I. COLLEGE OF LITERATURE AND THE ARTS.

There are in this college two parallel courses: the classical course in which both Latin and Greek are required, leading to the degree of B. A., and the scientific course, in which only one of the classical languages, viz: the Latin is required, modern languages and scientific or philosophical studies taking the place of Greek. The degree in this course is B. S.

II. ELECTIVE COURSES.

Those who do not wish to take either of the regular courses of study can select from these courses such studies as they are fitted to pursue, and receive their daily examinations with the classes of the Preparatory or Collegiate Department.

III. LADIES' DEPARTMENT.

Young ladies have the option of either of the regular courses of study, which they pursue with the regular classes.

IV. PREPARATORY DEPARTMENT.

The aim is to give thorough preparation for the University, with general academic studies to other students.

The College Professors do most of the teaching in this department. Having a broad and ripe experience in handling classes, their work is of the highest order.

V. UNION COLLEGE OF LAW.

FACULTIES.

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ALONZO J. HOWE, M. A., Professor of Mathematics.
H. D. GARRISON, M. D., Professor of Analytical and Applied Chemistry.
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EDWARD OLSON, M. A., B. D., Professor of the Greek Language and Literature.
EDSON S. BASTIN, M. A., Professor of Botany.
JOHN FRASER M. A., Charles Morley Hall Professor of Rhetoric, English Literature and History.
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GEO. W. ROUGH, M. A., Superintendent of the Dearborn Observatory, and Instructor in Astronomy.
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FACULTY OF LAW.

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THE VOLANTE.
of poetical genius, still have a sort of metaphysical cast which is natural to Italian poets, but is no advantage to the style of writing. The universal 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 in an author to be criticized by one entire 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 bounties 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 polished sonnet 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: 'To Stella,' written by John Donne, whom he called the muse or true disciple to the heavenly idea of love:

"With how sad steps, O Moon, then climm'st the skies! How slow dost thou, how slow was thou a face! What may it be, that's in thy likeness there That bear'st so sharp a spire above mine eyes? More, if that long with Love acquainted were, Could judge of thee, than he a lover's view. I read it in thy bow's long length of grace To see that feel the like, thy state deserts. Then, e're of fellowship, O Moon, tell me What constant love dost thou bear want of? Are beauties there so proud as here they be? Doth constancy and faith flow there? Those lovers scorn, wert thou that lost due praise. Do they call virtue ungrateful?

After reading such a delightful sonnet we think no one can deny that a perfect sonnet is a precious thing indeed. We are not so critical as to look for the same success 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 at and praised at the same time, and poëtasters and poetasters have used it to praise the eyes-lashes of their sweethearts. But these are only the failures. The greatest poets of English literature have stood steadily 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 beam in flowers! By that sweet ornament which truth doth give The rose looks fair, but fairest when it doth In that sweet edge which truth doth in it live. The ember blooms have full as deep a dye As the perfumed tincture of the rose, Hang on each stem, and play as wantonly When summer's breath their masked buds disclose; But, for their virtue only is that show They live inward, and unexpected fade. Do to themselves. Sweetness do not so Of their sweet faults are sweetness odious more; And as of you, beauties and lovely youth, When that shall fail, our verdure then the 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 romance. Inspiring or entangling sentiments, of whatever character they may be.

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

"The thing is like a tempest, whereas he blew Out-sounding 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 only 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, Cyrie 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:

"Cyrie, these three years, thy eyes the clear, To outward view, of beams or of spot, Benet to my mind, so that I could have borne: Nor to these eyes doth sight appear of light, or of shadow, through all the year; Or man or woman. Yet I argue not Against Heaven's hand or will, but face a jot Of heart or hope, but still I tear up and stir Right onward. What supports me, dost thou see? The way of Heaven is known; the road to liberty's defense, my noble task."

An exquisite specimen of true art is found in the fine sonnet by Charles Tomson Turner, entitled, "The Sea Shell."

"Fair Ocean shell: the poet's art is weak To utter all thy rich variety; How then dost shame him when he tries to speak, And tell his ear the rapture of his eye? I cannot paint, as every truth requires, The gold green gleam that o'er thy surface rolls, Nor follow up with words thy flying hue, Wherever the startled eye-waves dance and mover; Or why peoples with all thy countless hues, The single-hued sonnet: he does not fail, I give thee up to some gay lyric muse, As fitted as thyself to tell; The simple sonnet cannot do thy right."

What an inestimable store of wealth is our English literature! Where can be found better speci mens 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."

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, 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, all honorable title, the noblest and most amiable character with which a people can invest their 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, 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 hereditary character of government the most absolute civil authority is rendered consistent with the utmost freedom of individual action, though this may be the case where they may 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 char-
acter 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 instruction. 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 qualified 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 the authority of their government, for 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 because 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 sacred 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 pleasure in watching them 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, filial affection, brotherly and sisterly love, a neighborly disposition and friendly behavior. It inculcates deference to superiors, and modesty in conversation. It effects 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 child-
dren where it is the duty of those to reciprocate all the love, attention and service rendered them by their parents—a duty enforced by positive law and by popular opinion, and culminating in the highest prominence by the whole body of national literature. There are not many gaps old maid, indifferent old bachelors or married persons in separate life. Children 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 highest spirituality, intoxicated to souls by the 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 faltered sudden. 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 transcendental revolutionist, who, per-
serving 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 in-
roducing a new religion—a religion which lifts the social state of nations with divine impulse, with re-
generating and vivifying ideas, a religion which brings in the true liberty of soil and gives them the true spirit of life and gives them the true spirit of 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.

Confucius loved his parents and brethren, saluted his friends and neighbors. Jesus says to him, "What reward have ye, do not even the publicans and tax-gatherers do not in the way of devotion to human society, to the duties belonging to human relations, 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 respected 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 blessedness 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, by which not only transcend 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 ages, all races, at the end of time—a religion in which every true worshiper worships the Divine Father in spirit and in truth. Jesus gave the world the final religion, and with it a morality deeper, 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 America, Illinois Institute, H. H. 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 excel- lent.

If you want books of any kind, or have any old books to sell, go to Barker's, 131 East Madison Street. Twenty per cent. is the subject at half and less than half the regular price.

Mr. Royer C. Renan, the well known humorist of the Burlington Hook-Eye, lectured to a very large and appreciative audience in Central Music Hall on the evening of November. Mr. Rhetta is a Phil Pil, the resident members of the fraternity being a bantam at the expense of the famous Mr. Rhetta, a candidate for Mr. Ford, a candidate for Mr. Rhetta, a candidate for Mr. Ford, a candidate for Mr. Ford. Mr. Ford has the glory of his college fraternity by refusing a banquet offered him by the City Press Association, answering that authority, in his off-hand manner that they were "way be- hind." Mr. Rhetta's humor is parboiled 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 diction of life, which exists thereby a copyright, so universally indulged in by Dickens, and has all the merits of Mark Twain or Josh Billings. Any student who misses his lecture on "The Life and Fall of the Mustache," misses a rich feast.
The Volante.

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PUBLISHERS:

S. A. Perkins, '88.
A. A. Griffith, Jr., '88.
H. E. Growal, '89.

TERMS:

One copy, one year, $1.00
Single copy, 15 cents.

Address all communications to:
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 grammatical simplicity, 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 race.

Sallust relates that Scipio and other great men, by beholding those likenesses, found kindled in their breasts a spirit of courage which could not be extinguished, till by the glory of their own actions they had equalled the illustrious objects of their emulation. The profound sense and experience of mankind, confirmed by the lapse of ages, has 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 exalt 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 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 profound 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 no cause to be afraid of the unknown future. Let the student then have for the objects of his hero worship real men and women, whose lives have been real facts in the course of human history. Whenever he gains a proper conception of the importance of attention to regular duty. If a young person is a student, it is his business to plan and work for other things. A young man 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 his other studies. It would be glorifying God far more to do the duties as students first, and then as much outside as possible. But in those days of well conducted, socially called 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 of 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 that they do not begin in proper season to prepare their orations, essays, or whatever exercises 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 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 formed, and the power of sustained 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 even 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 amounts of extra-curricular 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-timed 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 finery, the rhythm and harmony of the sentence may at first attract the attention. c. n.

Fowler Edgar Lansing,

DEaD MARCh 2, 1893, 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., Nov., 1865. 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, and entered the sophomore preparatory class. In conjunction with Hastings of '76, and young Swekey, he occupied room 17, Jones Hall, for two years, thereafter becoming a chum of the Egberts, and remaining in residence during which he was an occupant till his graduation in '77.

Possessed of especially quick and active mental qualities, he overcame the class-room complication from his less than usual of that stolid application and delving which must characterize the ordinary student. A seemingly intuitive perceptive faculty, which, to one of his 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 lesson, 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 accus- tomed to meet him within the fraternity walls, and knew him the most intimately. He will be remembered, too, by many of the old boys, as having been foreseen in all 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 a course of business prescribed by the Union College of Law in this city, of which he was a student. Immediately upon his ad- mission to the practice of his profession, he was offered, and soon formed, a law partnership with an experienced attorney, thus inaugurating the firm of Dole & Lansing, with offices at No. 60 Lafayette 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 11:30 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. Lan- sing, the young lawyer of our second year preparatory class, in conjunction with Hastings of '76, and young Swekey, he occupied room 17, Jones Hall, for two years, thereafter becoming a chum of the Egberts, and remaining to residence during which he was an occupant till his graduation in '77.

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"The funeral services of the late Fowler E. Lan-
The Volante

What an inspiring sight to see three energetic and classical youths arrive at their recitation-room door about "steam" minutes after the latch-string has been pulled, staring listlessly, more vaguely eyeing one another, and mumbling over to themselves, "Fugue, and the laws of 'ancient hospitality!'" Never mind boys, Prof. stool says more about ancient hospitality than I have learned 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 overcosmetization. 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"; he just in time to hear deep bass tones reverberating through the halls within, each one clashing for passage through that keyhole, and for entrance to your car. You will not hear the sounds distinctly, but the muffled sounds as they come to you while they are so poetical, as poetical and as significant as this:

"Too late, too late," says one, "too late!"
"Of morning sun or bird flown—
Right through the wall and gone."
The roofed open to the door,
The dark door calls the day to wait.
But Prof. comes in, too late, too late,
"Too late, too late, my siren hero."
The sun will set before this flame
To work of gentle kindness done,
And I'll be crowned with reward above To bring you from the bitter hate.
By seeking entrance here too late, too late.
"The world is waiting," he says.
With his rights, Prof. delays.
"Dare then those in fearful gaze.
In vain he pleads, in vain he prays.
The sun will set before this flame
To work of gentle kindness done.
And justice comes here too late, too late,
To build the siren hero's shade.
The door is closed,—the string is in
To be this late, siren hero."
"Saved, oh, saved,—not ask here, not ask here, not ask here—"
With his rights, Prof. delays.
"Dare then those in fearful gaze.
In vain he pleads, in vain he prays.
The sun will set before this flame
To work of gentle kindness done.
And justice comes here too late, too late,
To build the siren hero's shade.
The door is closed,—the string is in
To be this late, siren hero."

The Last Tragedy

The University, on Wednesday afternoon, March 7, was the scene of one most singular conflict.

Anybody looking out of the windows of Jones' Hall upon University Place about half past two might have seen to his startled amazement the spectacle of a herd of black sheep, goats, etc., while Chappell, the janitor, mounted the fence with one bound, and the awful cry of "Mad dog!" waking the sleepy inmates of the doors of Jones' Hall from their deep researches in the mysteries of Greek, seven-up and the other dead languages. Instantly everything in the hall fell still, and a prodigious number 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 Ninrod, 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 blushing 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 muzles of the revolvingliners in the eyes of the long suffering students, many of these 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 of, when his cruel persecutors intercept his contemplation of the beautiful scenery in the University back yard by blazing away at him from the outside, to the great damage of Short's eyes. He is now in a state of investigate the search of peace, but being still pursued, he lies down by the entrance and dies, without a doubt of a broken heart. The most of the distressed. Thorns, without a sign of fear, bravely advances and empty his pistol into the animal's head, while the remainder of the party distinguished themselves by equal laundry of the most of the fun came after. As those of the students who had been down came town in and saw the gore, the bullet holes and the scattered shells, they at once thought of the oratorical association meeting that afternoon, and with singing hearts and flattering lips would ask the janitor, "who survived!" and instinctively 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.

Junior Exhibition.—The evening of March 25th 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 Schuhmann Lady Quartette, consisting of Misses Bessie, Emma, Baker, and Mrs. Balfour. Their selections were well chosen and finely rendered. It was a great relief not to hear the old standby of 'Jesu, Joy of Man's Desiring.'

"The Brahms by Dr. Cooke, and a song by the quartette, the literary programme was introduced. "Heil," by Miss Gertrude R. 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 critical section.

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 effectual 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 Panics 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's delivery was excellent. When faced with Mr. Parsons' appearance, there seemed to be some hesitation in his delivery, but we understood he labored under the difficulty of a hard cold.

R. S. King delivered the next oration on "A New Look at a New Appearance," but, if anything, was scarcely simple enough in his delivery. The subject, though old, was skillfully 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 great evil, but it has grown until its ugly features show unmistakably its illegitimacy. It is not more offensive to the eye, we say; a law as universal as the constitution of our Government, that no one may deny its existence. We want one or two points in the law to make its meaning.

The decision of the judges, giving Mr. King the first place, was generally satisfactory. "Confutius and Jesus Christ," was the subject of the oration by Saun 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. Saun Bo been obliged to overcome the difficulties of a foreign tongue, he would have received a higher place than he did. His oration appears in full in another column, and will speak for itself.

"The Title of Thought," was the subject of F. R. Swartwout's oration. He spoke of the gradual decline of thought until the night of the Dark Ages, when the title was out. Then came the invention of the art of printing, the reformation, the rise of Puritans. While Luther would utter his thought, Columbus would find room for that thought; Columbus is at 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 Influences." 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 listeners. 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 a condition, the gods have left Olympus, the fires of Vesuvia have gone out, but their influence lingers not a fragment for the beautiful, awakened by the statues of Grecian gods and goddesses, could more fully appreciate the noblest of all the arts of 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. Dutcher, having been excused from appearing.

"The Last Oration on "Conservatism,"" by D. R. Leland. Mr. Leland's delivery was excellent, his manner being that of a man who makes 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 education is to harmonize adjustment and mutual development of the mental, moral, physical, and spiritual man.

After music, the decision of the judges was announced, giving Mr. S. S. King the first prize, by virtue of this position he will represent the University at the Inter Collegiate contest, held at Rockford next October, Mr. Ryan, second; Mr. Saun 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 difficulty of the subject, 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.


COLLEGE WORLD.

Over $8,000,000.000 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 education.

Joey G. Whitten, who is a trustee of Brown University, is in favor of unifying the institution so educational.

A Martino girl, seeing a fire engine at work, would "never have believed so diminutive looking an apparatus could hold so much water."

"A Kept Barber," says Josh Billings, "once broken, may possibly be repaired, but the world will always keep their eyes on the spot where the crack was."

The first letter sent home by a grazing Freshman: "Pater, can ha veso menuer stamps scanto? Ego spente spunct. Last times studious heres. Johanne."—Etc.

First Yeard 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."—Faust Melodrama.

"ACADEMY GIRL," you are disgusted with the insufferable arrogance of our Latin dictionary in pronouncing "mind" to be exclusively "mens." Well, you needn't 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 neutral ways, half to one end of the building, half to the other. —Bowen.

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 a marriage. Any good-looking young lady who wishes to marry a fortune, shall 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 sentences, "And we thank Thee, O Lord, for the success thou hast given us." A general smile crept over the faces of the students.

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