

Admission
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THE VOLANTE.

VOLUME III.

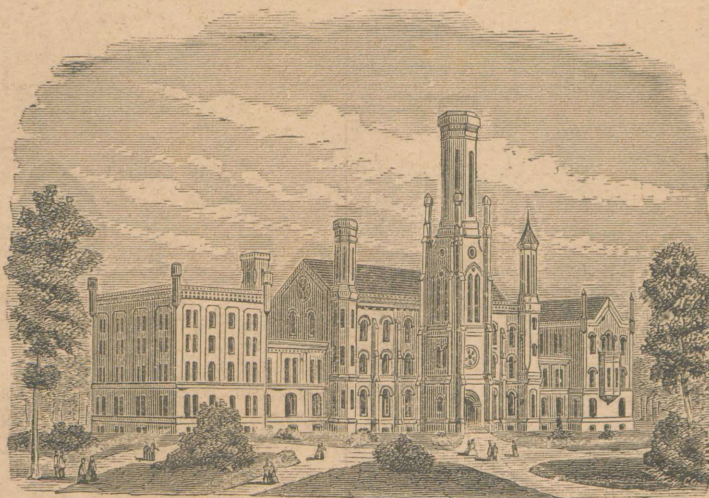
UNIVERSITY OF CHICAGO, JANUARY, 1874.

NUMBER 4.

UNIVERSITY OF CHICAGO.

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SCIENTIFIC,
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CLASSICAL,
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Students may reside at the University and pursue studies, for a longer or a shorter time, in any of the classes, at their own election: subject, however, to the regulations of the Faculty.

ASTRONOMICAL DEPARTMENT.

The Astronomical Department of the University is the Dearborn Observatory. Its objects are to make direct researches in science, co-operate in the application of astronomy to geography, and other useful purposes, and to train students in practical astronomy preparatory to such applications. The instruments of the Observatory are the great Clark Refractor, 18 3/4 inches aperture; the Meridian Circle (by Repsold & Son) presented by the Hon. W. S. Gurney; a Howard Clock and a Bond Chronometer. The work is done chiefly in co-operation with the German Astronomical Society and the Bureau of the United States Engineers.

PREPARATORY DEPARTMENT.

Connected with the University is a Preparatory Department, in which the Professors of the University have charge of the instruction in the studies belonging to the several departments. The studies have been arranged in a course of three years for classical, and two years for scientific students.

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The year is divided into three terms and three vacations. The first term consists of fifteen weeks; the second (which begins on January 8) and third of twelve weeks each. The Christmas vacation is two weeks, the Spring vacation one week, and the Summer vacation ten weeks.

DEGREES.

The degree of Bachelor of Arts is conferred upon all students who have completed the described Classical course of study, and passed a satisfactory examination therein. The degree of Bachelor of Science upon all who have completed the Scientific Course, and passed a similar examination.

SOCIETIES.

There are three societies in the University, conducted by the students—two Literary and one Religious.

ILLUSTRATIVE APPARATUS.

The [Lecture on Chemistry and Natural Philosophy are illustrated by modern apparatus. There are, also, facilities for the illustration of Zoology and other branches of Natural History.

The Library, to which the students have free access, contains about five thousand volumes, and is constantly increasing by valuable additions. Students will also have access to the very valuable theological and miscellaneous library formerly belonging to the late Prof. Hengstenberg, of Berlin, now placed in the University buildings.

LOCATION, BUILDING, ETC.

The location of the University is in the south part of Chicago, directly on the Cottage Grove avenue line of the Chicago City Railway. The site was the gift of the late Senator Douglas, and is universally admired for its beauty and healthfulness. The building is unsurpassed for the completeness of its arrangements, especially of the student's rooms, which are in suits of a study and two bed rooms, of good size and height, and well ventilated.

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For January, 1874.

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- IV. Universal Education. By Ray Palmer, D. D.
- V. The Prussian Church. Baron Franz Von Holtzendorf, Munich.
- VI. International Arbitration. By Theo. D. Woolsey, LL. D., late President of Yale College.
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THE VOLANTE.

VOLUME III.

UNIVERSITY OF CHICAGO, JANUARY, 1874.

NUMBER 4.

EDITORS:

GEORGE SUTHERLAND, '74.

R. R. COON, JR., '74.

R. M. IRELAND, '74.

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G. C. MASTIN, '77.

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EDITORIALS.

The period since our last issue marks an era in the history of the University. Dr. Burroughs, who has been identified with the institution from its inception, who has acted as its head from the very beginning, has finally resigned. Notwithstanding all the charges and vituperation with which he has been assailed, Dr. Burroughs should carry with him to his retirement the gratitude of every reasonable friend of the University. Through trial and tempest, he has labored for the institution for years. He has made it his chief, almost his sole concern. In the good cause he has expended not merely his time, but he has robbed himself, no doubt, of physical strength and private money, and whatever may have been the failures and blasted hopes, however far this University may be behind that ideal which its sanguine friends have expected it to reach ere this, still when its history shall be written in the unbiased light of coming years, then among the benefactors of this institution, among those who have loved it and have proved their devotion by their labors, the impartial pen must give to Dr. Burroughs a conspicuous and an honorable place.

Dr. Burroughs, in his public life, is well known; in his relations with the students he is not so widely known. As students we have always found him genial and cheerful, even under the most depressing circumstances, ever courteous and ready to give each case his personal attention as well as to counsel and advise. Of every College enterprise he was a warm and liberal supporter. He entered into our successes or misfortunes and appreciated them as fully as we ourselves, and while gratitude remains there are many who will not cease to think of Dr. Burroughs as a personal friend—a friend in need. Some he has assisted to find situations of employment, and has placed within their grasp many means of improving their circumstances, while not a few have experienced the munificence of his own private purse; with such he

has emphatically earned the title of the *students' friend*.

In the class-room but one thing prevented his taking the foremost place as an instructor—a mind pre-occupied with matters of business. It is beyond human power for one to build up a university, to extricate it from all its embarrassments, to perform the ordinary duties of an executive, and at the same time have, in the class-room the success of those who can give every hour of their lives to their favorite study. Dr. Burroughs' instruction was satisfactory, but it was plain to all who sat under him, that it was as nothing to what it would have been had he not taken upon himself the work of at least two able men. But whatever our feelings toward Dr. Burroughs as a President and a man may have been, they will not prevent any of us from giving a hearty welcome to whomsoever the Trustees in their wisdom, may see fit to place over us as President.

The vacancy made by the resignation of Dr. Burroughs devolves a great and grave responsibility upon the Board of Trustees. To how very great extent the success of a University depends upon the man standing at its head, is felt by all. The present time is a crisis in the history of the University which may be turned to its solid and permanent advantage, or may be allowed to militate against rather than to enhance its prosperity. The students are the party most vitally interested in this matter, for it is one of material and physical importance to us while here, and of moral importance hereafter, since, as Alumni, we would fain regard our Alma Mater with *pride* as well as with affection. We ought then, perhaps, to be pardoned for our presumption if, by way of filling up our columns, we too should talk about this matter. The wisdom of the "Board," in making the office of Chancellor a reality, and in giving it the functions which they have, must be generally appreciated. With as able a man as Dr. Burroughs occupying this position only, we may have reasonable hopes that the University will be eventually extricated from its financial embarrassments. The office of President being separated from financial matters, the students may then hope that there will be given to them on the part of the President that immediate and direct attention which they have a right to expect, which is of so great importance to them especially when in the upper classes, but which under the regime of the last few years, it has been impossible for them to receive, even though in his endeavors to do the work of two men, the President has been an enemy to his own health.

It should not satisfy the friends of this institution to see it merely keep abreast of sundry colleges and so-called universities situated in the backwoods or in country villages; having its place in this great, growing, and wealthy metropolis of the west, its situation demands a degree of progress more marked than this. In the light of what the University of *Chicago* should be made, and can be made, it ought to be able to call to its head a man whose reputation, as a man of energy, and executive ability, as a man of trust, and a man begetting confidence, would insure beyond peradventure its attainment of this success, its assimilation to that ideal *Chicago* University. We ought not to be satisfied with anything less than this for the qualifications of our future President, and can well afford to put up with a temporary provision for a year or even longer, if necessary, rather than have permanently saddled upon us some man whose name would fail to bring with it, respect, influence, and power. We believe in all confidence that our University will not disappoint the expectations of even her sanguine friends, but she can afford to look well to her bearings, can afford to beware that she shall not be caught napping or lagging in these progressive times, lest a more fortunate rival, arising in this City of the Lakes, should chance to outstrip her in the race, usurp her proud title of *University of Chicago*, and having successfully asserted this pre-eminence, leave to her an humbler cognomen.

The *Index Niagarensis* seems quite wrought up of late on the subject of the Public Schools. Bursting forth upon the subject to the extent of two articles in one number, it makes itself ridiculous by its attacks upon one of the noblest institutions of a great and free Republic. It ascribes "all the immorality, dishonesty, and general depravity of our citizens to the baneful and ungodly influences of the public schools." By which we would be led to infer that if these conduits to the realms of Lucifer could only be abolished, and the myriads of youngsters, belonging to parents lacking the worldly substance necessary to give them any education other than the streets afford, should grow up like "the poor Indian, whose untutored mind," &c., why then our country would have a little millenium on its own hook, and there would be no more weeping, wailing, and gnashing of teeth.

It cannot see what right "one section" has to make laws for the entire country, and utters that same dismal old cry: "We should have our share of the public money separate, and be better able to support our own schools." It seems to us, we must confess, pretty cool to say the least, to talk of the almost entire unanimity with which our public schools have been supported, as the legislation of one section, or on account of the bigotry and prejudice of one sect, or rather a portion of one sect, to demand the abolition of an institution, which by its office of the diffusion of intelligence among the masses, by its offer of knowledge to every individual, whether Gentile or Jew, is the

greatest guarantee which we have of the stability and progress of our republican government, and is actually the very palladium of our republican liberties. The *Niagarensis* should remember that in regard to most of our public institutions it is not the circumstance that all *do* make use of them, but that all *may* do so that justifies the expenditure of public treasure for their maintenance, and that for many of those institutions for which all alike pay taxes, such as the civil tribunals, the fire department, &c., there is a great inequality in the use therein of the various citizens. If a portion of the school fund should be set aside for the use of our Catholic brethren, we fear by the same right the Methodist brethren might prefer sometime to have their share for schools of their own, and the Presbyterians, and the Baptists, and the Shakers and the Quakers, and the Mormons, and so on indefinitely, and a strange confusion we would have of it.

That the public schools should be exclusively secular is reasonable. That anything should be introduced into them that is oppressive to a portion of those who all alike have an equal right to them is unnecessary and unjust. Besides, the formula of worship, the reading of the Bible, &c., in opening, invariably becomes a matter of the merest form, of the dullest routine, better calculated to give the youth an apathetic idea of such things than to inculcate any religious principles. If Christianity depended on this for replenishing the ranks of its votaries, the country would soon be as destitute of the religion of Christ, as Greenland's icy mountains, or Africa's sunny climes are, or were awhile ago. Parents certainly have an abundance of time, and abundant opportunities for the religious training of their offspring, without giving offense to others in doing so, without wishing them to be subjected to a fifteen minutes daily reading of the scriptures in the public schools.

We suppose the *Niagarensis* purposes to solve the whole difficulty, however, when it says: "Cannot the state lay by a sum from the many sources of income which it possesses wherewith to support these schools, and not violate liberty and justice by imposing as a burden upon all what many cannot and more will not use?" It is difficult to see from what sources a sum could be laid by without being equivalent to a tax on all, or without at least being an indirect tax upon all. Perhaps, however, as indirect way as any would be to support the schools by means of the tariff, and raise the cry of "more protection." But even then in order that matters should not fall into the same deplorable condition in which they are at present, we would have to import free of duty all surpluses, incense, images, beads, &c., &c.

But we are glad to know that not all of the Catholic brethren take so narrow views of this subject. The Mayor of Richmond, a Roman Catholic layman, in a recent and very able paper gratefully remembers the public schools as the source of whatever education he

possesses, and in saying this he assures us that he only expresses the conviction of hundreds and thousands of his fellow Catholics. Furthermore standing on a broader platform than does our friend of the *Niagarensis*, he does not hesitate to formulate the following opinion as his own and that of so many of his fellow Catholics. "The imparting of correct, useful and exclusively secular knowledge by teachers of suitable acquirements, skill and character, chosen mediately by the people, and paid for out of the public treasury, is, under the conditions prevailing in the United States, a wise, beneficent, and just system, and impugns no right of conscience."

PRIZES.

Our last Commencement day the President announced that a gentleman from Rhode Island had sent him a thousand dollars, the interest on which would be a prize for excellence in any department which the Faculty might name. The Faculty for some reason have not yet decided for what they will offer the prize, yet we think it about time for them to make known their wishes if we are to get any of that prize money this year.

For what shall the prize be offered? The students expect to receive the money and they have some preference as to the place in which to compete for it. Heretofore prizes have been awarded for Freshman declamations, Sophomore essays and Junior orations. One great objection to offering prizes for public performances is, that there is no criterion by which to judge. In nearly every decision the three judges differ among themselves, they hold opinions different from other three men equally attentive and equally competent to decide, and it sometimes happens that not a half-dozen people in an intelligent audience agree with the decision of the judges appointed.

But if the winner has in reality made a better appearance than his fellow contestants, can we infer from that that he is the best man? No! for often he has slighted or totally neglected his regular studies. He has carried off the prize, because others, perhaps superior in that very respect, were attending to the duties which he neglected.

If any one deserves a prize it is he who has faithfully accomplished the objects for which he entered upon a course of study; it is he who endures the burden and heat of the day, who day after day and week after week has been diligent in the study and ready in the classroom. We believe that upon the whole prizes for public performances are beneficial, yet we think it is plain that he who best accomplishes the objects of a college course is he who deserves the prize, and that, when prizes are offered, regular college studies should have the preference. Then we would say to the Faculty as they convene in council to dispose of the interest of the thousand dollars, to offer it for excellence in some particular study in

preference to exercises of a declamatory character. Since prizes are few in number, they should be offered for something for which as many as possible can compete; for something not too classical for the scientifics, nor too scientific for the classicals, for something which both scientific and classical students unite in studying.

While we are upon the subject of prizes we might observe that there are about three prizes mentioned in the catalogue which ought to be stricken from the list.

To continue longer to say that the Griggs prizes, first and second, are offered for excellence in English composition when Griggs doesn't give a prize, or to say that the Myers prize will be awarded for the best oration, when Myers doesn't furnish the prize, is unworthy the officers of this or any other institution. Our prizes may without much impropriety be termed a fraud. Often the one who earns a prize has to work harder to get it than he did to gain the decision of the judges. Last year the Junior prizes were, after some difficulty, obtained. The Freshmen also obtained their prizes, but the two unfortunate Sophomores still live on hopes, and still dare to dream that at some far-distant day even they may obtain the prizes they have so faithfully earned.

There are several statements in our catalogue which have little or no foundation in fact; prominent among these we may mention prizes, which are very small in size and hard to get when earned. We shall, from time to time, call attention to the powers that be, to these errors which have so long escaped their notice, and perhaps in this way we may be of some assistance to them when they issue a catalogue for the current year.

Just as we go to press we have the pleasure of announcing that Senator J. R. DOOLITTLE, with certain reservations, has accepted the position of President *ad interim* of the University. On the morning of January 19th, Dr. Burroughs, in the chapel meeting, formally let the mantle of the President fall from his own shoulders upon those of the Honorable gentleman. Dr. Burroughs made a farewell address to the Board, Faculty and students. He spoke quite feelingly of his past relations with the University, defined the powers of the President according to the charter, and paid an eloquent tribute to the character and genius of his successor, who was an old and well tried friend, personally known to him ever since he had been "the eloquent young Doolittle of the Genesee bar." President Doolittle responded in a few well chosen and eloquent remarks. He explained the reservations with which circumstances compelled him to accept the position, alluded to the University in encouraging words, spoke of the ability of its Faculty in terms of praise, and augured for the University an able permanent President by the end of the year from among the distinguished names now being canvassed. Dr. Boone, chairman of the Executive Committee of the Board of Trustees, and one of the oldest, and most substantial bene-

factors of the University, was then invited to address us. He spoke encouragingly of the financial outlook of the University, and paid a tribute to the character and ability of Dr. Burroughs. The students on their part showed their appreciation of the remarks of the different gentlemen by frequent, hearty and sincere applause. Of course the acceptance of the Presidency by Senator Doolittle gives universal satisfaction to the students, who can only wish that it might be permanent and without reserve.

LITERARY.

AD ALTIORA!

"Vocem audio;
Vale et tace!"

I had a friend,
Who held my slipping hand
With face of white despair.
"Wilt thou then leave
Me all desolate?"

I had a rose
That gathered as it fell,
Reluctant from my grasp,
Its sweetest breath
To breathe on me
A lingering farewell.

Break thou, poor heart!
The world hath greater need.
Yet e'er the widening circle shall include
Thee in its broad expanse.

Still from diviner heights
Shall kindlier influence rain
On man and flower.
And smile and blossom each
Shall straightway testify;
'Twas Wisdom that bereaved."

Chicago, Dec. 10, '71:

G. W. THOMAS.

A CHRISTMAS ELEGY.

[Lines suggested by the death of a family who were drowned in the
Ville du Havre, Nov. 23, 1873.]

O merry eve! sweet Christmas eve!
We welcome thee—and interweave
Thy greetings and thy gifts with song;
Full swells the stream of joy along.

O pensive eve! sad Christmas eve!
We welcome thee through tears; we grieve
O'er vanished smiles, o'er voices hushed,
O'er heart-throbs stifled,—dust turned to dust.

O beauteous sea! thou lovely sea!
Heaven's glorious blue suffuses thee;
And breeze ne'er sighs nor tempest raves.
But music sounds through all thy waves.

O tragic sea! thou hateful sea!
How dark thy heart with treachery!
Thy smiling mouth thou openest wide,
Engulfing those who trust thy tide.

O memories bright! fond memories gay!
Ye blossom o'er our Christmas day,
And we re-live with those most dear
The Christmas scenes of many a year.

O memories grave! O memories dire!

Ye darken round our Christmas lyre,
Which quivers forth its muffled wail
For friends just passed within the veil.

O shadows mute! ye unseen Five!
Are ye here with us—more alive
Than when last year ye sang and laughed
And the full cup of pleasure quaffed?

O gentle man! most genial friend!
Our aching hearts to thee extend
Their tribute; and to her, thy mate;
To Frank, to Allie, and to Pet.

Dec. 18, 1873.

M. A. MANSON,

EDUCATIONAL SYSTEM IN RELATION TO
TRUE MORALITY.

ROBERT LESLIE, '69.

Educational systems to be commensurate to the necessities of the present, must sustain intimate relations to true morality. We live in an age of rapid movements and great changes; movements that affect the individual in every station and that permeate every phase of society. National life, being the fruitage of the social and individual life in a state, reveals the true character and tendency of these movements. Thus, empires, hoary with the traditions of centuries—as China and Japan, are emerging from the barrenness of a barbaric, into the fruition of a rational, if not Christian civilization Spain is laying aside the extravagant and cumbrous robes of royalty, and arraying herself in the simpler girded attire of republicanism. France is struggling up through a bitter experience to a better appreciation of popular education, and of moral worth in the state. Italy, liberated from the ultramontane inquisitorial boot in which, for ages, her energies have been crippled, is girding herself for the onward movement, and coming up abreast of the nations. Germany, with something of the old Saxon astuteness, that manned and maneuvered the osier boats in the Baltic, is plowing up and eradicating from her national and intellectual life the last tracks of the cloven hoof, and preparing for the freer growth of civil and religious liberty.

Even in staid old England the tidal wave of reform is steadily rising, bearing upon its bosom the church, lifting her up from the meshes of state bulrushes that have so long overshadowed her, and severing the embargo of state patronage that has thus far deferred her mission of blessing; so that, ere long, under the convoy of that Providence,

"Who plants His footsteps in the sea,
And rides upon the storm."

we hope to see the church, no longer water-logged with worldliness, more forward in the majesty of her own sovereignty, dispensing with royal magnificence those treasures of righteousness which are the crown jewels of a free and sovereign people. Thus, also, in our own land, movement—change is the order of the day. Not to mention the more material and obvious movements which characterize life in its various phases here as elsewhere, let us note other movements that are just as real, though more silent and subtle in their operation.

Founded as has been our national existence from the first, upon the principle of civil and religious liberty, the movements here display themselves, not so much in efforts at re-

construction, as in efforts at self-preservation—in efforts to preserve in their symmetry fundamental—national ideas. Here the movements have all the breathless interest of a struggle for life. The currents are deep as the hearts of men, and but for the phenomena which reveal them, were as indeterminate. Every current has its counter-current. The sails flit past each other. The guns belch forth designed destruction amidst the tearful remonstrances and the muttered curses of the gunners.

The lettered pennons cross each other; Liberty—License; Lawful—Lawless; Home-life—Socialism; Marriage—Free Love; Society—Communism; Supply—Demand; Cosmopolity—Monopoly; Piety—Pantheism; Intelligence—Materialism; Principle—Policy; Christianity—Atheism.

These movements indicate great intellectual activity among us as a people, and the general diffusion of knowledge in the widest ranges of art, science and letters. They impress us with the fact that every being is at once a learner and instructor, and that the life of the humblest person of whom moral responsibility can be predicted, is therefore invested with profound solemnity; and that our educational institutions—from the home school in the family circle to the chartered university, are at the springs of these movements, and in great part, responsible for the directions which they take. They reveal to us that which is at once the great necessity of this age, and the vital necessity of our commonwealth, the preservation of the moral purity of those springs.

The republics of history, with all their intellectual vigor, culture and æsthetic taste lapsed into anarchy and perished from lack of the preservative power of public morality; and to-day, systems of education may be popular, national and liberal, and yet, if they are not pervaded with a true morality as the principle of their life, they cannot but defeat the real object of a true education, viz: the permanent progress and elevation of the people.

The late conflict between Germany and France, which has so unified and glorified the former among the nations, was not determined in the issue on the field of battle, nor so much by any merely intellectual superiority, as by a difference in the moral character of the two peoples. This difference exhibited itself in their conduct for years before the contest. Germany was fostering her educational interests; giving, in moral earnestness, hundreds of thousands of dollars to her institutions at Bonn and at Heildelberg.

France, on the other hand, was treating her educational interests, with a contempt more ruinous than total neglect; squandering, in frivolity, millions upon the opera, and but paltry thousands upon her schools.

Men educated highly and only intellectually, are like guns of large calibre and long range loaded to the muzzle and primed. They are a power in whatever direction they are aimed.

A writer in the "Popular Science Monthly" asks a few questions, which we quote as pertinent here.

He asks: "What possible effect can acquirement of facility in making sounds have in strengthening the desire to do right? How does the knowledge of the multiplication table or quickness of adding and dividing, so increase the sympathies as to

restrain the tendencies to trespass against fellow creatures? In what way can the attainment of accuracy in spelling and parsing make the sentiment of justice more powerful than it was; or, why from stores of geographical information perseveringly gained, is there likely to come increased regard for the truth?"

In these days of intellectual activity a man must be highly educated in art—science—language—philosophy—and human nature, and only deficient in moral character, to be a defaulter, a villain, or a pirate on the various seas of life. There are those, who, condemning in severe terms existing educational systems, teach that the remedy for all the ills that flesh is heir to, and all the breaches of trust and deeds of infamy that curse society, lies in self-knowledge—in the studies of Physiognomy and Phrenology. But it may be asked, how the feeling of one's own bumps, or the reading of them by the hands of an expert, will educate the assumed innocency of childhood up to the maturity of virtuous manhood or womanhood? Such study never can inspire a high sense of duty, or a love of right,—never can nerve the soul with holy resolution. Physiognomy, so far as it is intelligible, is *written history*; and the supposition that from its study there can be delivered motives adequate to engender moral effort by which alone character can be formed, were as rational as would be the course of the husbandman who should prune and train up his vines in the autumn. It is a beginning at the wrong end; it is a locking of the stable door after the horse is stolen.

On the principles of a true philosophy, all the elements of man's nature must be taken into the category in determining a system of education that will not defeat itself. Such a system will proceed upon the fact that man is a rational being, and it will aim to foster the formation of moral character.

That such a system has been inaugurated in our land, I firmly believe; in the prairie homes of our pioneers, where the children are taught their letters from the big Bible, by the light of the tallow dip,—as in the halls of classic learning, whose characters bear the inscription in spirit, if not in fact—*Christ et Ecclesiæ*; but, that there are deep currents of thought setting in that threaten the perpetuity and existence of popular, national and liberal education on the basis of a true morality, is my deliberate and growing conviction.

Our educational interests are our watchtowers,—the light-houses at the ports of entry to various currents of life, and a true morality is the faithful keeper that supplies the oil and trims the flame. Resting upon the basis of a popular and liberal education permeated by the living principle of true morality, our national structure with its chambers of commerce, its courts of law and equity, and its holy places of domestic felicity, becomes a very temple for sanctity and beauty. Let there be progress, as there ought to be. Let there be changes commensurate with that progress; here an oriel window may need enlargement to let in more light, and there a groined arch may need remodeling to let out unrestrained the swelling anthem of our national peace and joy; but move not the buttresses from their moral bases. Then like that growing temple of whose erection Heber sings,—

"No hammer fell; no ponderous axes rung;
Like some tall palm the mystic fabric sprung;
Majestic silence!"

our commonwealth will continue to rise in growing strength and beauty, the principles of civil and religious liberty being incorporated into the lives of a people morally in earnest.

WHAT MADE THE MADONNA OF RAPHAEL?

A picture hangs in the art-gallery at Dresden to which the eyes of the world have been turned. From every land where culture finds a home come men to study and to wonder at this masterpiece of art. The Virgin and the Child, two figures only; then what is the charm that makes the world of observers vie with each other in admiration? It is that this is an ideal picture, an exponent of the artist's power, a perfect representation of a perfect mental conception.

What *made* the Madonna of Raphael? Not imitation, else later artists, having all the pre-Raphaelite models, and his creations, too, would have surpassed him far. Not invention, for the preceding century is the one that is pre-eminent in history as the age of invention; yet the Madonnas of that period were forgotten at its close.

They tell us that this production is the work of a few hours. What manner of man is he under whose hands an immortal painting grows at a single touch? Magician? More than man? Only man, but man endowed with God-like thought. Thinking! thinking! thinking! what has it not wrought! A single effort threw upon canvas the thought of a lifetime. The old, old story had rung in his ears from childhood. It was woven into his boy dreams, and grew through all his manhood, until when the full time had come, this typical, this ideal Madonna was converted from a mental to a visible canvas.

Behold his preparation. His parents believed that the habits of men take their origin from the earliest moments of their existence; that "the hand that rocks the cradle rules the world." He learned to paint before he learned to walk. His playthings were the easel and the brush. His education was varied, complete, sufficient for any station or profession in life. He enjoyed the society and intimate friendship of the most cultured personages of the court of Leo X. Here then were qualifications adequate to the achievement of a noble, and eventful life, but not sufficient, in themselves, for the production of a Madonna. The great essential element of his power is yet unmentioned.

Consider the greatness of his subject, yea its audacity—the Mother and the Christ. The ideal Venus and Juno he left for other hands to *copy* from Greek models, while with a boldness born of conscious power he dared to paint the Holy Virgin, demanding a combination of divinity and humanity, of nobleness and modesty, of virgin simplicity and maternal affection hitherto unmodeled, unpainted and unsung; and in her arms the early years of Him whose name was called Wonderful, the infinite God-man, the centre, the turning point, the key of all history; Him from whose birth centuries date backward and forward; Him in whose mission all heaven and earth have part. A theme so mysterious and incomprehensible is not portrayed by an unsympathetic hand. Faith in one's work is the greatest essential, and nothing supplies its place. "Thoughts that breathe and words that burn" come only from hearts thrilling with emotion or despatched with passion. Be-

fore Milton sang the beauties of his Eden, the blind old bard had felt in his heart the value of sight; before he essayed to report the councils of devils, ambition, scorn, and hate had swayed his mighty soul. So, Raphael, with imagination reaching all the way from earth to heaven, from very God to very man, controlling hand and eye and brain, summoned all the powers that all his being had, when lo! from off his study wall there looked two faces whose expressive eloquence succeeding centuries have not surpassed, and whose pleading, pathetic power to-day crowds the doors of the Romish church with millions of her subjects. Those faces, what are they?—imitations of none he ever saw, but, syllabled in color, light, and shade, the painter has given voice to his mental conception of the mother and the child.

This power to feel and act that guided the artist's fingers then—this magic, awful power, whose antecedents are, *first*, thought, *then*, feeling and a mighty will—is all abroad to-day. It manifests itself in temples reared with hands, with shadowed aisles and over-arching domes, poems chiseled in the rock. It speaks a varied language from lips of marble, and symbolizes tragic eloquence at the sculptor's bidding. It rings round the world in the spoken utterance of a new thought, like the "new departure," or Galileo's declaration, "The world *does* move!" It thrills with its revelation in a Dante's word-pictures. It hushes multitudes to adoration when through some *prima donna* the universal heart of humanity breathes out its deepest emotions. It catches in its all powerful grasp the cliffs of the west and the thundering waters of the east, and side by side upon your parlor walls the spray from off Niagara kisses the green slopes of Yo Semite.

What made the Madonna? *Imagination*. The thought was surging in the artist's soul, and found expression through his towering imagination, as seething, pent up fires find vent through some Vesuvius. What made the Madonna? *Originality*. Raphael heard a voice coming from universal humanity, crying: "Give us something new. If you copy, as other artists do, your name shall die. Give us but one great new thought, and swelling anthems down the years shall ring your praise forever." That very cry reverberates to-day: "The old *was* good, but give us something new." From school-boy days to second childishness we do what others did, till even history repeats itself. It pays to do what others never did. It payed to lay the Atlantic cable. It payed Morse to talk through lightning. It pays to stand upon the mountain top, and look into that far off space where thought has not yet been. We stand upon the summits of nineteen centuries, yes, sixty centuries, "the heirs of all the ages in the foremost files of time." With one hand we may strike the keys of all the past; with the other touch chords of the to-be, whose melodies no ears have heard. The old is the possession of the dead. Let impious hands beware! The new is ours, forever ours, if we but seek it out. Then "let the great world spin forever down the singing grooves of change"; let revolutions overturn, and overturn, and overturn, until these words in letters of light span the high arches of the sky: "Old things are passed away; behold, all things are become new."

COMMUNICATED.

SECRET SOCIETIES IN COLLEGE.

The last number of the VOLANTE contained an article, evidently by an outsider, on the subject of college secret societies. They are represented as utterly bad and mischievous, powerless for good and potent for evil and as dangerous to college discipline and government as ever the Order of Jesuits was thought to be to civil institutions; and every count in their indictment is set forth and argued with all the vigor of a bitter prosecutor or rather of a disappointed aspirant who finds himself left out in the cold by an exclusive organization.

Now it is possible the writer of that article not only misapprehends some of the facts in the case but also draws wrong inferences from such as are admitted. Certainly fraternity men will hardly acquiesce in his conclusion that the Greek fraternity destroys the open society. That loss of interest in the literary societies of our colleges which has been so much deplored of late, is equally marked in institutions where secret societies are forbidden, and prevails in at least as great a degree among outsiders as among fraternity men. So long as this is the case, it is idle to talk of the inevitable antagonism of the two. In respect to their effect on other and more open organizations, two distinct allegations are made against these fraternities. First it is urged that they bring into the open society such an eagerness for place and influence that the lowest arts of log-rolling and wire-pulling are resorted to, the hall on election nights is filled with "combatants at daggers drawn, and the society is literally torn with internal convulsions;—a very remarkable physiological effect truly, and one that appears to the present writer somewhat incompatible with the second charge, that they absorb the time and interest of their members to the exclusion of the open society.

The facts of the case are that the fraternity does introduce a strong spirit of rivalry into the open society and the importance of this element cannot be over-estimated. There is no secret society man but will testify to the stimulus it has given his work in the open society. The stronger the rivalry between different fraternities, or between their members and outsiders the better. So long as the open society retains any life there is no danger that fraternity men will break away from it. To do so would be to leave their rivals in the field, to abandon all hope of securing those honors for which the "individual Greeks" are striving.

The fact, so often cited by their enemies, that secret societies produce a keener rivalry than can be produced in any other way, precludes the idea that when smarting under defeat, they will hold themselves sullenly aloof and thus lose all hope of regaining the ascendancy. Such a course would bear altogether too close analogy to cutting off one's nose to spite one's face. And where but one

fraternity is represented in the society, do we find that its members are content to leave matters wholly to the control of outsiders, that they are careless in their performances or remiss in their attendance? The exact reverse of all this is the case. The leaders in the fraternity are leaders also in the open society. Although the desire to maintain the honor of the fraternity among outsiders is not perhaps so strong as the rivalry between opposing organizations, yet the stimulus it gives is marked and effective.

The truth is, the secret society no more supplants or opposes the open society than it does the class-room, and for the same reason. It does not and cannot do the open societies work. In the fraternity a man is amid a small circle of intimate friends, a company from which every uncongenial element is carefully excluded. In such a circle he can gain much of social enjoyment and culture. All those lighter forms of literary gratification that are appropriate to such a circle are to be found here, but the drill in oratory which is the end and aim of the open society cannot be here obtained. The fraternity takes time and labor, but not more from the literary society than from the class-room. In both cases the result shows that it is no detriment to either.

That there should be no strongly marked line separating fraternity men is not to be wondered at. The good effects of these organizations do not stop with their members. The higher standard of scholarship that they introduce affects all members of a class alike, and the outsider, seeing their social results, is led perhaps unconsciously to seek the same end, and his success will be proportional to his ability and advantages. But, while no monopoly is claimed for these fraternities, it is claimed that a fair comparison of the men to be found in them, with the men to be found without them, will show that as a rule they are true to their professions.

In regard to the foolish and barbarous, or worse, initiatory ceremonies, attributed to them, if such things had originated in the fraternities, were confined to them, or were tolerated in the best of them, they would need some justification or defense. As it is the character of the leading societies, their standard of admission and the grounds of their influence in college are a sufficient refutation of all charges of such a nature. The sweeping charge of silliness, barbarity, or criminal recklessness, brought against the rites of the fraternities, merely serves to show their assailant's ignorance.

Why so much should be said against the secrecy of these organizations is difficult to tell. It is merely a defensive measure, a shield against the jealousy of outsiders. The very first overt act on the part of a society obliges it to come out from behind this protection. Close and exclusive associations, such as those under consideration must be to accomplish their objects, cannot make head against the suspicions of those not directly sharing in their benefits without some such defense.

Finally these general charges of "intrinsic viciousness," 'puerility' and 'utter worthlessness,' are nothing less than libels upon that great body of Alumni members to which our leading fraternities point with so much pride. These men, many of them now college officers, who have experienced the benefits of secret societies during their student life, and had ample opportunities for observing their workings since, knowing the impetus they give to college work of all kinds, the checks they put upon dissipation, the opportunities they afford for social and literary culture, and their manifest superiority over those nameless associations and small cliques, without reputation, public professions or past record to maintain, which invariably spring up where the Greek fraternities do not exist, lend to these latter their hearty support. By their judgment undergraduates can surely afford to abide, notwithstanding the abuses which creep into these organizations, as in all others that contain principles of real power and value.

CHICAGO, December 30, 1873.

"The Committee on University Organization :

"GENTLEMEN: Allow me to ask that at the meeting of the Board of Trustees to be held to-day, you present my resignation of the Presidency, which a year ago I placed in your hands. In making this request, I need refer to no other reasons than those which I have often urged upon the attention of the Committee, as well as that of the Board of Trustees in full meeting.

"So far back as the autumn of 1871, immediately after the great fire, some of you who were present at an informal meeting of Trustees, held for consultation respecting the interests of the University, will remember that I sent to that meeting my unqualified resignation, assigning in full my reasons. Up to that time there was ground to hope that the effort to discharge the heavy debt in which the Trustees unexpectedly found themselves involved on the completion of Douglas Hall, in October, 1866, was near a successful termination, and that I could be relieved from the double work of internal administration and of assisting to provide for financial wants, and allowed to devote myself to my proper duties. By the great disaster which, then, suddenly had overtaken our city, involving many of the friends on whom the University most relied, it had become clear that a large part of what had been done to provide for our debts must be done over again, and it seemed disastrous to the University that the care of its interests as an institution of learning—a work alone enough for the undivided strength of the best powers that could be commanded for it—should be devolved upon one who was expected at the same time to provide for its pressing financial wants. While all admitted the force of this view of our condition, the remedy was sought in other means than my resignation, and for the past two years while discharging as best I could my

duties as President, I have done what I could, with the efficient assistance of our financial agent, Rev. C. Button, to repair the losses of the fire, and to extricate the University from its debts; with what results you know. With the proceeds of the land enterprise and subscriptions and pledges secured, in all making an amount equal to our funded debt, there was good prospect that the University might emerge from its debts and have some fair prospects of endowments, when the financial revulsion through which the country is passing added another to the reverses which in its early years our enterprise has suffered, and made a new demand for energetic efforts to avert financial disaster.

It is far from my design to infer reasons for discouragement from these reverses. On the contrary, there is everything in the circumstances of the University to supply motive to labor, and hope, and faith in ultimate success. What it has achieved in the past—not all that its friends have sought—but enough considering that it has been gained amidst national convulsions and unparalleled disaster to our own city, to prove the possibilities of the future; its noble property, worth above all liabilities well nigh a million of dollars; its peerless position, linking to the progress and fame of our city; its catholic plan and spirit, eschewing the bigotry and narrowness of sectarianism, and inviting the co-operation of all who would work in the cause of education; the generous favor which has been shown to it by the people of Chicago and the Northwest; its Alumni, a body of educated young men, not large, but already commanding wealth and influence, and ready to prove themselves the true friends and guardians of their University; and, not least, the generous devotion of its founders and early friends, men whose loyalty to it has not wavered in years of trial, who have given to it their money, their experience as men of business, and their patient toil, and who still cling to it with unflinching faithfulness; in these, among many others, the University has the best guarantee of future progress and success.

But to this end, nothing short of wise, far-reaching plans, and the unstinted liberality of its friends will avail. To carry forward the University abreast with the progress which everywhere marks the educational enterprises of the country, nothing less than half a million of dollars promptly realized, will suffice. Details would be here out of place. Enough to say, what the Trustees well know, that debts must be paid, that endowments must be increased, and that, above all except the payment of debts' ample provisions must be made for departments of science, applied to the development of the industries which centre here, if the institution is to retain any pretensions to be a real university, such as this city and the Northwest demand and will have.

For myself, worn as I find myself with the incessant double work which has thus far seemed inevitable, and from which I can see no prospect of relief while holding

my present position. I feel compelled to ask the Trustees to accept my resignation, to take effect immediately, or as soon as my duties at the University can be committed to other hands.

In parting with the Trustees in the relation which I have sustained to them for the last sixteen years allow me to express my grateful sense of their very great and uniform kindness. Nor can I forbear to remember here others, associated with us in the beginning of this work, but who, as the years have passed, have left their places in our councils and gone to their reward; Douglas, who, as the founder of the University, and the first President of this Board, never ceased to cherish it from its inception till his ashes rested under its shadow; Wm. Jones, the pillar of the enterprise in times when nothing less than his credit and munificence could have saved it; and Walker and Woodworth, and Smith, and Clark, and Joslyn, and Roe, all good and noble men and entitled to grateful remembrance as men who toiled on the foundations, and died in the service of the University.

Allow me, Gentlemen, to assure you that a change of relations will in no sense lessen my interest in the University nor my purpose to labor in every possible way for its advancement.

J. C. BURROUGHS.

PERSONAL.

'66. W. O. Hammers is in the grain and stock business at Canzenovia, Ill., and is more fortunate than college men usually are, for he owns the entire town.

'68. J. H. Philips, after a five months pastorate over the First Baptist Church of Belvidere, and after gaining hosts of friends, was unfortunately compelled by ill-health to cease preaching, and is now in Denver, Colorado.

'68. E. O. Taylor tendered his resignation as pastor of the First Church of Topeka, Kansas, with a view to devoting his whole time to the *Kansas Evangel*. His resignation was not accepted, as reported, consequently he still continues in charge of the church, and is also Kansas editor of the *Standard*.

'69. C. A. Stearns resides with *his* family at Janesville, Wis., and transmits messages with lightning speed all over this western continent.

'71. Ed. Osgood is settled at Indianapolis, and is doing the largest Insurance business of any one in Indiana.

'69. T. B. Pray made us a flying visit at the end of last term. He is Professor of Mathematics in Wayland Institute, and reports that the Institution is in a flourishing condition.

'69. E. F. Stearns, by a typographical error was assigned to Maryland, instead of Wayland Institute, of which he is Principal.

'70. W. R. Breckinridge frequently leaves his extensive business at Lafayette, Ind., to visit his numerous friends in Chicago and Chicago University. We are always glad to welcome him.

'70. J. W. Riddle has been supplying a church in Marietta, Ohio, and received a call to the permanent pastorate, but declined, preferring to seek his fortune farther west.

'72. J. L. Jackson preaches at Norwood, and studies at the Seminary.

'73. C. Dale Armstrong can hardly ever be seen at the Christian Union Library, which used to be his accustomed place, on account of his numerous engagements in Illinois and the adjoining States, which require most of his time. His "readings" have become immensely popular.

'74. Married, in the Congregational Church at Delavan, Wis. Jan. 2, 1874, by the pastor, Rev. J. Coolie, assisted by Rev. D. E. Halteman, of the Baptist Church, Mr. W. L. Farnum, once of '74, but more recently of the Baptist Theological Seminary, and Miss Hattie Isham, of Delavan.

'75. Boganau is down South lecturing for the benefit of destitute churches.

'76. Married, at the residence of the bride's father, by the bridegroom's father, on New Year's Eve., Mr. Frank Ives, of Princeton, and Miss Estella Rowe, of Tiskilwa. The performance was interrupted by a collection of boys, tin pans, drums, &c., which interruption lasted until morning, greatly disturbing the quiet and repose of that happy family.

Two members of '76 swamped already! Who'll be the next?

EXCHANGES.

Exchanges to right of us.

Exchanges to left of us,

Exchanges in front of us

Silently thunder.

How can we look at all,

When we have time so small,

And cannot stop to crawl

Through our Exchanges?

It must be hop, skip, jump

Right in among you plump,

We may get up a stump

Working so quickly.

But do not us defame,

If we should miss our aim,

Glancing so rapidly

At you, Exchanges.

That is to say that we are in a hurry, and happy in the

discovery of our real poetic genius, we will proceed.

We welcome to our table the *Wittenberger*, a good, solid paper, evidently handled by men of some calibre. It is a credit to the West.

The *Asbury Review* is perhaps the ablest paper we get from the Hoosier State. In our opinion, however, it takes up too much if its space in notices and detailed criticisms of its various literary exercises.

Our California *Owl* manages to keep its solemn eyes pretty well open for the most part. Owls, however, evidently don't like to write too many editorials. Judging by this owl, too, they are most too fond of *kittens*.

The *Argus* has almost too great a partiality for its scissors, we fear. It is improving though of late. The number before us has several interesting and spicy articles on such subjects as "Amateur Journalism," "Bashful Man," &c.

The *Anvil* has ceased to have political subjects hammered out thin upon it. That is right; you are now truly a collegiate *Anvil*, and your transfer from the blacksmith shop to the classic shades of Dartmouth was never made in vain.

The *Tyro*, from Canada, has a great diversity of matter, which is almost all of superior quality. It contains a very able review of the *VOLANTE*.

Although on account of our large exchange list we have felt compelled to decline quite a number of offers to exchange, still the reputation for gallantry which the *VOLANTE* has always sustained, causes us to decide at once to give a place on our table to the *Seminary Budget*, a sprightly sheet from California. May the brows of our fair cousins be encircled with the flowers of success.

The *College Herald* is an enterprising and interesting journal. The last number gives us a good poem, an article on "Co-education," and very energetically draws the *National Baptist* back and forth over the coals for certain alleged high crimes and misdemeanors.

We are always glad to see the familiar countenance of our old friend *Targum*, even if it does occasionally perpetrate such poetry as the following:

THE GRANGERS SERENADE.

Oh come, love, come! the morn is fair,
I'll celebrate the day with thee;
I'll merrily dig the Bartlett pear,
And shake the ruta-baga tree.

My sweetest! I am fond of mush,
And thou wilt set some out for me;
We'll early saw the currant bush,
And tap the cranberry jelly tree.

We'll pull the wool from off the calf,
The cotton-wood its fleece shall shed,
So at the winter we will laugh,
And gaily weed the oyster bed.

We'll blithely hoe the winter wheat,
We'll chase the eggs the squirrels lay,
And when the bantam hog shall bleat
We'll feed him with some clover hay.

The *Rockford Sem. Mag.* for January is a good number. The poem "Agave Americana" is a nice thing, as it ought to be, since it came from Chicago. "Our Troublesome Neighbors," was written, we suppose, more for the good that it might do than to display any poetical talent. We hope that a hint to the wise will be sufficient among our fair, but "troublesome neighbors."

We see that the *Advocate* has taken the correct view of our remarks of last month. We started out calmly and deliberately, but saw at once that, if we continued thus, we surely would blot the *Advocate* out of existence. This struck us as being ungenerous, since it is a much smaller paper than we are, so we turned off in another strain, and gave it a chance to greatly improve the general character of its matter by quotations from Hon. Elijah Pogram and the *VOLANTE*. "Verily a kind action will always receive its reward. Selah."

AT HOME.

On the evening of Friday, Dec. 12th, occurred the "Return Joint Meeting" between the Hinman Society of the Northwestern University, and the Tri-Kappa Society of the University Pl. Bap. Church, and, although the evening was very stormy and unpleasant, the house was filled with an attentive audience.

At eight o'clock, M. S. Kaufman, president of the Hinman, ascended the stage. Prayer was offered by Dr. Burroughs, after which Mr. Kaufman introduced the literary exercises with a brief and interesting address. He extended a hearty welcome to all present, and in a few well chosen words explained the object of their meeting together. The next exercise was an oration by W. R. Poney, of the Tri-Kappa. Subject: "The Beneficence of Science." The oration was well written, and delivered in an earnest style that held the attention of the audience. He merited all the applause which followed.

Next came the debate on the question "Should the United States Government now attempt the expulsion of the Jesuits?" The affirmative was sustained by Messrs. Lambert and Fowler, of the Hinman, and the negative by Holt and Fisher, of the Tri-Kappa. The debate was not as interesting as it might have been. The debaters made a great error in speaking so long, and the societies made a great error in allowing them so much time. Ten or twelve minutes is sufficient time for each one when there are four speakers. The first debater was Mr. Lambert. He had good arguments but his delivery was defective. His manner of walking to and fro on the stage is quite unpleasant. Mr. Holt followed him. A little more enthusiasm and en-

ergy would have helped his debate. It was well written and the peroration was good. Mr. Fowler, the next speaker, startled us by beginning on a pitch much too high, quite to his own inconvenience and the discomfort of the audience. Aside from that he is a good speaker. Mr. Fisher, the last speaker, made the best debate of the evening. He entered more into the spirit of the contest than did any other debater, and acquitted himself with more credit than he ever did before.

The paper of the evening was read by A. J. Fisher, of the Tri-Kappa. It was written as Mr. Fisher knows how to write, and read in a style well suited to the subject matter. It was one of the finest papers we have ever heard.

The closing literary exercises was an oration by Mr. Knox, of the Hinman. The subject was "12 to 1," and was a comic defense of the good old dinner hour of our fathers. It was exceedingly pleasant and witty. If the oration had been ten minutes long instead of twenty, the audience would have been more pleased. The music of the evening furnished by quartettes from the two societies, was of a high order, and was received with favor. After the meeting, the two societies, *en masse*, retired to the dining hall of the University where they enjoyed themselves in feast and song until near the approach of morning.

On Monday evening, Dec. 15th, the members of the Senior Class were invited guests at No. 973 Prairie ave., the residence of one of their number, C. T. Otis. Nor they alone; quite a number of ladies, by their presence, added new interest and pleasure to the occasion. Music, and readings and refreshments were discoursed at delightful intervals. Miss Prentiss read a fine poetical selection, and Mr. J. A. Mitchell, formerly of '74, rehearsed some comic pieces. Altogether the evening was very pleasantly and profitably spent, and will long be remembered by the class; let her historian mark that day in the calendar with a long *alban* mark. Will Charlie and his kind friends accept the compliments of '74.

One evening near the close of last term, the Sophs celebrated the burial of one of their friends in the tender ties of mathematics, Davies. If noise and the disturbance of honest men's slumber means success, then they were successful. Hastings was Eulogist, Lewis Psalmist, Bosworth Singist and Fisher Wailist, (oh, what a wail was that!) Their efforts were worthy of nobler pens, but the oratory of the first two named was noticeably objectionable. The last performer entered into the *spirit* of his piece right well.

One is reminded of the gay French capital when he goes down town nowadays. The streets are rendered ornamental by the honest faces, and the nice new red striped uniforms of "ye Commissionaires." The pants are provided with pockets which are generally well filled, that is with the hands of "ye Commissionaires."

The officers of the Athenæum Society, elected for the present term, are as follows:

- President,.....C. T. OTIS.
- Vice President,.....M. BLUMENFELD.
- Secretary,.....N. K. HONORE.
- Asst. Secretary,.....J. S. MCSPARRAN.
- Treasurer,.....A. H. STUCK.
- Critic,.....R. M. IRELAND.
- Literary Editor,.....G. E. BAILEY.
- Political ".....W. G. HASTINGS.
- Local ".....ELI FELSENTHAL.

For the Tri-Kappa, they are:

- President,.....L. H. HOLT.
- Vice President,.....J. E. RHODES.
- Secretary,.....J. R. IVES.
- Sub-Secretary,.....T. E. EGBERT.
- Treasurer,.....J. R. WINDES.
- First Critic,.....GEO. SUTHERLAND.
- Second ".....MISS L. GRAY.
- First Editor,.....MISS JESSIE WAITE.
- Second ".....J. SCHUTZ.
- Third ".....LEE GOFF.

For the Christian Association:

- President,.....R. R. COON, JR.
- Vice President,.....G. E. ELDRIDGE.
- Secretary,.....J. R. IVES.
- Librarian,.....C. H. D. FISHER.

Sophomore Class election:

- President,.....R. R. OLDS.
- Vice President,.....A. H. STUCK.
- Secretary,.....G. E. ELDRIDGE.
- Treasurer,.....S. C. JOHNSON.
- Orator,.....B. F. PATT.
- Poet,.....A. J. FISHER.
- Historian,.....F. S. DOGGET.
- Secr.,.....W. D. GARDNER.
- Musician,.....H. B. MITCHELL.
- Toast Master,.....H. I. BOSWORTH.

Class elections progress slowly. May we hope to hear from the Junior class before our next?

Rev. A. J. Frost on the evening of the 18th of Dec. 1873, delivered a lecture on "Unseen Forces," in the University Chapel. It was a lecture second to none delivered in this city during the present lecture season, in beauty of imagery, splendor of thought and diction, and in real power. It is only to be regretted that so able a lecture should have so few auditors as assembled on that occasion. The proceeds which were inconsiderable were for the benefit of the Reading Room.

The Legislature has changed the charter so as to enable the University to obtain the services of Dr. Burroughs as Chancellor.

On Thursday evening of vacation week, the seniors spent a very pleasant hour with Dr. Matthews and lady. During his tour in Europe last summer, the Dr. collected quite a number of fine engravings of scenes and places, which he exhibited to the class, explaining them in a way that was extremely interesting. The Dr. advised us to visit the old world at some time, if at all possible, and we left, picturing to our enraptured vision a future year's sojourn beneath the skies of Italy and on Alpine hills.

The return joint meeting of the Adelpic society of the Northwestern University and the Athenæum will occur at this place on the evening of February 6th. The exercises will consist of music interspersed with two orations, a debate on a living question, and a paper edited and read by the Adelpic, but contributed to by both societies. The Athenæum president will preside, Coon will deliver the oration for the Athenæum, and Ireland and Lewis will debate. The exercises will commence at 7:30 P. M.

A young aspirant in Douglas Hall, a member of the class of '81, we believe, recently borrowed from one of his neighbors, articles of apparel from necktie to overcoat inclusive, and then went to the concert in company with the friend's girl. This is a more glaring exhibit of metal than that of the Freshman who entered Latin examination room with lexicons under their arms and "Anthons" in their overcoat pockets.

Married men move slowly, at least they seem to be slow in returning to the University. Some won't come back and others are not well enough to come back, and probably don't care whether they come back or not. Is there a law on our statute books prohibiting the denizens within these walls from tying such gordian knots? If so, will not the authorities enforce it in future?

That was a sad affair of the Freshmen who climbed over the door into the room of a Third year, and secretly conveyed therefrom a box of provisions, &c. Fancy their opinion of themselves when, on opening the box, sawdust and empty bottles met their eager eyes. A very sad affair that; worthy of a reflection or two, and a moral.

The students interested in a gymnasium met, formed themselves into a society, elected officers and appointed a committee to collect subscriptions and obtain the necessary apparatus. About seventy-five dollars are already subscribed. This is a good step in the right direction.

We once had hopes that '76 would graduate a valiant band, but they are fading fast "as sunlight melts the snow." Two of them, Olds and Ives, have already traveled the mystic way, and several, we fear, are waiting to join hands and hearts. "Who'll be the next?"

Why couldn't we have a better arrangement for calling us to recitation? It is often impossible for those residing near the summit of the edifice to hear the feeble jinglings of that diminutive bell, especially if there is

"But the wind, or the car rattling o'er the stony street."

Why, in the soul-thrilling language of the immortal Homer,

"Two dulcet cats suspended by their tails"

would make a farther reaching noise than that little small bell.

The Junior and Senior classes are reciting to Dr. Haven this term; the former in mental philosophy, the latter in moral. Let us hope that each will improve in their particular department of study.

A Junior Thelogue was overheard to say: "I tell you, Mathew, this Hebrew will play the devil with us, if we don't get a pony."

Dr. Boise has been appointed Dean of the Faculty. Professor Howe will assume the duties of Curator of the building.

Dr. R. Dexter has been elected to the chair of Comparative Anatomy and Zoology. This is a good appointment and will doubtless give satisfaction to the students.

Chicago is beginning to make a European city of herself. She is doing a good work in giving relief to some who need it, but is she not educating a host of beggars at the same time?

—A New York editor is accused of being drunk, because he printed a quotation as follows: "And the cock wept thrice and Peter went out and crew bitterly."—*Ham. Lit.*

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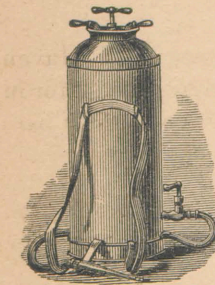
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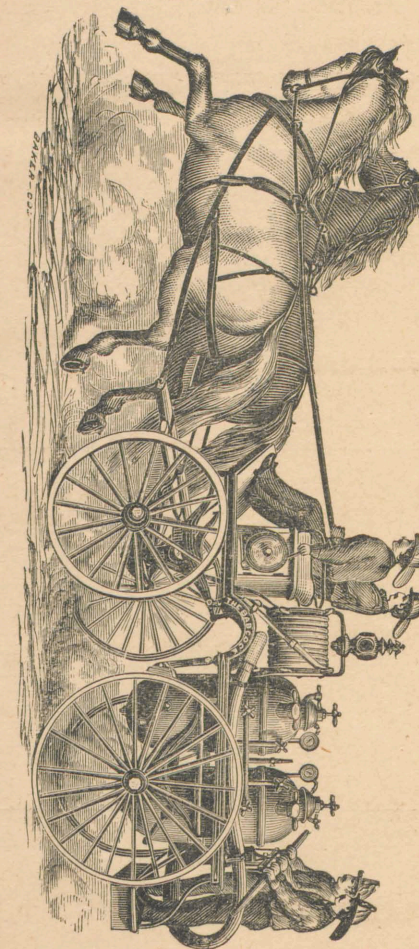
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