 1883.

No. 7.



## UNIVERSITY OF CHICAGO.

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VOL. XII.

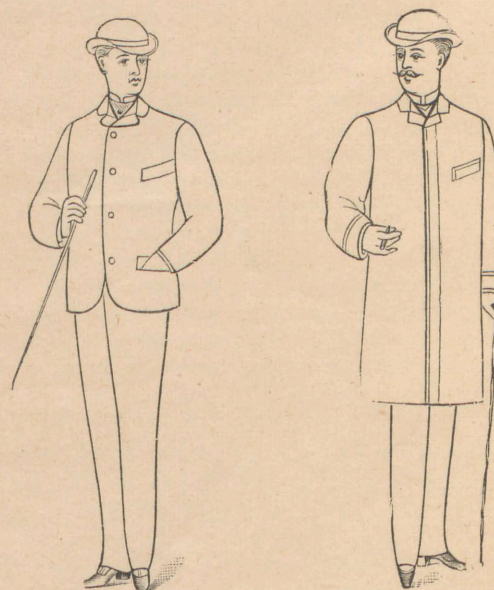
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## LITERARY.

## Spring.

"Again the violet of our early days  
Drinks beauteous azure from the golden sun,  
And kindles into fragrance at his blaze;  
The streams, rejoiced that winter's work is done,  
Talk of to-morrow's cowslips, as they run.  
Wild apple, thou art blushing into bloom!  
Thy leaves are coming, snowy-blossomed thorn!  
Wake, buried lily! spirit, quit thy tomb!  
And thou shade-loving hyacinth, be born!  
Then, haste, sweet rose! sweet woodbine, hymn the morn,  
Whose dewdrops shall illumine with pearly light  
Each grassy blade that thick embattled stands  
From sea to sea, while daisies infinite  
Uplift in praise their little glowing hands,  
O'er every hill that under heaven expands."

—Selected.

## The Sonnet.

The sonnet has been called the diamond of our  
literature. Like the diamond, the perfect sonnet is  
rare, and is most precious when its "rude richness" is  
perfected by the careful cutting and polishing of the  
artist. The "single-hearted" sonnet is but one  
thought expressed in all its richness and variety,  
like the tiny dew-drop disclosing to the eye the  
many hues of the sunlight.

"Scorn not the Sonnet; Critic, you have frowned,  
Mindless of its just honors; with this Key  
Shakespeare unlocked his heart; the melody  
Of this small Lute gave ease to Petrarch's wound;  
A thousand times this Pipe did Tasso sound;  
Camões soothed with it an Exile's grief;  
The Sonnet glittered a gay myrtle Leaf  
Amid the cypress with which Dante crowned  
His visionary brow; a glow-worm lamp,  
It cheered mild Spenser, called from Faery Land  
To struggle through dark ways; and when a damp  
Fell round the path of Milton, in his hand  
The Thing became a Trumpet, whence he blew  
Soul-animating strains—alas, too few!"

This form of poetry was unknown to the ancients,  
being first used by two Italian writers in the begin-  
ning of the thirteenth century. But the first  
writer who used it to any extent or with any degree  
of perfection was Petrarch. He wrote more than  
three hundred to the praise of the beauty and  
charms of Laura, imitating Dante in his admiration  
of Beatrice.

The sonnets of Petrarch, though they show marks



of poetical genius, still have a sort of metaphysical cast which is natural to Italian poets, but is no advantage certainly in this style of writing. The continual repetition of the praise of Laura in every variety of phrase that his ingenuity could devise has given Petrarch's sonnets a weak effect. We become tired of her, especially since his representation of her is such an abstraction that it is impossible to arouse our sympathy. It is usually a great disadvantage to an author to be criticised by one entirely removed from his surroundings. It is not to be supposed that from any translation we can understand the meaning or feel the power of the original. The beauties of the writings of an ardent, passionate Italian are not likely to be overestimated by a cool-headed Englishman. Notwithstanding all his imperfections, Petrarch's name will always be remembered in connection with the early history of the sonnet.

The English of that period did not use the sonnet. Chaucer never wrote a single sonnet, though he drew largely from Italian sources, and shows by allusions in his works that he had an acquaintance with his Italian contemporaries. It was left for two writers of the sixteenth century to introduce the sonnet into the English literature, Henry Howard, Earl of Surrey, and Sir Thomas Wyatt. To which of these men we are most indebted for this service it is difficult to say, as their works were printed together after the decease of both, but it is generally admitted that Wyatt was the stronger man and Surrey the greater poet.

The next writers of any distinction were the great creative minds of the Elizabethan age. Before them were many writers who wrote sonnets by the wholesale, but they were forgotten almost ere they were known. The hero of Zutphen was the next great sonneteer. His sonnets were mostly dedicated to Stella as the object of his affections. Many of them are gems of exquisite beauty. We will give but one example in which he calls upon the moon to disclose to him the heavenly idea of love:

"With how sad steps, O Moon, thou climb'st the skies!  
How silently, and with how wan a face!  
What, may it be, that ev'n in heavenly place  
That busy archer his sharp arrows tries?  
Sure, if that long-with-Love-acquainted eyes  
Can judge of Love, thou feel'st a lover's case—  
I read it in thy looks, thy languish'd grace  
To me that feel the like, thy state describes.  
Then, ev'n of fellowship, O Moon, tell me,  
Is constant love deem'd there but want of wit?  
Are beauties there as proud as here they be?  
Do they above love to be lov'd, and yet  
Those lovers scorn, whom that love doth profess?  
Do they call virtue there ungratefulness?"

After reading such a delightful sonnet we think no one can deny that a perfect sonnet is a precious thing indeed. We are apt to overlook the grand successes in the more numerous attempts and failures. Just as we sometimes distrust the true diamond on account of many glittering imitations, the sonnet has been laughed and jeered at because many rhymsters and poetasters have used it to praise the eyelashes of their sweethearts. But these are only glittering paste. The greatest poets of English literature have stood loyally by the sonnet, and have made it what it is—the diamond of literature. Even Shakespeare, with all his genius in dramatic art, did not neglect the simple sonnet. Milton was not so carried away with his great epics that he could not give to the sonnet the tenderest utterances of his riper years. From Shakespeare's numerous sonnets we select one on love and flowers, in which the expression is as lovely as the subject:

"O how much more doth beauty beauteous seem  
By that sweet ornament which truth doth give!  
The rose looks fair, but fairer we it deem  
For that sweet odor which doth in it live.  
The canker-blooms have full as deep a dye  
As the perfumed tincture of the roses,  
Hang on such thorns, and play as wantonly  
When summer's breath their masked buds discloses;  
But, for their virtue only is their show;  
They live unwood'd, and unrespected fade;  
Die to themselves. Sweet roses do not so;  
Of their sweet deaths are sweetest odors made;  
And so of you, beauteous and lovely youth,  
When that shall fade, my verse distills your truth."

Though many sonnets are devoted to the expression of the sentiment of love, it is not necessarily so, for properly the sonnet is devoted to romantic, inspiring or ennobling sentiments, of whatever character they may be.

Milton shows considerable variety in his collection, and truly, as Wordsworth said,—

"The thing became a trumpet, whence he blew  
Soul-animating strains."

He wrote more than a score of sonnets, some in his early life, others in his manhood, in which he chose subjects relating to the state and its struggles, while those of his later years are full of the tenderness and pathos which often come with old age. The two on his blindness are the best specimens, one of them familiar to everyone, especially the last verse,—

"They also serve who only stand and wait,"

the other addressed to his friend, Cyriac Skinner. This is doubly interesting, as it shows his noble spirit under the great affliction which had befallen him. Not once does he appear to murmur or repine or invite the pity of anyone:

"Cyriac, these three years' day these eyes, tho' clear,  
To outward view, of blemish or of spot,  
Bereft of light their seeing have forgot;  
Nor to these idle orbs doth sight appear  
Of sun, or moon, or stars, throughout the year,  
Or man or woman. Yet I argue not  
Against Heaven's hand or will, nor bate a jot  
Of heart or hope; but still bear up and steer  
Right onward. What supports me, dost thou ask?  
The conscience, friend, to have lost them overplied  
In liberty's defence, my noble task,  
Of which all Europe rings from side to side.  
This thought might lead me through the world, vain mask,  
Content though blind, had I no other guide."

George Herbert, whom Coleridge calls that model of a man, a gentleman and clergyman, has given to our literature many sonnets which are remarkable for their richness of thought.

The one on the Bible is exquisite in finish as well as full of food for thought:

"Oh, that I knew how all thy lights combine,  
And the configurations of their glory!  
Seeing not only how each verse doth shine,  
But all the constellations of the story.  
This verse marks that, and both do make a motion  
Unto a third that ten leaves off doth lie;  
Then, as dispersed herbs do make a potion,  
These three make up some Christian's destiny.  
Such are thy secrets, which my life makes good,  
And comments on thee. For in everything  
Thy words do find me out, and parallels bring,  
And in another make me understood.  
Stars are poor books, and oftentimes do miss:  
This book of stars lights to eternal bliss."

Who that has ever been impressed with nature's charms, that has felt his own littleness in contemplation of the power and sublimity of the universe, could not say with the poet Bowles?—

"Beautiful landscape! I could look on thee  
For hours, unmindful of the storm and strife,  
And mingled murmurs of tumultuous life.  
Here, all is still as fair; the stream, the tree,  
The wood, the sunshine on the bank: no tear,  
No thought of Time's swift wing, or closing night  
That comes to steal away the long sweet light—  
No sighs of sad humanity are here.  
Here is no tint of mortal change; the day—  
Beneath whose light the dog and peasant boy  
Gambol, with look, and almost bark, of joy—  
Still seems, though centuries have passed, to stay.  
Then gaze again, that shadowed scenes may teach  
Lessons of peace and love beyond all speech."

Who but a poet could have made death so beautiful a thing as did Blanco White in his beautiful sonnet to the night?—

"Mysterious Night! when our first parent knew  
Thee from report divine, and heard thy name,  
Did he not tremble for this lovely frame,  
This glorious canopy of light and blue?  
Yet, 'neath the curtain of translucent dew,  
Bathed in the rays of the great setting flame,

Hesperus, with the host of heaven, came,  
And lo! creation widened in Man's view.  
Who could have thought such darkness lay concealed  
Within thy beams, O Sun! or who could find,  
While fly and leaf and insect lay revealed,  
That to such countless orbs thou mad'st us blind!  
Why do we then shun Death with anxious strife?  
If Light can thus deceive, wherefore not Life?"

An exquisite specimen of true art is found in the fine sonnet by Charles Tennyson Turner, entitled, "The Sea Shell and the Sonneteer":

"Fair Ocean-shell! The poet's art is weak  
To utter all thy rich variety;  
How thou dost shame him when he tries to speak,  
And tell his ear the rapture of his eye!  
I cannot paint, as very truth requires,  
The gold-green gleam that o'er thy surface rolls,  
Nor follow up with words thy flying fires,  
Where'er the startled rose-light wakes and moves;  
O! why perplex with all thy countless hues  
The single-hearted sonnet? Fare thee well!  
I give thee up to some gay lyric muse,  
As fitful as thyself, thy tale to tell;  
The simple sonnet cannot do thee right,  
Nor fuse in one bright thought thy many modes of light."

What an inexhaustible store of wealth is our English literature! Where can be found better specimens of the drama, the epic, the essay, the allegory, the ballad, the sonnet, than in our own literature? Truly, we have a treasury of precious gems, but in the study of more conspicuous ones let us not forget the diamond of our literature.

#### "Confucius and Jesus Christ."

SAUM SONG BO.

Confucius, the most renowned of Chinese sages, was born five and a half centuries before Christ.

The most orderly society was the aim of the teachings of Confucius; the most godly aspirations, of those of Jesus Christ.

The ethics of Confucius are political in their bearing. The chief end of civil government he considered to be the same as that of his teachings, perfect order of society. With Confucius that government is the most respectable, the operating principles of which are parental authority and prerogative, the most respectable and honorable title, the noblest and most amiable character with which a people can invest its ruler, being that of Father. And the same government is most stable.

The lasting force of early impressions on the human mind, the ever-operating and immutable laws of nature, the moulding influence of education and strengthening power of habit are all on the side of the stability of the government whose authority is that of a parent, that to which almost every man



finds himself subject from the earliest dawn of his perception, and which every true, loving father and mother spares no trouble to exercise,—every filial, becoming son and daughter respects and obeys. By a parental character of government the most absolute civil authority is rendered consistent with the utmost freedom of individual action, though this may not be the case where men know more of liberty than filial love, and are better acquainted with their rights than with their filial duties.

Consistently with these ideas of the parental character of the rulers, Confucius taught the people to be filial in their conduct. Of all relationships the most important to society and government was that between parents and children. He urged the former to foster from earliest childhood filial affection, which is the strongest element in every child's character. On this element of human goodness early developed in the individual, Confucius based most of his moral instructions. Filial love may not be the true basis of morality, but it is the one most natural and familiar to everyone, and least likely to be called in question at any time, for surely not often does a child grow up to disregard his parents. The people brought up to the habit of rendering respect and obedience to parents would be most likely to respect and obey the authority of their government if their rulers sustained a paternal character toward them—a habit operating, both as a restraint on evil and a stimulus to good, on the powers that be in China ever since Confucius became the acknowledged sage of his country—a character they feel bound to sustain even if they do not desire to do so, a character in which every successive dynasty finds its surest foundation of power, and without which a local magistrate cannot hold his place nor the emperor his throne.

This system of Confucius, moreover, was calculated to strengthen domestic and social relationships and habits beyond all estimation. It gives parents delight in their children's youthful days, comfort and support with increasing respect in their own old age; and makes them at the same time mindful of the proper nurture and education of their young. It cultivates husbandry, household dutifulness, carefulness, faithfulness and thrift, family affection, brotherly and sisterly love, a neighborly disposition and friendly behavior. It inculcates deference to superiors in age or learning, who exert thereby a conservative influence over the actions of the unlearned, the inexperienced and the youthful.

It encourages marriage and dignifies family life. Who would not marry, who would not rear up chil-

dren where it is the duty of these to reciprocate all the love, attention and service rendered them by their parents—a duty enforced by positive law and by popular opinion, upheld and raised to the highest prominence by the whole body of national literature? There are not many gaping old maids, indifferent old bachelors or married persons in separate life in the land of Confucius. Childless persons there are, but as husband and wife they live together where their household gods have daily offering and their forefathers sacrifice.

But a realm of the loftiest spirituality, intoxicating to souls by the very virtue of their being lifted above this world, its hardness of heart, its wretched cares, its sorrows, its woes and its tears, was thrown open by the sublime gospel of Jesus. It was the highest hope of Confucius throughout his public career as a social reformer, travelling from one state to another of his country to meet some ruler who would make him his adviser, that he might inaugurate a model government which should become the centre of national power, long fallen asunder. Jesus made himself the centre of a spiritual power to which all nations must bow, and under which the human race, made anew by his spirit, should taste again the joys of Eden.

Love of humanity, sympathy for its weakness, pity for its misery, the sentiment of the true philanthropist, who feels moving in him the spirit of the suffering multitude, and devotes himself, life and soul, to their amelioration, was common to both Jesus and Confucius. But Confucius was only a joyous and delightful moralist, who had a happy ideal of earthly life, believing that the true means of enjoying this life were private morality, public order, general peace and prosperity.

Jesus was a transcendent revolutionist, who, perceiving the destiny of the world, the end of man and the divine personality, changed the whole course of human things from its deepest foundation by introducing a new religion—a religion which fills the social state of nations with divine impulse, with regenerating and vivifying ideas, a religion which brings men the true liberty of soul and gives them the true aim of life, the highest intellectual elevation, the broadest personal development and the largest moral growth—a religion, finally, which suited to the moral and spiritual wants of men in every condition of life, in every clime of habitation, offers pardon for sin, reconciliation and peace with God, and supreme consolation for the uncertainty of all things temporal in the certainty of the eternal. Confucius taught no religion whatever. When asked

about death, he replied: "While you know not life, how can you know death?" and to the question, "What constitutes wisdom?" he answered: "To give oneself faithfully to the performance of the duties due to men, and, while respecting spiritual beings, to keep aloof from them." All the morality Confucius taught, Jesus also taught. Confucius based his on filial love to earthly parents—filial love, which, planted in the moral nature of man, he made the root and stem from which spring all social duties and virtues as the branches, leaves, blossoms and fruits—Jesus, on the parental love of the Heavenly Father.

As imperfect as humanity and earthly parents, so the morality of Confucius; and as perfect as God, the Heavenly Parent, so the morality of Jesus. Both Jesus and Confucius inculcated the universal brotherhood of mankind, but Confucius left his universal brotherhood without a universal Father, and it lacks the force which the universal Father gives to that of Jesus.

Confucius enunciated before Jesus the golden rule "Do unto others what you wish, and do not what you do not wish, others to do unto you." But he could not rise to that spirit of universal love, of universal forgiveness, the spirit of recompensing evil with good. Its propriety was asked, but he returned, "With what shall righteousness be rewarded?" Jesus inculcated this by the same argument which he assigned to all his other moral precepts, that ye may be "perfect as your Father in heaven is perfect." "He maketh His sun to rise on the evil and the good, He sendeth rain upon the just and the unjust." The meek and poor in spirit, the clean-hearted and peace-makers, who hunger and thirst after righteousness, who suffer all manner of evil for righteousness' sake, and who even love and bless, do good to and pray for their enemies, are to inherit the earth, to possess the heavenly kingdom, to see God and be called His children.

Confucius loves his parents and brethren, salutes his friends and neighbors. Jesus says to him, "What reward have ye, do not even the publicans the same?" Wholly absorbed in his devotion to human society, to the duties belonging to human relationships, Confucius could never rise above the level, low ground of earth, of humanity. He felt no spiritual wants in his nature, showed no glow of piety in all his sentiments, had no clear idea of the Deity. Jesus felt the Divine within Himself and recognized Him immediately as His Father, whose voice resounded in Him with all goodness and charm, with all eloquence and poetry, with all sweet-

ness and purity, with all simplicity and sympathy, with all majesty and power, with all authority and love. From the fulness of his heart Jesus spoke of His divine Father, who is also our Father if we only have faith in and love Him—a doctrine of filial affection and piety, of filial obedience and reverence, which not only transcends but elevates and enlarges all the filial duties and virtues of Confucius, and adds to them a pure worship of no age, of no race, of no country, but of all pure souls to the end of time—a religion in which every true worshipper worships the Divine Father in spirit and in truth. Jesus gave the world the final religion, and with it a morality deeper, higher, broader and farther reaching than that of any moral teacher before or after. His sermon on the Mount is the final moral code of the race, as the religion he proclaimed at Jacob's Well is the final religion. And "to the individual Christian, Jesus is the divine Saviour, to believe in whom is life everlasting," to know whom is to have peace with God.

#### Practical Education.

THIS is a commercial nation—90 per cent of the graduates of our literary colleges carry their talents into commercial life. The university best adapted to the requirements of our mercantile civilization is the university where commerce is studied as a science. Chicago, which is the centre of the commerce of the nation, is, appropriately enough, the seat of the greatest mercantile university of modern times, H. B. Bryant's Chicago Business College. Business men can always be furnished at this institution with stenographers, type-writers, book-keepers, bill clerks, etc. The prospects for the coming season are excellent.

If you want books of any kind, or have any old books to sell, go to Barker's, 131 East Madison Street. Text books a specialty. Books on every subject at half and less than half the regular price.

MR. ROBT. J. BURDETTE, the well known humorist of the Burlington *Hawk-Eye*, lectured to a very large and appreciative audience in Central Music Hall on the evening of March 8. As Mr. Burdette is a Phi Psi, the resident members of the fraternity gave him a banquet, at the close of his lecture. Mr. Burdette manifested his loyalty to his college fraternity by refusing a banquet offered him by the City Press Association, answering that august body in his off-hand manner that they were "way behind." Mr. Burdette's humor is preferable to that of some of the popular humorists of this country, in that a vein of purity pervades it all. It is free from the play upon religion, so universally indulged in by Peck, and has all the merits of Mark Twain or Josh Billings. Any student who misses his lecture on "The Rise and Fall of the Mustache," misses a rich feast.



# THE VOLANTE.

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ELLA F. HAIGH, '83. EUGENE PARSONS, '83.  
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THE VOLANTE, University of Chicago.

It is a fact to be regretted that the work of a student is for the most part upon rather dry and abstract subjects.

He is occupied, in the first part of his course, with mathematics, and the dead languages, and when these become something more than the embodiment of grammar, he abandons them for the still higher abstract of science or philosophy.

How natural it is that he should turn from such dry work as this to something which contains more of personal life, and warm human interest.

The avidity with which many of them devour such novels as they may fall in with, without much regard for their quality, plainly shows that students do feel the need of something of this sort.

Cannot this relief be found in biography? and with far greater advantage to the student?

It was a custom among the ancient Romans to preserve in wax the figures of those among their ancestors who were of a noble birth, or had been more nobly advanced to the chair of honor by their personal merits and rare talents.

Sallust relates that Scipio and other great men, by beholding those likenesses, found enkindled in their breasts so ardent a thirst for virtue as could not be extinguished, till by the glory of their own actions they had equalled the illustrious objects of their emulation. The good sense and experience of mankind, confirmed by the lapse of ages, have established this fact, that example is that sort of silent rhetoric which at the same time convinces and persuades.

Hence, the biography of illustrious men and women, correctly portrayed, must be of great importance, and must be of special interest to the student.

Dr. Johnson has said, that "No species of writing seems more worthy of cultivation than biography, since none can be more delightful or more useful, nor can more certainly enchain the heart by irresistible

interest, or more widely diffuse instruction to every diversity of condition."

It was Emerson who said, "When nature has work to be done, she creates a genius to do it; follow the great men and you will see what the world had at heart in those ages."

At its last analysis all history is biography, for it but makes record of great men—the past that they produced; the present in which they think, will, and perform; and the future which is the product of their thought, resolution and action.

The first thing to be striven for in the study of history is a clear conception of the outline of human progress from the beginning, and after that a genuine acquaintance with the great men by whom the progress has been from time to time directed, retarded or accelerated. With the lives of these "Giants upon the earth" is always bound up the whole mass of contemporary history, and a real and thorough knowledge of the one could not be obtained without securing a good degree of familiarity with the other.

Every hero represents millions of people whose opinion, character, and conduct, he directly or indirectly influenced.

Alexander, and not Alexander's soldiers, stands in history as the representative, controlling force of his age. Having mastered the facts, motives, purposes, failures and successes of such leaders, we have mastered the lessons of history. Let the student then have for the objects of his hero worship real men and women, whose lives have been real facts in human experience, and he, too, like Scipio of old, will find himself unconsciously striving to equal, by the glory of his own actions, the illustrious objects of his emulation.

WE often hear it said of this or that person, "He is a self-made man; this great clergyman or that eminent lawyer has made his way in the world without a course of college training, and if he can do it why cannot I?" True, these self-made men have reached many of the highest positions in our nation, as her presidents, statesmen, clergymen; but how have they attained such high positions? By hard work, such as the young people of to-day know little of. I have heard one of these self-made men tell of his experience in his early ministry. How he studied and worked over the metaphysics of Sir William Hamilton until he mastered them, without the assistance of any person; in fact, he said if he had told any one in that little town what he was studying they would probably have thought he was talking about an allopathic remedy. This is the way these

men have succeeded, by diligent application to difficult studies, by persistent hard work. It is this kind of hard work which many of our fathers and mothers have done, who have founded universities and colleges in order that their children might not be obliged to encounter the obstacles they met with, but could have living teachers to assist them in their difficulties. The young men of to-day, as a general rule, may have the advantages of a collegiate course of training, if they will but make an effort. Those who will not make an effort to have such advantages are not the men who will apply themselves without outside aid, so as to achieve any great success. When they are within the college walls, they must not expect to gain an education by being present three days of the week; by preparing the lessons when convenient; and when not, guessing answers. No man ever reached the heights of fame by any such half-way work. The systematic application of the mind to study has a great deal to do with the formation of habits which will determine the course of after life. We remember to have heard a student say last year, he thought he could learn more by absenting himself from a recitation and writing an essay for a literary society, and he would not hesitate to do so. All this sounds very conclusive, but is it really so? He may have gained more knowledge by the writing of the essay than by listening to the recitation of that particular day, but he was forming a habit which will prove very detrimental. The next time something less than an essay will be the excuse, until the student has lost a proper conception of the importance of attendance to regular duty. If a young person is a student, it is his business to place his studies above all other things. It is a mistaken idea that it is the duty of Christian students to attend all the prayer-meetings of their church, and engage in all kinds of Christian work, to the neglect of school duties. It would be glorifying God far more to do the duties as students first, and then as much outside as possible. But in these days of preparation God calls upon us to exert all our powers in making ourselves ready to be efficient workers in after life.

During our college course there are several exhibitions by different classes, and it seems to be the custom for persons who are to participate in the entertainment to excuse themselves from recitations or from a proper preparation of their lessons on account of the exercises which they must prepare. The trouble is not that there is not sufficient time for both, but they do not begin in proper season to prepare their orations, essays, or whatever exercise

it may be. It seems to be customary to wait until a week or two before the appointed time, and then the president receives a call and is persuaded to postpone the exhibition, not once, but even twice or more. This is all a mistake, as every one will admit who has been through such an ordeal, and some of those who have not agree that they will postpone their preparation a little every time the date is fixed later.

We hope the sophomores will take warning from their predecessors, and be ready whenever the faculty shall appoint the time for their exhibition.

## Advantages and Disadvantages of University Literary Societies.

Before the students attending the various universities and colleges of our land, there lie great possibilities, possibilities for advancement in all that is elevating and ennobling.

Of the many avenues of knowledge, leading to broad and extended culture, which are open to them, the literary society possesses numerous advantages.

The object of such societies is the dissemination of varied and useful knowledge, and the development of the powers of their members. With this aim ever in view, under proper regulation, they must prove very beneficial.

Frequent practice, both in composing and speaking, is a necessary means of improvement; and to those who are timid and sensitive, the drill will be of inestimable value.

The united efforts of the students to attain a higher excellence are an inspiration which impels to greater earnestness and care in preparation. They are often the means of calling out and developing latent powers; the undiscovered talents only needing the sunshine of sympathy to expand them into usefulness.

The discussion of various topics of special interest to the speakers may be rendered very profitable. The habit of rapid and accurate thinking is thus acquired, all one's powers of thought and expression being taxed to the utmost.

Through these societies we gain a knowledge of parliamentary rules, which will prove of great practical value in life.

Judicious criticism of literary work leads to beneficial results. One who is anxious to excel, will see that application and industry are essential to success; for he who takes no pains to acquire that which is highest and best, will never attain anything which brings much gain.

We have seen that there are many advantages



connected with university literary societies. That they are ever a disadvantage cannot be maintained, merely because they are capable of abuse, as that objection would apply to all human institutions, and in the imperfect condition of our nature, it is frequently sufficient that a society be a means of greater good than harm.

The greatest abuse of these privileges is seen in the large amount of imperfectly executed work, which is presented at some of the meetings.

In order to a proper performance of literary work, the foundation for accurate and discriminating thought must be laid in the class-room. Though a student may use "well-turned phrases" if he have not learned to think logically and clearly, the graceful arrangement of the words, without the power of thought behind them, will produce the same effect as when one looks at an exquisite casket, but seeks in vain for the jewel which it should contain.

We soon cease to be pleased with empty fluency, though the rhythm and harmony of the sentences may at first attract the attention.

E. C. S.

#### Fowler Edgar Lansing.

DIED MARCH 2, 1883, AGED 27 YEARS 6 MONTHS.

The subject of this notice, son of the Rev. L. L. Lansing, of Beloit, Wis., was born near Morrison, Ill., on Sept. 26, 1855. At the age of sixteen, beginning with the term during which occurred the great fire of '71, he first became a student of our University, entering the second year preparatory class. In conjunction with Hastings of '76, and young Sweezy, he occupied room 17, Jones Hall, for two years, thereafter becoming a chum of the Egberts, and removing to room 7, of which he was an occupant till his graduation in '77.

Possessed of especially quick and active mental qualities, the requirements of the class-room compelled from him less than usual of that stolid application and delving which must characterize the ordinary student. A seemingly intuitive perceptive faculty, which, to one of its few possessors, if he be a student, sometimes may offer strong temptations, was his to so great an extent that, even in his preparatory course, his senior room-mate was frequently heard to remark: "It would be difficult to tell when Lansing learns his lessons; and yet he has them." He was for five years a member of Tri Kappa, participating actively in its various requirements. For four years a loyal worker in Delta Kappa Epsilon, and for a long time the youngest representative in the Delta chapter, he

was held in high regard by those who were accustomed to meet him within the fraternity walls, and who knew him the most intimately. He will be remembered, too, by many of the old boys, as having been foremost in all manly college sports, and as the pitcher in the University ball nine, when the U. of C. so long held the champion silver ball against all western college competitors. After graduation he entered upon and completed the law course prescribed by the Union College of Law in this city, of which he was a student. Immediately upon his admission to the practice of his profession, he was offered, and soon formed, a law partnership with an experienced attorney, thus inaugurating the firm of Baird & Lansing, with offices at No. 86 LaSalle street, and so continued up to the time of his decease. On Friday evening, Mar. 2, he appeared in excellent health and spirits, and upon returning to his room about 11:20 P.M., requested that he be called early on the following morning. Upon his non-appearance prior to Saturday evening, the door of his chamber was forced open, and he was found lying in his bed, his features peaceful and composed as though still in slumber, but it was a sleep in which his spirit had gone out, and all that remained of him here was "of the earth, earthy."

We quote from the Chicago *Tribune*:

"The funeral services of the late Fowler E. Lansing, the young lawyer whose recent death of heart-disease at his room, No. 120 Randolph street, was recently mentioned in these columns, were held yesterday morning at the residence of Mr. Tusten, No. 11 South Carpenter street. The Rev. Dr. Henson in a few touching and appropriate remarks paid a fitting tribute to the memory of the deceased, and a double quartette from the Apollo Club, of which the deceased was a member, rendered several selections which had been the special favorites of the deceased. Owing to delays of telegraphic communications the friends were not advised of the time when the brother of the deceased would arrive from Dakota, and therefore the announcement of the time for the funeral services was delayed to the last moment. Notwithstanding this fact there was a numerous attendance, and the many beautiful floral decorations which surrounded the casket spoke of the warm friendship of the large circle of personal friends of the deceased. The remains were taken to Morrison, Ill., for interment. He was always an earnest, devoted Christian, and a member of the Second Baptist Church of this city. He has been interested in land business in Dakota for a year past, and was contemplating a return thither to make his home there at the time of his death."

As yet, to those who have so lately seen him among us in life and health, it is hard to realize that Fowler is really gone. And he will long live in the

kindest remembrances and heartfelt regards of the old professors and students who knew him best.

A. J. F.

#### PERSONALS.

'81. J. P. Gardner has gone to New Mexico.

'79. C. F. Morey was recently admitted to the bar.

'80. David Cheney is preaching at Bloomington, Ill.

'82. Geo. Hall has recently been admitted to the bar.

'80. Willis Hawley has gone west as a civil engineer.

'80. Oscar Bass is established in a law office in this city.

'83. Michetaro Ongawa is a thriving business man in the city.

'78. F. A. Helmer has recently been made a partner of F. A. Smith.

Prof. Fraser was absent several days this month on account of illness.

'85. E. R. Anderson is studying law with Gregory & Co., cor. Clark and Madison streets.

'85. Louis Ponton quite often calls on the university boys; he is in business in the city.

'83. Joe Bailey is in Santa Fé, New Mexico. He contemplates buying a cattle ranch there.

'86. Mr. John Everett has had a dog case before the Police Court. It is his first case in law.

'80. Miss Lucy C. Waite recently took the first prize for scholarship in Hahnemann Medical College.

Miss Grace Reed was one of the chorus in the opera "Zenobia," given at McVicker's this week.

'81 and '82. Mr. Robins, S. Mott, and Lucius Weinschenk are publishing a "Fraternity Song Book."

Miss Lucy Anderson was one of the players at a soiree musicale of the Chicago Musical College on the 22d.

'81. Henry C. Topping was at the college a few days since. Come again, old friends are always welcome.

'85. Miss Flora Felsenthal has not lost interest in her literary society, although she has been out of class so long.

O. B. Short anticipates attending the Mississippi University next year. He leaves because the climate here is too cold for his health.

'81. A. G. Malmstem is writing for the *Lockwood Press*, of Duane Street, N. Y. Western office, No. 8, Lakeside Building, Chicago.

Miss Minnie Weinschenk and Miss Judith Felsenthal, favored Tri Kappa with their happy faces on the evening of the "patriotic meeting."

'87. Miss Jessie E. Morgan is pursuing her musical studies in the city. She assisted in furnishing the music for Athenæum one evening this month.

'84. After Junior Ex, what excuse can '84 have for calling an extra session two or three times a day? Treasurer answers—To pay debts of course!

'83. Miss E. C. Cooley has been absent for several weeks on account of a severe illness. She has been missed very much by the young ladies especially.

'80. E. W. Peek is in law and real estate; is looking well, and attends church quite as regularly as when he was under the benign influences of '80.

'80. Mr. Fred. H. Babcock is in a wholesale house in the city. He is doing well, and his new and much cherished mustache gives him a very manly appearance.

Dr. P. S. Henson says that when he was a young man he had a peculiar ambition, and one of which he has been very much ashamed since, viz., to be a Congressman.

'80. Mr. Charles Forward says he is the same old stick in the mud. He contemplates going out West, and will *open out* with the Spring. His profession is to be law and politics.

'82. J. V. Coombs has written a book entitled "School Management and Methods of Teaching." He calls it "A live book, for live teachers." Coombs is a *live* man, and we hope he may succeed.

Mr. Purcell, an old member of Athenæum, and formerly a regular attendant of Tri Kappa, is practicing law. Business presses him so that he cannot now find time to attend the societies; though we regret his absence, we congratulate him on his rush of business.

'85. Cannot the Sophs spunk up enough to have an exhibition, or are they expecting to come to the rescue of the seniors, and help them out with their chapel orations? If so, good for you, Sophs, you should have been doing original work like this long ago. We would suggest, however, that you help yourselves before you help the seniors.

#### LOCALS.

VACATION?

APRIL fool!

READY—take aim—f—f—f—shoot.

LADIES take notice, leap year is coming.

MOTTO of '84, "*Donnez moi plus temps.*"

"SPRING, lovely spring." Long days again.

A CERTAIN dog's course in college was very short. The juniors are to have a lunch, given by Prof. Fraser.

ST. PATRICK'S Day—"Nature will soon don her emerald robe."

OF all sad words of lip or pen, the worst are these—"I've flunked again."

Who killed poor doggie? I, Geiger said, with my little ball of lead; I killed poor doggie.

WHY not have a meeting of the Students' Association? There is money in the treasury.



PROFESSOR in geology, "What are the constituents of quartz?" Student, with alacrity, "Pints."

WANTED.—A better translator for Guizot. None but a regular junior need apply.—*Senior class.*

THE Washington Supper was a decided success. Over ten dollars were made over and above expenses.

RECKLESS Prep. giving the principal parts of *Διδωμι* runs on as follows, *Διδωμι, δάσω, έδωσα, έδωξα*, Dad-don't care.

THE Y.M.C.A. have hung in the hall a neat little bulletin board, giving the announcements of the association.

ATHENÆUM had a very pleasant Tennyson programme March 16th. Athenæum quartette furnished the music.

At the Junior class-election held March 1, Miss Gertrude B. Fuller was elected president and Mr. Saum Song Bo treasurer.

ÆSTHETICISM is explained as the perception of a betweenness between things which have little or no betweenness between them.

"JUMP up, Johnny, the school house is on fire," said a mother to her sleeping son; "Is the teacher burned?" "I guess not." "O pshaw?"

JUNIOR, to a Third Year, after two hours' profound silence: "What are you reading now, chum?" Third Year, crabbedly: "Same old line."

THE Phi Kappa Psis have had two very cordial receptions during the last month at the homes of Miss Gertie Wells and Miss Nellie Springer.

THE juniors have been giving, in connection with the study of Demosthenes, essays on the illustrious orators and statesmen of England and America.

TUTOR (dictating Greek prose composition)—"Tell me, slave, where is the horse?" Startled sophomore—"It is under my chair, sir; I wasn't using it."

THE Oratorical Association had a called meeting on March 16th, to consider the finance question, and provision was made for raising the prize for Mr. Ross.

At last we are glad to welcome even small ventilators in the shape of bullet holes in the window; would that they were only in some of the recitation rooms.

"THE Rise and Fall of the Mustache" was again discussed by the humorous editor of Iowa. Did you notice the upper lip of those boys who went to hear it?

SENIOR—"Why don't the university rise more rapidly?" Junior—"Oh, you goose, who ever heard of an eagle flying with one wing off. Don't you see?"

WHEN in the course of human events it becomes necessary for a professor to take a smoke, would it not be well to open the window, or at least stop the key-hole?

DR. S. F. SMITH, the author of "My Country 'Tis of Thee," visited the university March 9th, and gave

a short address to the students at one of the noon meetings.

BACON said once: "Some books are to be tasted, others swallowed, and some few to be chewed and digested." Some of our chapel hymn books seem to be among those that are to be chewed.

DURING the late flood, a book agent tried to sell a Cincinnati Irishman a copy of "Hiawatha," "Higher wather, is it?" says he; "be jabbers, the wather in these diggins is quoitte hoigh enough for ony decent mon. So be off wid yez."

THE Athenæum Literary Society chose the following officers at its last election to serve the coming term: President, George Walsh; Vice-President, Frank Cheney; Critic, F. M. Larned; Secretary, Carrie Haigh; Treasurer, Albert Cooley.

A FOND mother on visiting her son at the university, and looking around his room with an anxious eye, asked: "My son, do you ever sweep under the bed?" "Oh yes, mother," was the earnest reply, "it is so much easier than to use a dust-pan."

A FRENCHMAN learning the English language, complained of the irregularity of the verb "to go," the present tense of which some wag had written out for him as follows: "I go; thou startest; he departs; we lay tracks; you cut sticks, they absquatulate or skedaddle."

EPISODE in Prof. Olson's Second Year Greek class:—Student, reading, comes across the word *ὑπερβολή*. Prof. asks: "What English word do we get from that?" "Hyperbole," was the answer. "What is hyperbole?" "Well, I can't exactly describe it, but I can draw one."

THE Tri Kappa Literary Society, at its election of officers for the ensuing term, chose the following: President, R. S. King; Vice-President, D. Lingle; Secretary, Jay Brockway; First Critic, F. R. Swartwout; Second Critic, T. B. Collins; First Editor, Tibbits; Second Editor, Miss Bessie Faulkner; Third Editor, Mr. Perry.

THE Preparatory Department is experiencing a very commendable innovation in the line of discipline. The tutor of Latin in that department will hereafter test the knowledge of his pupils, in Latin, by means of a "verb down" instead of "spell down" as it used to be. In the first "verb down," which ended March 19, Mr. H. G. Shumway was found to be the last one standing.

THE mortal remains of the dog, so cruelly assassinated some time since, still lie unburied upon the campus. Is there no Antigone among our *fair ones* who will plead the cause of the inanimate? Is there no one who will sprinkle dust upon him? Is there no one who will shed tears over that poor dumb brute? That brute which was the recipient of an hundred bullets from the merciless pistols of Preps. and Profs. Alas! alas! Of what good are humane societies? When are the mellowing, and refining influences of co-education to be realized if not at a time like this?

WHAT an inspiring sight to see three energetic and classical youths arrive at their recitation-room door about "'steen" minutes after the latch-string has been drawn in, to see them stand there vaguely eyeing one another, and mumbling over to themselves the significance of the term "hospes," and the laws of "ancient hospitality!" Never mind boys, Prof. Stuart knows more about "ancient hospitality" than you do. You will learn more about that subject as you grow older. You will, if you live long enough, under this dear Professor, learn something about "mutual courtesy." You will some day take a lesson upon the evil habit of procrastination. You will, as one of you all alone stands outside the door, eagerly fumbling for the string, anxiously waiting for a response to your feeble "rap," be just in time to hear deep basal tones reverberating through the halls within, each one clamoring for passage through that keyhole, and for entrance to your ear. You will not hear the sounds distinctly, but the muffled sounds as they come to you will be something quite as poetical and significant as this:

"Too late, too late," was never said  
Of morning sun or bud or flower—  
The light is true to hill and glade,  
The rosebud opens to the hour.  
The lark ne'er asks the day to wait,  
But Preps come in, too late, too late.

"Too late, too late, my anger burns,  
The sun will set before this flame  
To words of gentle kindness turns,  
And I'll be scourged with inward shame  
To think that Preps have made me harbor hate,  
By seeking entrance here too late, too late."

"Too late? too late?" the Prepie cries—  
He asks his right, the Prof. delays,  
Despair then comes in fearful guise.  
In vain he pleads, in vain he prays;  
The Prof. requires too much debate,  
And justice comes too late, too late.

Too late, too late! for those not in—  
The door is closed—the string is in:  
To be thus late, is maddest sin.  
Read on, sir, Tom—not here? read on, sir, Clem—  
What! What! these both without my class-room gate,  
Once more like this and they will ever be too late, too late."

## NEWS.

### The Last Tragedy.

The University, on Wednesday afternoon, March 7, was the scene of a most sanguinary conflict.

Anyone looking out of the windows of Jones' Hall upon University Place about half-past two might have seen the passers by climbing lamp posts, trees, etc., while Chappel, the janitor, mounts the fence with one bound, and the awful cry of "Mad dog!" wakes the students in the upper floors of Jones' Hall from their deep researches in the mysteries of Greek, seven-up and the other dead languages. Instantly everything is in a turmoil. Revolvers are produced (borrowed, of course) in an alarmingly short space of time, and the chase begins.

The dog enters the University and lies down before the dining hall door. Geiger, the modern Nimrod, slips through the realm where Fannie reigns supreme, opens the door about an inch, fires at a distance of about two feet and—misses. By this time quite a force had assembled, and as the canine showed some signs of coming up-stairs, the brave crowd rushed up headlong, and fired down from the landing above. They chased him into the professors' hall, and as he stands at one end, with four fellows blazing away at him as fast as they can pull the triggers, Prof. Riggs opens the door to investigate the cause of the noise. As he gazes into the muzzles of the revolvers he hastily concludes that the long-suffering students have risen and are carrying on an anti-faculty war, and hastily retires. The dog now advanced toward the party, wondering what all the noise and confusion was about, and another headlong rush was made down the hall. Here occurred the famous race between Short and the bulldog, in which Short gave us an exhibition of fancy west-side running which has never been equalled in the history of the University. The animal now climbs into the window to survey the landscape o'er, when his cruel persecutors interrupt his contemplation of the beautiful scenery in the University back yard by blazing away at him from the outside, to the great damage of *the window*. He now retires up the front hall in search of peace, but being still pursued, he lies down by the entrance and dies, without doubt of a broken heart. Now is the courage of the pursuers most displayed. Thoms, without a sign of fear, bravely advances and empties his pistol into the animal's head, while the remainder of the party distinguish themselves by equal feats of valor. The most of the fun came after. As those of the students who had been down town came in and saw the gore, the bullet holes and the scattered cartridges, they at once thought of the oratorical association meeting that afternoon, and with sinking hearts and faltering lips would ask the janitor, "who survived?" and he cruelly added to their fear by reciting a most harrowing tale of bloodshed. The deeds of valor and the marksmanship displayed on this occasion will not soon be forgotten in the University of Chicago.

JUNIOR EXHIBITION.—The evening of March 27th will be remembered for the Junior Exhibition of the Class of '84. The audience room of the First Baptist Church was comfortably filled with the personal friends of the speakers, and those interested in the welfare of the university. There were many of the alumni and old students present, such exercises



always having an especial interest for all who have participated on similar occasions. The music was furnished by the Schumann Lady Quartette, consisting of Mrs. Farwell, Mrs. Buckbee, Miss Emma Baker, and Mrs. Balfour. Their selections were well chosen and finely rendered. It was a great relief not to hear the old standby for Junior Ex.—“The Bulldog.” After prayer by Dr. Cooley, and a song by the quartette, the literary programme was introduced by an essay, “Ideals,” by Miss Gertrude B. Fuller. Miss Fuller set before us some of the great men and women whose lives have furnished ideals to aspiring young people. She spoke of Jay Gould, the ideal of money-seekers; Demosthenes, the ideal orator; Benjamin Franklin, philosopher, statesman, philanthropist; and Florence Nightingale, that charming example of womanly devotion. Miss Fuller made a pleasing appearance, and her essay added variety to the programme. She did not enter into the oratorical contest.

The first oration was pronounced by Franklin S. Cheney, subject, “William the Silent.” Mr. Cheney showed the condition of European politics in the time of Phillip II, and then graphically portrayed the noble life of the consecrated patriot and defender of the people's rights. Not for property, for life or children, would he surrender the principles for which he was contending. The hand of the assassin was the only means for his destruction which could succeed. The speaker's voice is pleasant, but he lacks somewhat the animation necessary for rendering most effectively the strongest passages of his oration.

The next speaker was Morton Parsons, his subject being “The Heroic Age of America.” He spoke of the time of the Persian wars as the heroic age of Greece, the period of the Punic wars that of Rome, and the time of the crusades as the heroic age of Europe. He then defined a heroic age as “a time when there is universal willingness to undergo suffering for some principle.” He gave the time of the revolution as the heroic age of America, and Washington its hero. We were disappointed with Mr. Parson's appearance, there seeming to be some hesitation in delivery, but we understood he labored under the difficulty of a hard cold.

R. S. King delivered the next oration on “A New Reform.” Mr. King made a fine appearance, but, if anything, was scarcely simple enough in his delivery. The subject, though old, was skilfully treated. His theme was that great evil, the liquor traffic, and how to suppress it. In the early history of our country this evil was a mere child, but it has grown until its ugly features show unmistakably its illegitimacy. It is not more laws we want, but better. “We want a law as universal as the constitution of our Government, that no one may deny its existence. We want one so plain that no one can mistake its meaning.”

The decision of the judges, giving Mr. King the first place, was generally satisfactory.

“Confucius and Jesus Christ,” was the subject of the oration by Saum Song Bo. This was a fresh subject to the audience, and for that reason was the

more acceptable. The oration was written in excellent style, and had not Mr. Saum Bo been obliged to overcome the difficulties of a foreign tongue, he would have received a higher place than was awarded him. His oration appears in full in another column, and will speak for itself.

“The Tide of Thought,” was the subject of F. R. Swartwout's oration. He showed how thought, starting from south-eastern Europe, has moved steadily westward. He spoke of the gradual decline of thought until the night of the Dark Ages, when the tide was out. Then came the invention of the art of printing, the reformation, the rise of Puritanism. While Luther would utter his thought, Columbus would find room for that thought; Columbia is the home for free thought. Mr. Swartwout has a tendency to clip his words, but it was not so apparent as at other times, his delivery being more easy and natural.

Lawrence Johnson pronounced an oration on “Grecian Mythology; Its Influence.” We enjoyed this oration very much, both for the freshness of the topic and the manner of its treatment. The theme is different from the ordinary line of junior orations, and for that reason was the more gratifying to the auditors. It seemed to us that Mr. Johnson should have been higher than he was. The speaker said: Mythology raised man out of the savage state and prepared him for the grander, broader civilization of modern times; after generations of culture man has been elevated above such superstition, the gods have left Olympus, the fires of Vesta have gone out, but their influence has remained. He who had a love for the beautiful, awakened by the statues of Grecian gods and goddesses, could more fully appreciate the loveliness of a spiritual Madonna. Mythology prepared the way for the Christian religion.

The next number on the programme, an essay on “Happiness,” was not given, the essayist, Miss L. A. Dexter, having been excused from appearing.

The last oration was on “Consecrated Culture,” by D. R. Leland. Mr. Leland's delivery was excellent, his manner easy and graceful. He spoke of the world as a vast temple for consecrated beings; it is a school where man may cultivate all his powers of mind and body; the true province of culture is the harmonious adjustment and mutual development of the mental, moral, and spiritual faculties of man.

After music, the decision of the judges was announced, giving Mr. R. S. King the first prize, who by virtue of this position will represent the University at the Inter Collegiate contest, held at Rockford next October; Mr. Leland, the second; Mr. Saum Song Bo, honorable mention.

The judges marked on the scale of one hundred, marking for thought, composition and delivery; delivery including gesticulation and emphasis.

Considering the exhibition as a whole, it was certainly a success, and the class of '84 are to be congratulated.—*A Senior Editor.*

This exhibition was undoubtedly the finest ever given by the University during all its history.

## EXCHANGES.

WE have to apologize to our exchanges for our neglect in not acknowledging the receipt of many of them in our last issue. The neglect, however, was not that of the exchange editor, but of the printers who failed to do their duty. We acknowledge the following for this month: Rouge et Noir, The College Transcript, The Illini, The Round Table, School Chronicle, The Occident, The Cornell Era, The Badger, Eighty-Five, Trinity Tablet, College Rambler, The Under-graduate, L'Etincelle, The Baldwin Index, Monmouth Collegian, Laselle Leaves, Portfolio, The Notre Dame Scholastic, The Campus, Nagera Index, The North Western, Carletonia, College Review, Pennsylvania Western, Denison Collegian, Lawrenceville Record, Scientific American, University Quarterly, The College Courier, University Portfolio, The Adelphian, The Lariat, The Blackburnian, The Colby Echo, The University Herald, The Buctel Record, The Dartmouth, The Haverfordian, The Ariel, The Gleaner, The Lantern, The Wesleyan Bee, College Mercury, The Central Ray, The Rockford Seminary Magazine, The Coup d'Etat, Roanoke Collegian, The Rochester Campus, Lake Forest University Review, Bates Student.

## COLLEGE WORLD.

OVER \$70,000,000 have been given to the cause of education by individual donations during the past ten years.

THE lady students of Ann Arbor have started a newspaper, “The Amulet,” in the interest of co-education.

JOHN G. WHITTIER, who is a trustee of Brown University, is in favor of making the institution co-educational.

A MATTISON girl, seeing a fire engine at work, would “neva have believed so diminutive looking an appawatus could hold so much watah.”

“A REPUTASHUN,” says Josh Billings, “once broken, may possibly be repaired, but the world will alwus keep their eyes on the spot where the crack was.—*Ex.*”

THE first letter sent home by a gushing Freshman: “Pater, cani ha veso memor stamps sentto me? Ego spenthe last cent. Times studious heres. JOHANNES.”—*Ex.*

FIRST VASSAR SENIOR meditatively looking at a pine tree, “I wonder why some class doesn't choose a pine for its class tree?”

Second Senior, “It is strange, for they make such good matches.”—*Vassar Miscellany.*

“ACADEMY GIRL:” you are disgusted with the insufferable arrogance of our Latin dictionary in pronouncing “mind” to be exclusively “mens.” Well, you needn't study Latin if you don't like it.

CO-EDUCATION means hardly more than meeting in the class-room as we would at concert. When the hour is ended, we go our several ways, half to one end of the building, half to the other.—*Beacon.*

THERE are three classes of men who tell the truth, one from force of habit, the second for a change, and lastly, editors, who tell the truth because they don't know how to lie.—*Adelphian.*

EACH member of the senior class of Illinois College, at his graduation, will give his note for ten dollars, payable to the first member of his class who commits matrimony. Any good-looking young lady who wishes to marry a fortune, should look out for this opportunity.

THE President of Tufts College was recently made a happy father, and the following morning at prayer in the chapel he introduced this rather ambiguous sentence, “And we thank Thee, O Lord, for the succor thou hast given us.” A general smile crept over the faces of the students.

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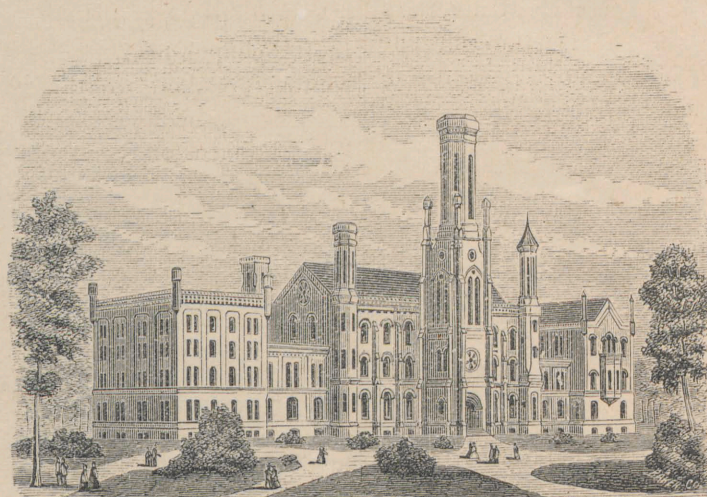
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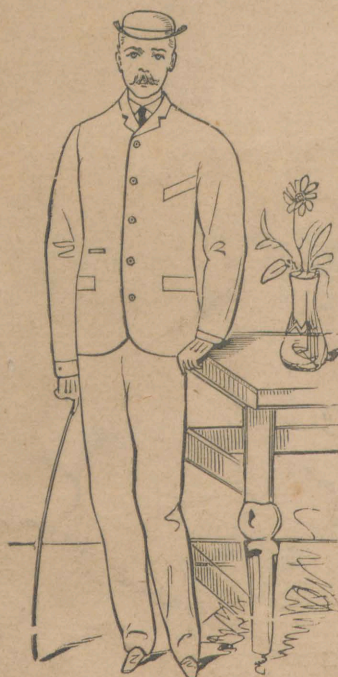
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