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If you want books of any kind or lose any old books, we will do so.
He may because of his education and training be the greater curse to society. Education, like wealth, is a power, not a good in itself. Its possession may be a great good or a vector or devil incarnate, as the motive power behind the training is right or wrong. Indirectly, education may make a man better, but it may also be said of wealth, poverty, rank and good society. There is no necessary relation between intellectual culture and moral conduct. As the nations become morally enlightened, they do not rise in the scale of morality. How many nations in the apex of their intellectual development and culture have crumbled to the earth, because rotten to the center morally. The sap which stimulates to rapid growth the outer layers of a tree, may be insufficient to preserve the saplings beneath them from the same brutal lawlessness. The tresses of evil are, the element of violence, does not enter into crimes, to the same extent, but the evil habits and vices of the people are deeper seated, wider spread and more destructive than the breath of pestilence; crimes are more audacious, of greater magnitude, and depend more on finesse and cunning, than upon force. They consist of frauds, speculations, defalcations, embezzlements, breaches of trust, briberies, forgeries, and the like—crimes that are generally committed by gentle men, by men of intelligence and education. The criminal annals are not a fair test, because the crimes named are difficult of proof, and are generally committed by men who possess either the wit, wealth, or influence to escape merited punishment. I can speak with knowledge and certainty of the great difficulty of convicting a man socially well connected. In answer to those who cite the statistics of crime and illiteracy as though they were the cause and effect. I desire to say: First, we have no accurate and reliable statistics of crime in this country outside of the penal register; second, there are other agencies, like poverty, that swell the number of illiterate criminals; third, the illiterate criminal is generally caught and punished, and his name appears in the criminal statistics. I am informed by the war den of our state penitentiary that its inmates are about the average in intelligence. The same will be found to be true of other prisons. Then again, how many thousands of men are making their fortunes by constantly trenching on the credit of others? Hence Herbert Spencer is led to say: "It is essentially a question of character, and only in a secondary degree a question of education. The general debasement of our educational system as a process for political evils, this would have been made sufficiently clear by the evidence in your daily papers. Are not the men who officer and control your federal, state, and municipal organizations, who manipulate your constitutions and run your partisan campaigns, all educated men? And has their education prevented them from engaging in, or being the authors of, these other corrupt methods, which vitiate the sets of your administrations?"

That intellectual growth does not produce ethical development, but may be at the expense of moral training, is proven by the graduates from many of our secular institutions of learning, who go forth into the world morally worse than when they entered them, hear the testimony of Dr. Northup: "I speak from what I know, and from what I have seen in the character of young men not long removed from the leading universities in the United States. I have found them unseemly at the heart, rotten to the core in moral actions, or saturated with skepticism, materialism, and the gospel of dirt. They come from Christian homes, and after a four years' course, they return poisoned, and nothing but a faithful mother's prayers or the influence of the church can save them—they poisoned, heart poisoned, through and through."

A partial confession of the truth of the above charge is made by President Eliot, when he states: "In the last century, clergymen made one-third of all the educated people, and wielded an influence proportionately great. To-day, all but one in nineteen of the graduates of Harvard, and all but one of the graduates of Yale, avoid the ministry." A glance at the curriculum of our common schools, colleges, and universities prescribing grammars, languages, sciences and higher mathematics, will convince one who reads critically that there is no moral nourishment in such courses of study.

II.

It having been shown that education, as the term is generally understood, fails to meet the needs of our nature, and only incidentally affects the moral faculties, the question arises, what education and training should be adopted. We answer, the education that appeals to and enlightens the conscience, that acts directly upon the moral nature, making men honest, generous, reliable, that makes a soundly moral man, though ignorant, is a better citizen than a learned knave, that teaches and vitalizes the whole man, not a segment or fraction of him, in short, the education that upbuilds and perfects a noble character, and holds up to heaven as its fruits the finished product of the grand edifice of culture, as of character, is at last the moral sentiment that the "interests of society are not secured by a sys-tem which turns out brains minus a conscience," that the training and discipline which makes a man an intellectual giant, but a moral dwarf, is an unmitigated evil. The individual may be educated, but he is rarely taught in any system of education is character.

Those who for ten or twenty years have stood on the doorstep of life, know that character st the basic character stands for more than learning, wealth, or rank, and triumphs over all the vicissitudes of time. It is not what men say, not what men do, but it is the man behind the word or act, that molds opinion and influence conduct. Then, to make my point clear, I reassert, that whereas the primary object of educators is to keep men under the intellectual sandpaper as long as possible, to train and discipline the mental side of man, to shape, mold, create a man of culture, the order should be reversed, and first attention bestowed upon man's ethical nature, after which his mental needs may be supplied.

III.

But where shall morality be taught? Experienced educators in chorus reply, in the home circle, by precept and example. The home is, undoubtedly, the place to lay the foundation of moral being, when the mind of the child is wax to mold and marble to hold. But we know too well that a large number of children, if a majority, of children in the public schools come from lawless homes, and have not the example of a pure home life. Again, there are many moral problems and grave questions that oppress the youth upon the threshold of life's work, for which the advice and example of parents afford neither solution nor settlement. The truth is our youth and maidens cannot find the moral nourishment in the atmosphere of American homes. Is there hope in the public schools? For more than a decade the minds of the people have been agitated over the question of the Bible in the public schools. The freethinkers are agitating the reading of the Bible, because sectarian doctrines may be taught. The Catholics refuse to patronize the schools because their bibles are of the mere translation of their infallible church's book, incalculable, and characterize them as godless. The orthodox believers are discontented because all Christians are not true in the most minute, loyal, and true to the Bible, and only in one city that is cold secular morality formally dethroned. They look wistfully back to the early days of the republic when, throughout New England, children were indoctrinated in the mysteries of the Westminster catechism, and no limit set to religions any more than to secular teaching. The result of this agitations is this: Education, instead of forming our common schools of Christian morality, leaving nothing in its place. If a child obtains my ethical training it is because it happens to fall under the fostering care of a teacher who believes in his duty to instill and implant the duties to tute the pupils' will. There is no code of ethics, no systematic teaching of morality. As long as our common schools are the creation of state and church, only secular education will be taught.

The legislatures of the different states are incompe-tent and lack the inclination to deal with the question. And it would be as difficult for the Catholic, Protestant, Orthodox and Liberal, Jew and Agnostic, to settle upon a code of morality to be taught and enforced in our schools, as it would be for them to agree upon nice points of a religions creed. Private schools have the advantage in that the teachers whose character and standing are a guarantee that the moral nature of their children will be cultivated. Schools of morality may be organized having for their primary object moral instruction, where the moral judgement may be sharpened, and the sensibilities to the finer distinctions of right and wrong quickened. Ethical societies can be formed for the discussion and investigation of abstruse questions of morality, of right or wrong, whether morality springs from the needs and nature of man, or is conditioned by religion, as well as the practical duties of the man to man to society and government. In this way the moral truths of the universe may be plowed deep into the conscience of our youth.

The sectarian colleges and universities, and those more or less under sectarian influences, will find their appropriate work in this field, and will largely contribute to the solution of the problem of ethical growth through others in the school class. The best way of a student to gain a sufficient understanding of the subject of this treatise is to read it in the class room. The professors in such institutions are not worried over the question whether they be be degraded and taught distinct from religion. They are willing to say that a man ought, or ought not, do this or that, and tell the reason why the mind is extended into the domain of religion. We need have no fear that the college graduates of to-day will not be liberal enough. The tendency is the other way. The danger is that they will emerge from their alma mater devoid of either moral or religious instincts. It is not for a layman to say, whether a student emerging from an institution of learning and better not have some form of religious faith, though errone-ously, than to become a member of the know-nothing party in religion, whose adherents are calling an unknown sea, under sealed orders never to be opened, and who proclaim for their creed, "We do not know."
but, it is feared, conceal another part of their creed.

"We do not care," Who is not convinced that the graduates of Princeton, Blair, and Rochester universities are infinitely superior in moral quality and conduct, to the graduates of older and more revered secular institutions of learning. It is to be hoped, however, that the institutions themselves, will keep their vantage ground of moral elevation.

President McCosh, of Princeton, has lately addressed a circular to the parents of moral students calling upon them to declare that they do not wish moral training which their sons have received at home, to be lost when they enter colleges. Dr. McCosh, in his circular, says that "the question of care or no care of the conduct of students will within the next few years be insisted on by the fathers and mothers of younger sons, until we lose the smallest ones will be powerless to resist it." Dr. McCosh believes that unless the parents encourage the college faculty to continue its supervision of the moral conduct, as well as the mental training of their sons, they will feel as if their duty ended simply with instruction in the college course.

We believe that a college conducted on the principles outlined by Dr. McCosh in his circular, will reappear the hearty endorsement and patronage of thoughtful parents, who want their sons to become not only educated, but upright men.

CONCLUSION.

The question of moral culture is one of growing interest and importance, for upon its solution depend the existence and perpetuity of a Republican government. We must teach the young idea how to shoot correctly, or shoot the young idea when he gets bigger. In Russia, Germany and England, the capitalist, standing at the crossroads of the laboring man, has no fear, because the mannext stands between the child and poverty, ignorance and vice. In a republican like ours, property and man can have no such reliance. Our salvation depends upon the intelligence and virtue of the people. The absolutely essential need of a republic is the general, thorough and systematic cultivation of the moral quality. This need of moral enlightenment and education presses upon those who dwell by the distant board, the duty of impressing by thousands from the old lands of Europe. It presses at the outset, where the Chinese are coming with pagan ideas and superstition. It presses upon the South where there is an untaught race lately set free from bondage. "Upon this fourth continent, the races of the other three are mingled to solve the problem of the ability of man for self government. Europe came Africa was brought. "Fow Asia comes." We are being invaded, year by year, by the undesirable classes driven out of Europe, because they are a burden to the government of their birth. They have made a dumping ground for the refuse of Europe. Seventy thousand immigrants in a single month have landed on our shores, mostly German and Russian Jews. The ranks are swelled by adventu- ers from every land—the Communist of France, the Socialist of Germany, the nihilist of Russia, and the cut-throat murderers of Ireland. Of course, the great mass of immigrants are honest and industrious, and will make good citizens. But all come with social habits and customs, ideas of government and political traditions, widely different from the native popul- ation of America. There are now in this country six millions foreign-born, two millions foreign-born and their fathers and mothers are foreigners. The question is whether there is enough salt in our vast sea of population, to assimilate, to uproot, and purify these national streams of immigration pouring in upon us, as well as the forced drainage of Europe emptying into this vast reservoir.

To believe that in addition to our own proper ele- ments of disorder we can safely absorb such a mass of corruption, requires no small fault in the robust virtue of our people and the saving efficacy of republican institutions. The sunlight of public opinion must steadily shine, and the winds of agitation heat upon this ocean of humanity, if it retains its purity. Plato has said, if a man were kept in some sequestered place until he reached a mature age, and then taken to some lofty mountain and permitted for the first time to look upon the sun in its rising glory and effulgence, he would feel that he should be annually shrunk by half of his own bulk, until he would believe the age of miracles had returned. Our past is then our future. If we would look with con- fident eye to the future, the educators of our day must learn from John Locke, that “virtue, direct virtue, is the head and invaluable part to be aimed at in education; that the need of our time is not small, nor the useful one; that useful men, who some reste upon the broken ladder of the deodag, but good men in the best sense of the word; that every term, even moral, no term shrugs, without that combina- tion, "The Robbers," burst upon the gloom of the nations lingering wise. Friedrich von Schiller had completed the tragedy that effected Germany's restora- tion. Lessing, Goethe, Schiller—the soul, the flower, the fruit of her social and political reform.

But what were the mere specific relations of Schiller to his native land? Hilbert’s the tendency of Germany’s thought had been toward the abstract, the metaphysi- cal. Sentiment was choked in cold philosophy, the heart yielded to the mind, spiritual impulse was put down by mental predominance. Lessing and Goethe, with their contemporaries, sought to dispel this pre- ruminating mysticism of thought, to lead the German mind out of its labyrinths of speculation into the light of moral truth. Thus when Schiller appeared the German nation was far from being homogenous. It remained for him to reconcile mind to mind, and heart to heart.

The drama of the "Robbers" at once revealed his genius and proclaimed his mission. In it were voiced the burning words that troubled on the lips of an oppressed nation—a voice that hoped upon the social condition of Germany the seeds of popular con- demnation,—words that urged, advocated, demanded im- mediate radical reform; and they were uttered with a power and a passion that opened the eyes of the people.

The dramatic cast of Schiller's writings aided much in their dissemination and influence. Ideal creations were emboldened and impersonated; pictures of the mind were made objectifications; fiction became real, reality, impressive. The stage proved the great medium between Schiller and his countrymen, interpreting to the masses the lofty conceptions of the poet-thinker. Not only as dramatist, but as poet, historian and philoso- pher, did Schiller enrich and adorn. His history of the Thirty Years' War, his "Germania," his "Expression, expanded by philosophical comment, illuminated by the light of order and truth,—is a pil- lar of German literature. The philosophy of Kant, that stupendous structure of thought, rising, as it were, in a single spire, above the debris of shadowy philoso- phies, received from Schiller permanence and beauty. But Schiller's true sphere lay not in reconciling the conduct of war, nor yet in solving the problems of an abstruse philosophy. He lay rather in creating the highest and purest form of government, and sustaining the genuine spirit of fraternal love. His mind was ever filled with ideals of the possi- bilities of humanity. Freedom and patriotism were not for him the concepts of thought by which he established and foster the other,—to teach, to elevate, to perfect,—this was the all-controlling precept of his life. He was an idealist and a reformer. His mission was to be evi- dently as though he held in his hand the scroll of in- cense. At the very beginning of his career, he had related his position and his policy.—"I would not tolerate,—he says, "is now all to me, my study, my confidant, my sovereign. Something majestic hovers over me as I determine now to wear no other fetters save the sen- tence of the world, until I have traversed the soul of man,"—and to this voluntary consecration he firmly adhered.
In a wider field, but with a less sympathetic nature, Goethe was at this time a conspicuous figure in the world of letters. He appreciated the genius of Schiller and felt the influence of his young rival, but between the two there had been, as yet, no personal relation. Each was the sole representative of his respective province of thought, and in the higher atmosphere of their beings they figured against an open horizon, like the overlapping heights of two distinct and separate ranges.

But circumstance casts the initial thread to many a close-knit friendship. Mutually repelled at first, they brought them together, and their excited natures yielded, touched, enchainced, and in the recesses of this spiritual excavation, literature was submerged, sentiment and passion became worthless, human destiny higher and nobler.

True friendship is a potent slavery; from the mingled sentiments of kindred hearts is evoked the gold of character and worth. In the communion of these two men of transcendent genius, there was a mutual awakening of yet latent powers; Schiller's fervor and intensity warmed the less passionate Goethe; while the calm, comprehensive mind of the latter - his ready ironies of his friends, had reduced them to a more practical identity, enabling him to group more completely and effectively the great problems of the human soul.

The Thirty Years' War, with the interests it involved, the spirit it gave rise to, with its innumerable phases of nature and character; with its motives, preoccupations, hopes, and ambitions; with its phases of shade and variety of human conduct, all offer to Schiller the possibilities of a mighty drama—a means to develop thoughts and ideas of individual and national utility. And with a felicity of poetical and philosophical genius, he has given us the infinite drama of "Wallenstein."

"Towering above the field of French history, he sees the harrowing passions, the heroics, the darkness. O, what scenes of thrilling action cluster about her! She sees a peasant among her flocks, she sees her in the transport of inspiration, rushing to the field of conflict, in the tumult of war, now in command, leading the charge, subduing, conquering, crowning, suspected, accused, condemned, burned! But above her above her the spirit of a true hero!..."—O. M. A. has been granted a charter by the Supreme But, U.S.A., and a Sublime Hut has been established with the authority to form and charter other huts.

THE VOLANTE.

A GREEK MAIDEN.

(SETLATION DELIVERED BY ELIZABETH PAULSTON, AT THE CONSERT, OCT. 3rd.)

The silent strings of the harp, touched by the hand of a master, wake with tones of sweetest melody. The shapeless block of marble, touched by the sculptor's chisel, is transformed into an image of exquisite loveliness. The thoughtless maiden, touched by love and duty, becomes the heroic woman, for slumbering in her heart is the spirit of self-abnegation, needing but their touch to raise her to the performance of noblest deeds. Love and duty have through all time awaked the soul of woman, leading her to perform, cheerfully, the little acts of self-denial and seeming drudgery of daily life; and, on occasion, great and noble deeds of sacrifice. Christianity has filled her with grander thoughts of love and duty, but the spirit of self-abnegation is to be found in the soul of every woman, pagan or Christian. Biography, history and legend alike attest the power of love and duty, and in this hour from the out house treasure of Greek legend, we have taken a single gem, which even in our rude setting may show some traces of its beauty and worth— the story of a maiden, inspired by these thoughts, daring, and suffering, and dying.

Doughty as a god cursed man, child of a race pro- perous but now blind and desolate king, she passes her girlhood days in caring for this father, leading him on a sad and weary pilgrimage. She tenderly watches over him in his faintness, faithful, affectionate and womanly in her care; guiding his faltering steps; comforting, supporting and cheering him, she feels, it was a thankless work—nay, it was her life called from the woes of life to eternal rest.

The maid's life such is her path; she realizes what life is, and thoughts of a new and holy nature take possession of her soul. But a day only of indulgence and gathering, and growing, in size until it dazzlingly awakes her in his features, his beauty. She is also a woman of darkness and more glory, never again to be illuminated by a gleam of hope or rainbow of promises. Her brothers, fighting in personal conflict, have fallen; pierced by each other's spears. Her heroic nature might have endured this blow, but all the feelings of love and duty are aroused by the cruel command of the king that no funeral rites shall be performed for his young brother; and her soul is more troubled, more perplexed than ever. She thinks of the sad fate of the unborn dead, remembers the promise she has given that such a fate should never be his, and

she sees too clearly that she herself must share the death of her loved one.

It was no sentimental fancy on her part, no foolish superstition, but love for her brother, her duty to him and the 'invincibility, inviolability' of her pledge. She realizes the consequences—she if set in accord- ance with her sense of right, her love, more than anything else, that her love was sacrif. But she does not shrink. Her woman's soul would rather die

grandly in the performance of that which she feels is duty, than live in dissembler, knowing that she has uncr

erified her consciousness for her life.

While she mediates her soul becomes filled with the beauty of self-abnegation, and with feelings of love and duty she thrones sparkles the dust over the dead. Great is the anger of the king when he discovers his command disobeyed, his intentions thwarted, and ordering the corpse to be again exposed, he appoints a guard to watch for the offender.

Through the long day the guard on the hillsidekept watch at last the maiden in devout devotion over the plain. Her bitter cry as she sees her work undone. Watch her as she with new courage performs the deed again, and, then, fearless and unhesitating, delivers herself up to the watchers, who rush out and seize her. Behold her as she confronts the king, sublime in the accomplishment of her duty, her heart filled with a strange peace, arising from the knowledge that she has obeyed the dictates of her conscience—come what may. Condemned to be buried alive, her woman's courage does not fail before her stern sentence of her cruel judge. She can even give up the highest thoughts of self and of beauty, inspired as she is by her conscience.

This last act! Along the highway there comes a strange procession—a band of royal guards, in their midst, the maiden, her sweet, pale face lit up by a strange, holy light, her womanly soul still firm in the belief that she has done her duty. As she comes out through the city's gate, she sees the sun rising in all its splendor, lighting up the roofs and turrets of her home, for her comrade, and as she looks back for the last time, toward the place round which so many sweet and tender memories cluster, as she realizes that she will see it never again, she bursts into a passionate lament.

Like a true Greek, she clings to life, and shudders at the thought of death, and like a true woman, now that she is about to go a better land, she has no fear, no further need of firmness, she bewails her hopeless fate, and with tearful eyes, bids farewell to home and friends. She again and again repeats to her husband—"O, how she was so clearly that she herself must share the death of her loved one.
EXCHANGES

What is the matter with our exchanges, only fifteen have been received so far, of which only three are from Illinois. We feel somewhat disappointed, because we thought to distribute some of our super-abundance of goods by our exchange policy. The Magazine Student of the Intercollage Contest, among our less successful, but esteemed contemporaries. We are not sure if their returns have kept their dormant souls and shake hands with Knox.

As you have not as yet shown up and the Illinois has, we want to let our attention to her. Thanks Illinois, the graceful manner in which you notice our representative, your dear defeat like gentlemen. We honor you for your high-mindedness. We cannot agree with you though, in devoting a part of your space to magazine reviews. There are too many publications devoted to that exclusively.

The Lantern comes to us in good time, with a cover gotten up with more artistic display than is wont to be shown in the matter of fact aggrandizements, known as college papers.

The Volante

The Volante needs to look to her literary department. Mr. Wyckoff’s prize oration was all right but does not represent Ohio work, and the article: “Influence of the Crusades on the Civilization of Europa,” cannot and does not contain anything new. Otherwise the paper is good.

The next to attract our attention is the Indiana Student. This paper we think is a model of neatness. We certainly did not expect when we beheld its meek exterior, that we were going to be plunged first thing into a College Comedy, it was a bold undertaking. The authors have tried to say something new on an old theme, perhaps he succeeded. At any rate it was something out of the usual line, therefore highly commendatory. The Editorials are good and the proportions of all its parts well preserved.

The University Herald of Syracuse is indeed to be congratulated, having a surplus of revenues sufficient to provide against all possible contingencies.

Our Publishers why don’t you write and discover if possible, by what scheme they have attained this “Delectable Land.”

Yet more the constant that Beaux Lockwood was a graduate of the class of ’37. Take care lost you may be touched up by your own greatness! We agree with you most emphatically and stand by your remarks on Gomus. When you say “Professor, why do you procrastinate genius to be only the ability to work, often faster blackboards than tell the truth.”

The Board’s next plan for recognition, nor is it undeserving. Its chief recommendation is neatness. The Editorial on politics, we think, usurps the prepossessing of the daily newspaper.

That’s right, don’t mind the Editor of the Illinois, don’t call him hard names, but stick to your policy. The Magister Student goes straight to the point when it says, “While there are advantages in military drill, it is the fact that our University is a western institution and that many students are compelled to make their way as they go, contrary to the conditions of such events in the East.

Many of the students there do not aim at perfect scholarship. It is a character as far as possible with strict regulations and strict discipline. We cannot see how men can be made students against their will, or what relation carrying a sham musket has to the subject.

We hope you will be successful in obtaining exemptions from such an old fashioned practice.

Time does not suffer us to finish our list but next month we hope to read and comment on those we have been obliged to omit, especially Illinois College. Blackburn for example. Backie, we are waiting for you.

The University is too poor to pay an assessment, why don’t he wait until an assessment has been made. Why don’t he remember that there was a sidewalk there until the cable track was laid, when it was broken up and carried away piece meal for kindling wood by the flourishing neighborhood in which it is located.” Perhaps the Herald Editor would like to undertake the management of the finances of this institution. Perhaps he can suggest some “parties” who will do it in any better shape than is now done. If so we are open to offers. Were it not so plainly due to unqualified ignorance on the part of the Herald we would feel called on to resent the statement that our institution was an educational burlesque, without enough pupils to wad a gun.

This University has business hands, financially, and we are willing to admit it; but we would respectfully suggest that the Herald substantiates the libelous statement that it is an educational burlesque. We would refer our erudite and esteemed contemporary to the records of the Illinois Ostorical Association, the Cosky Microscopic Society, and the Baptist Theological Seminary or Union College of Law. The University of Chicago turns out men every year that could edit the “Saturday Evening Herald” and split a cord of wood before breakfast and then have time enough to do a day’s work without finding fault with things they knew nothing about. If the appearance of the adjacent streets is unpleasant to the aesthetic eye of the Herald man, he should remember that no one will shed tears if he walks somewhere else. Of one thing we can assure him: The Saturday Evening Herald with its 40 columns of “society shall” per week will never prove that the University is a burlesque institution. The University is not unoccupied Cottage Grove Avenue, nor change the administration of the affairs of the University. And if its gun-wielding editor will take a trip to this “positive drawback to the flourishing neighborhood in which it is located” he will find students enough here to wad all the guns he may find it convenient to carry with him. Perhaps one thing we can assure him: The Volante does not have enough pupils to wad a gun, but it is by reason of the facts stated, a positive disadvantage and drawback to the flourishing neighborhood in which it is located.”

This is not the first time that the Editor of the Herald has seen fit to vent his venom on the management of the University and that we think that now it is about time he gave his digested bull-bonadonna a rest. If the city possessed more men and fewer professional killers like the Herald, the University would be in a better condition. But before this Krupp gun of an editor makes the charge that the
desiring contributions from all those who are interested in the success of the University and its paper. We will be glad to hear, at any time, from our old students and Alumni. Our columns are always open to them, and the students will be very glad to receive from their old friends any advice or suggestions which they may be pleased to give. The Volante is open to the students, not for any personal attack or fancied grievance, but for any other communications they may be pleased to send us.  Will you not all help us this year, give us your ideas on various subjects, and impart to The Volante the real, ringing tone of a true college paper?

LOCALS

A little earlier this time.

Yes, but have you paid your subscription yet?

What has become of the Mud-slingers?

Ask Everett what the Epigastic nerve is.

The long-established coal bin at last has fallen through.

If you want to see a smile that is immense" ask Conley about his new Phil Kappa Psi pin.

This college has thirteen different societies, not to mention boarding clubs, chili-chats, cliques, et cetera.

The Tuesday evening Bible Class led by Prof. Stuart lately, is very interesting and well-attended.

Our base-club is alive and batting. The game with the Hyde Parks, on Saturday, Oct. 11th, resulted in a victory for the University. The score was 11 to 1.

They do not know as herds; they do not know that we believe here that mental discipline should equal physical; that it is our boast that our classes, though small, have contained men and women whose influence is now felt in every city of the United States, and that a graduate of the University of Chicago is entitled to the honest respect of every man of letters. If anyone doubts the power which the University possesses let him consult other men, let him test by every fair standard the mental caliber of our students, and The Volante is confident that he will find in this University of the great superiority of the institution with which he has allied himself.

The Editors of The Volante are vexed and teased by the possibility that the paper should be successful in any way this year. We regret the unavoidable delay of the first issue, and hope always to be prompt in the future. We ask the coöperation of all the students and Alumni, (and far better perhaps) were denied the privilege of registration on the day appointed for that purpose, though the only reason assigned was that they were students of the University. Is this Illinois or Louisiana?

The class of '87 elected officers recently, for the year. They are as follows:

R. G. HALL... Pres.
CARROLL HAM... V. Pres.
BRYCE WILLS... Secretary.

Our delegates to the Y. M. C. A. state convention at Millard, Tilden, and Conley, report an in intensely interesting session, attended by about 175 delegates. Twelve college associations were represented by 41 gentlemen and 1 woman. Among the prominent men who were present and took part were Mr. Wiskand, the international college secretary, Mr. Walshe, and Mr. Ingels, inter-state secretaries, Mr. J. E. Lewis, of Wisconsin, J. H. Elliott, of Minnesota, also from Illinois nearly all the prominent workers. An assistant and a secretary were appointed to aid Mr. Brown, whose work had grown beyond the limits of one man's capability. $4000 was pledged by the convention to carry on the work for the ensuing year. Our association pledged $1200 for the work. The outlook for the coming year is most promising in every way.

Mr. Moss, Hammond, Burney, and Walsh rendered a declamation in Athenaum, October 17, in a manner that was unique. The announcement on the Athenaum bulletin board was a Triple Combination Declamation, which was prefaced by a ode on Shakespeare, and was followed by a passage from Shakespearian on the modern dramatic declamation, and very laughable.

'98. The Rock River Conference, at its recent session, appointed R. D. Shepherd to Grinnell Methodist College.

We are sure the readers of The Volante will be glad to read the creation of Mr. Bender, of Knox College. It is printed in this issue. Mr. Bender's oration received the first prize at the Inter-Collegiate contest, and is an exceptionally fine production. Mr. Bender's delivery was excellent, his voice clear and musical, and his pronunciation of the German names excellent.

The young ladies of the University, who attended the chautauqua at Lincoln were very hospitality entertained during their stay, at the home of the Hon. S. A. Foley, and enjoyed their trip exceedingly, especially their visit to the coal-mines, and their drive through the country around.
ALUMNI NOTES.

87. Rev. James Goodwin is now pastor of the Baptist Church at Saltillo, Mis., Mex.

88. Mrs. H. H. W. Smith, of Mount Carroll, Ill.

89. Dept. of a large audience assembled in the parlor of the Second Baptist Church, Phila., Pa., to welcome the new pastor, W. W. Evets, Jr., to which addresses were delivered by several prominent clergymen of that city.

91. The Central Baptist Church, of which Rev. E. C. Taylor is pastor, has commenced the erection of a new church building at Halsted St. and Belden Ave., on the North Side.

92. Rev. Robert Leslie, Jr., of Waukegan, has been elected President of the Wisconsin Ministers' Union.

93. Rev. J. M. Conant is the Wisconsin correspondent of the Standard, and also is the author of the Sunday School Lesson Expositions, which are a prominent feature of that journal.

72. We copy the following from the Indiana Student, published at the State University at Bloomington:

"Received, sometime in the following: neatly printed on gilt-edged invitation card: LIONS MARIE CLARK. Born June 25, 1884, Bloomington, Indiana. No other explanation attending, it is presumed that she has come to stay with the winter with our Professor O. B. Clark, and through the kindness of her mother, Mrs. O. C., she will be happy to entertain the corps on call. Thanks and friendly greeting."

94. N. E. Wood, D.D. has been elected Moderator of the of the Baptist Ministers' Meetings.

95. Rev. L. H. Holt and Prof. Sutherland are the editors of the new journalistic enterprise, the Western Baptist published at Topeka, Kans.

75. We clip the following from the Correspondence University Journal concerning Prof. H. A. Howe, son of Prof. A. J. Howe:

B. H. HOWE, M. A., B. D.
PROFESSOR OF MATHEMATICS AND ASTRONOMY IN THE UNIVERSITY OF DENVER.

Graduated at the University of Chicago as B. A. in 1873, as M. A. in the University of Cincinnati in 1875; as S. D. in the Boston University in 1883. Was Assistant Astronomer in the Cincinnati University, and four years Professor of Mathematics and Astronomy in the University of Denver. Has published: "Un-

cinnati Observatory Publications, No. 1: Three Approximate Solutions of Kepler's Problem. Articles in the 'Astronomische Nachrichten' and 'Sidereal Messenger'; last 62 pages of Wentworth's Complete Algebra.

83. Mr. Howse will give instruction by correspondence in Mathematics and Descriptive Astronomy. Textbook: Louvain's Astronomy. Professor Howse gives instruction in Astronomy and Celestial.

84. F. L. Anderson '82 has charge of the depart-
ment, while Prof. Dr. Anderson and Prof. A. J. Howse supervise the departments of Psychology and Mathematics, respectively.

95. At the annual meeting of the Baptist Ministerial Union of Dakota, held at Mitchell in September, Rev. C. M. Beadle '79 was elected Secretary. Rev. S. J. Winch, '79 Treasurer, and Rev. Joseph Row-
ley '65 delivered the sermon.

87. At the Minnesota Baptist State Convention, Rev. D. B. Cheney, Jr., of Stillwater, read an essay that was highly commended.

88. "We clip the following from a very handsome 'Illustrated Handbook of Furnas County, Neb.,' by J. P. Lindsley, the County At-
torney, is a promising and successful young lawyer, and has made an excellent record as County Attorney. He is an alumni of the University of Chicago, and a beakcer of five cultivation, whose year and a half residence here has given him a most agreeable impression of the country and people."

89. Rev. L. W. Terry was ordained to the ministry, Sept. 18, 1884, at Edgar, Neb., where he has a pastorate.

81. Miss Louise A. Barron requests your presence at the Marriage of her daughter, Ruth Mary Edgerton,

G. I. James R. Gardner,
Wednesday Evening, October Twenty-second, Eighteen hundred and Eighty-four, at five-thirty o'clock, at John's Church.
Cor. Longacre Ave. and Thirty-seventh St.,

These two members of '81 will please accept the hearty congratulations and best wishes of the Volante staff.

C. V. Thompson, formerly of '83, is now taking a course of philosophy and languages at the German University at Jens.

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R. GODDEN BOREMANN, M.D., LL.D., Professor Chemistry and Toxicology in the Indiana University Medical College and Professor of Chemistry and Physiology in the College of the City of New York.

BENJAMIN SIBLEY, Esq., Professor of Yale College, New Haven, Connecticut, and R. M. LOCKE, M.D., Professor of Chemistry and Toxicology, University of Buffalo; Professor of Chemistry and Physiology, University of Buffalo, and Professor of Chemistry, University of New York. And other eminent Chemists in the United States, square to whose certificates we shall be pleased to mail you an application.

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