The L.F.U. Stentor, April, 1888
THE HOME RULE BILL OF 1886.

No country of its size in the world's history has demanded the attention of all nations so much as Ireland, especially at the present time. Individuals, families, cities, states, and political parties have expressed their opinion and passed their judgment upon the Irish question; but the difficulty of understanding it, in this country at least, is, that only one side of the question is seen. Ireland is represented as clad in rags, in one hand holding a blunderbuss, in the other a sheriff's writ for eviction for back rent; in the background a mud hovel, an animal which once deserved the name of pig, and some half starved children returning from the beach with seaweed as the only procurable food. This is held out to the nations as an object of sympathy; and in such a guise receives it. On the other hand England is represented as the cruel taskmaster with rod in hand demanding "bricks without straw." This is held out to the nations as an object of odium and in such a guise receives it.

Such is the general conception of the relations existing between England and Ireland to-day, but such is not a true picture; it is indeed the exception, not the rule. Let us investigate the matter a little and see how true this picture is, and if true in rare instances at whose door lies the blame.

We need not go further back in the history of Ireland than 1782, the year in which Ireland was granted a parliament of her own, which she maintained for eighteen years.

When England granted Ireland a parliament, she had no choice in the matter. Her wars with America and France demanded all her attention, and upon demand of the Irish party she relinquished her control over the parliament in Dublin, and Ireland had Home Rule. This proved a greater curse than
ever British rule did. The Protestant party controlled the whole country. The Catholics who composed three-fourths of the population were nothing more than slaves; they could not vote at parliamentary elections, or at vestries; they could not act as constables, sheriffs, or jurymen, or serve in the army or navy, or become solicitors, or even hold the position of gamekeeper or watchman; they could not own a horse above the value of £5. Schools were established to bring up their children as Protestants, they were excluded from the universities, and were forbidden to act as schoolmasters or as private tutors, or to send their children abroad to obtain the instruction refused at home. These are but a few instances of the restrictions placed upon the Catholics, and the picture of Ireland which has already been given applies admirably to this period. But let us glance at the nation as a whole during this period. If time would permit I could show in detail how each succeeding year after 1782 brought fresh troubles to Ireland, and also to England on Ireland's account; first, regarding duties and customs, then commercial relations, then the agitation for Catholic suffrage, then the forming of secret societies by the Catholics for the protection of themselves against the inroads of the aristocracy. Then societies came into conflict several times with the Protestant yeomanry, and for the five or six years which preceded the Union Ireland was the scene of a continuous warfare between religious factions.

This warfare came to a climax in the rebellion of 1798, when the rebels were utterly defeated. England, who before this had made a proposal regarding the union of Ireland to England which was refused, again brought forward the measure and presented it to the Irish parliament. Petitions from both Catholics and Protestants were forwarded in favor of the union, although the latter at first opposed the measure, but in 1800 the bill for the union of Ireland with Great Britain was carried.

What was the result? It freed the three-fourths of the population from the oppression and degradation to which the aristocrats had brought them and thus to a great degree unified the once divided population, placed law and its protection within their reach, and gave them the educating of their own children. Finally in 1829 O'Connell carried the Catholic Emancipation bill which extended suffrage and equal rights to the three-fourths of the population who had been enslaved by the corrupt aristocracy. Land laws were adopted which had not their equal in Europe in providing for the rights of the tenant, to say nothing of the benefits of education, commerce, increased manufactures
and capital until to-day, with the exception of Home Rule, Ireland stands on an equal footing with Great Britain.

After this glance at the past history of Ireland I will now turn more directly to the question, "Was England justified in refusing to grant Home Rule to Ireland in 1886?"

I have already scanned the history of Ireland during the period when she had a parliament of her own; I do not quote that as a representative parliament for it was not, it was a parliament composed of Protestants which then ruled Ireland, and ruled it disgracefully and shamefully. But I do quote it to show you what a religious faction will do when it gets into power. At that time three-fourths of the nation was Catholic with no votes, and ruled by one-fourth Protestants with full power. Now two-thirds of the voters are Catholic and one-third Protestant. This also means two-thirds Home Rulers and one-third Unionists; why are the Catholics today so eager for Home Rule, they who petitioned for the Union in 1800? The figures which I have given you show the Catholics holding two-thirds of the votes, hence Home Rule would mean a Catholic government, and show me to-day a nation which has ever prospered under Catholicism. But let us look and see what class of people make up this two-thirds. Official reports tell us that one-fifth of them can neither read nor write, and the great majority of the remainder are of the uneducated classes, coming chiefly from the least educated part of Ireland. How few are the voices of any real importance heard advocating Home Rule! After you mention the names of the authors,—Gladstone. Parnell, and Morley, no influential bodies are heard advocating it, but arrayed on the other side, which composes the one-third loyal minority, besides such leading names as Hartington, Salisbury, Bright, Chamberlain, Dicey, Matthew Arnold, Lecky, Goldwin Smith, Fitzjames Stephens, Froude, Beach, Cowper, and Bromwell, we have all the intellectual interests of the country, landed interests, trading interests, Episcopal synods, Presbyterian general assemblies, professional classes including magistrates, judges, and lawyers, and many enlightened Catholics,—all of whom vehemently protest against the dissolution of the Union.

I will take, if you please, the men who represent the Irish party in parliament, led as they are by Messrs. Parnell, Dillon, Sexton, Biggar, O'Brien, McCarthy, Gray, and Dawson, men who sympathised with murder and rapine and total separation of Ireland from England; who spoke of the murder of Lord Cavendish and Mr. Burke as a justifiable execution, not a murder; who supplied money from the Land League funds to buy the knives
which slew these men, and then helped some of the accomplices to escape; who commended the action of the dynamiters who tried to blow up Westminster Abbey and the Tower of London and other places; who have bound the tenants of Ireland not to pay rent whether they are able or not, and then denounced the landlords and government for demanding what was due for many years. But you ask "what about Mr. Gladstone?" In my opinion and that of many others, Mr. Gladstone is like a kaleidoscope which by turning makes the colored glasses assume different shapes and forms. Mr. Gladstone has assumed many forms during his lifetime and the last turn brought him out in the shape of a Home Ruler, and he merely used orange and green colored glasses to do it. But the worst of it is that he is trying to persuade everybody else, as well as himself, that orange and green will blend well together and harmonize. But they wont, never did, and never will.

In 1881 Mr. Gladstone spoke in the House of Commons upon the Home Rule question, as follows:— "I utterly protest against it. I believe a greater calumny, a more gross and injurious statement could not possibly be made against the Irish nation. We believe we are at issue with an organized attempt to override the freewill and judgment of the Irish nation. It is a great issue; it is a conflict for the very first and elementary principles upon which civil society is constituted. It is idle to talk of either law or order, religion or civilization, if these gentlemen (Parnellites) are to carry through the reckless or chaotic schemes that they have devised. Rapine is the first object, but rape not the only object. It is perfectly true that these gentlemen wish to march through rapine to disintegration and dismemberment of the empire." This is Mr. Gladstone's opinion when he didn't want the support of Mr. Parnell and his party. Yet two years later this same Mr. Gladstone co-operates hand in hand with the men he denounced so strongly, and brings in a bill for Home Rule for Ireland which but a short time before he condemned and protested against. But now he needs Mr. Parnell's aid, and does not refrain from joining hands with him to gain his ends. We also hear him now denouncing the present Coercion Bill as monstrous and inhuman. Does he forget that two years ago he carried a Coercion Bill through the House, the severity of which has never since been equalled, by which he imprisoned Mr. Parnell and two thousand of his followers and only because they were reasonably sus-
pected, the bill refusing such prisoners even a trial.

Give Home Rule to Ireland and it would mean a court, an army, and a police controlled by the men I have described, as Mr. Dillon said: "Soon we will have the police under our control and then we will make our enemies feel our power."

Happy outlook for poor Ireland! Home Rule also means no representation in imperial parliament, it means custom duties and excise controlled, it means assuming part of the national debt, it means no voice to object to war. All these are true reasons why Home Rule should not be granted.

Give me such men as Grattan, Flood, Curran, Fitzgerald, O'Connell, and Burke and I am a Home Ruler; but I care too much for my country to be even but one voice that would advocate Home Rule under such men as would now represent Ireland. Parnell and his followers are alone responsible for the misery regarding the land question. The tenants and landlords would come to some arrangement by the laws of the land acts which would satisfy both if they were not prevented by the Nationalists from taking such steps. Of course there are some cases of bad landlords who ought to be punished, but they are exceptions, and I have heard tenant after tenant say: "God knows we would willingly come to some settlement with the landlords but the Land Leaguers won't let us."

Therefore I maintain that England was justified in refusing to grant Home Rule to Ireland because it was demanded chiefly by the ignorant classes; because the whole intellectual interests and people of the country petitioned against it; because of the character of the men into whose hands the government would fall; because the government would be a Catholic one; because it means a court, army, and police under the control of men not fit to govern; because it means no representation in imperial parliament, no control over excise and custom duties, no voice in the matters of war, and the assuming of part of the national debt.

With such an outbreak as this represents I think you will all agree that Home Rule is not the best thing for Ireland.

N. B. W. Gallwey, '91.
THE CANTERBURY TALES.

To the student who has groped through the period of English literature preceding Chaucer, it seems peculiarly fitting that the prologue of the "Canterbury Tales" should open with a description of spring. It is certainly refreshing, after reading dry and lifeless translations from the French or Latin, to take up the bright and delightful poetry of Chaucer. We have come to a poet who writes in the English language, handling it with the grace of a complete mastery. There is at last a basis for personal criticism and judgment, and we are no longer dependent on the opinion of some German who expresses himself in a style more execrable and unintelligible than that of any whom he criticises.

Such being the case a writer of less merit would be welcomed, and Chaucer with his gracefulness, drollery, and at times touching pathos becomes at once a favorite, and the reader falls immediately into the spirit of his genius.

The Canterbury Tales were the great effort of his life. No dates can be given for the different tales, nor is it known how long he was engaged in writing them, though we may suppose they occupied the closing decade of his life. The plan of the work may have been suggested by Boccaccio's "Decameron," though the idea was one well known to the writers of western Europe before Boccaccio wrote. The object of Chaucer was to write a work which should be popular, and in which he could comment on the leading classes of the time whose peculiarities and weaknesses his keen observation so quickly detected.

The band of pilgrims on their way to the shrine of St. Thomas a Becket at Canterbury was well suited to present all phases of society. It was no natural thing for a company to be composed of personages so diversified in character and occupation, nor were they always characterized by solemnity since all did not go to pray; some made it profitable, and the jolly host of the Tabard announced that he would make the pilgrimage for the pleasure of going with so merry a company. So at close of day we find Chaucer at Southwerk enjoying the good cheer of the Tabard, the remains of which were still to be seen as late at 1866, when it was torn down to make room for other buildings. Here he joins a company of nine and twenty sundry folk, pilgrims like himself.

A knight there was who loved chivalry, truth, honor, freedom, and
courtesy, as squire he had his son, handsome and strong with manners well suited to win his lady's favor; with them one sturdy yeoman clad in coat and hood of green.

A prioress also, coy and smiling; soft and rosy lips had she, a forehead broad and fair, nor could her nun's dress lessen her coquettish charm. "Another noen with hire hadde sche that was hire chapel-lyn and prestes three."

A jolly monk, round and ruddy of face, no stranger to the pleasures of this baser life, a lord, full fat and in good point was he, a friar too, wanton and merry, beloved and familiar with every frankeleyn of the country round and "eke with worthi women of the town" for "ful sweetly herde he confessioun and plesaunt was his absolucioun." Thus he describes his nine and twenty fellow pilgrims.

These are more strictly types of the great classes of his day, the genus rather than the individual, and yet they are not rough sketches; the contrary rather, they are real and perfect in an individuality which each sustains throughout the work. The characters of Chaucer form an historical portrait of the time, and present to the student of history a most vivid conception of the society of that day.

According to the plan of Harry Bailly, the jolly host, each pilgrim was to tell two stories going to Canterbury and two returning, and who should tell one the most pleasing should feast at the Tabard at common expense. Upon drawing straws the lot fell to the knight to begin. Harry Bailly having meantime with refreshing modesty, announced himself referee.

The tale was of chivalry and was held by all to be a noble story.

This sentiment of chivalry is the central idea pervading the Canterbury Tales, and tales such as the Miller's and Reeve's do but heighten it by contrast. Chaucer was a mediaeval poet and a courtier writing for the court, and so naturally took his inspiration from chivalry.

His ideas and ideals were influenced largely by the conventional forms prevalent in the literature from which he drew. He levied boldly and freely on anything of other writers which suited his purpose, and yet everything left his hands with the stamp of originality.

He has been called the heir rather than the architect of his own fortunes, but he was not an heir who wastes the possessions left him; he took material as he found it and adapted it to his characters. The stories told by the different members of the party, he has grouped with rare tact, throwing in bits of dialogue or some sly jest which gives a connection to the
whole and sustains the reader’s interest and attention. His descriptions, energetic yet simple, show a thorough knowledge of nature and character, his imagery is generally bright and varied; his poetry breathes forth a geniality and spirit of fellowship which efface all bitterness from his satire. Chaucer looks upon the evils of his day with pity rather than the righteous indignation of a moral reformer. In the tale of the poor parson he at times advances sentiments according with what was noblest in Lollardy, yet he was far too politic to avow openly such sympathizers.

The age of the mediaeval romance poetry was in its decline and people were beginning to yawn over long winded recitals of marvellous deeds accomplished by invincible knights. Chaucer effectually ridicules this poetry in Sir Thopas, in which he narrates a tiresome succession of love scenes and deeds of chivalry until he is entreated by Harry Bailly to have mercy on the company and refrain.

This host, by the way, is a jolly fellow, the life of the party, never allowing their spirits to flag. He was a sympathetic listener; not too easily shocked, in fact the typical fellow, and is one of Chaucer’s immortal characters, not simply a person of the period but one known and recognized to-day.

In reading the Canterbury Tales we are not pleased with the part woman plays. The Wife of Bath gossips with scandalous volubility on the foibles of her sex; others of the company narrate stories of woman’s inconstancy outraging all propriety. The clerk’s tale of Griseldis pictures her patience to such an exaggerated degree that it seems a weakness of character rather than a virtue.

A noticeable feature of Chaucer’s stories, is the utmost deference paid to the “gentils.” They tell no ribald tales, neither do others relate them at their expense. Chaucer was writing for popularity at court and this coupled with exquisite tact, kept him from writing anything displeasing to his audience.

His success may be seen in the fact that it became quite the fad, if the term may be used, for the people at court to speak Chaucerian English. He was a narrator of great genius, but the distinct individuality permeating all his writings opposes the high dramatic talent some critics, ascribe him. He is always master of his characters, never swayed by their passions.

He may be called, however, the forerunner of the English novelist and dramatist. The Canterbury
Tales made him one of England's great national poets and his genial humanity has placed him among the poets of the world, and time seems to add rather than deduct from his popularity.

E. F. DICKINSON, '89.

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I lov ye olden book to rede
And auncient rimes to conne;
Thei yelde, I trowe, a mickle meed,
Thisse tales of dayes bigonne.

For sondry bits of beautie be
In queynte & ferly pligle,
And he who can her deynte se
Hath plesanunce & delyt.

But chief I lov, & prym of al,
Dan Chaucer's mery gle,
The sterre of poetes grete & smale
And Engelondes minstrelsie.
EDITORIAL.

The debate in our contributors' department which has excited some interest is in this number brought to a close. We can not carry the discussion of a question through more than three numbers. The communication on "Examinations" was unavisdably left over from last month.

A great deal of dissatisfaction is heard on all sides regarding the exceedingly narrow limits allowed for Senior and Junior orations. The Seniors say they can not express themselves and can not do justice to themselves, their class or the college, within such restrictions, and so we think their complaint demands consideration. It would be better to have fewer speakers and allow them greater liberty for expression.

It is often difficult to tell just why we dislike to have other persons too solicitous of our welfare, and more especially why we can't endure the officious parental care and maternal oversight of certain persons, or community of persons. Certain it is that the feeling exists and very strongly too. We are willing and desirious to have the Faculty guide and correct us; but when it comes to the town people, we, in plain English, wish they would mind their own business. The town people say this, the town people think that; they suspect something bad and insinuate something worse. Whether we are in our rooms, or our society halls; on the street, in the church or at receptions, they always have one eye of modesty and another of propriety fixed upon us. We admire their foreign missionary spirit, but when they take the College for their mission, it is altogether too foreign for our appreciation.
THE L. F. U. STENTOR.

Under the new regime, one of the pleasing innovations is that of the annual contest. Heretofore there was only one, the oratorical prize contest, and the three lower classes were admitted. Practically only Sophomores and Juniors took part; the Freshmen having neither training, experience, or courage to cope against Juniors. Now only Juniors enter the list in this contest and the Sophomores and Freshmen have what is called a prize declamation contest, the contestants being selected from the ten best in each class. We like the change. It gives the Freshies more of a chance. It arouses their enthusiasm; it creates early a spirit for good delivery; it affords that practice before large audiences that is so essential to a good orator. While the classes are small there is not much fear of stirring up any bitter class feeling between the two lower classes, but as the college increases we think there will be a strong tendency that way. Although we like this change, we would discourage any other that would still increase the number of exercises at commencement.

We were a little startled, at the close of chapel exercises a short time ago when Prof. Zenos, with a twinkle in his eye, informed us that he had some newly printed Rules and Regulations of the College which he would be pleased to hand to any who desired them. As we had heard very little about college rules for some time, and as the new "Ten Commandments" of the Academy were fresh in our minds, we were rather anxious to have a glance at our own.

Well, we have them at hand; moreover, they have been explained and expounded. We do not find any extensive change as a whole. They are arranged in seven groups, as follows: Admission, Attendance, Studies and Examinations, Standing and Reports, Public Exercises, Societies, and General.

At first, as is usually the case with youthful heads, we raised a hue and cry about the injustice and barbarity of every other rule, but after calm reflection we saw the justice and necessity of having some rules, and the advantage of having them in black and white. We approve of them as a whole, and think their number and spirit good. But we take exception to one or two. Now the "Mentor" clause under Attendance is decidedly objectionable. As far as we can gather the students' opinions on this clause, they are unanimously against it. Some have hinted that it would be shockingly immodest for the young ladies to bob their heads about in church to see if all the boys were there, and then the "town people" would die of shame. The reasons why we would go home first are so evident and numerous that it is needless to mention them here. Co-education is not
suited to eastern college rules.

The other clause objected to at present is the one relating to society visiting; and yet it is not so much the nature of the clause as the reasons given for inserting it. Both the gentlemen and the ladies—and, it is whispered, guardians also—desire to know if the only reason why they are forbidden to visit each other's literary societies is because it is immodest. Such a thought never occurred to them. What does the Faculty say?

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**CONTRIBUTORS' DEPARTMENT.**

**OUR EXAMINATIONS.**

*To the Editors:*

The two adjuncts of scholastic life most displeasing to the student are the lecture and the examination. Far be it from me to say that college life should be a bed of roses. But let us look at the examination as it is in our college, and see, if possible, in what way it is useful and in what way defective. The studying up of a subject—the "cram"—always precedes examination. It is inevitable. It is not reasonable to expect a student, at the end of three months, to remember everything he has studied during that time. So from two to eight hours is spent in hasty review, with the stupendous aim of having everything in a subject at the tongue's end, and with the general result of getting nothing clearly. Such a method violates all the rules of study.

An examination may fix a question indelibly in the student's mind, but does it ever do as much for the answer?

Then, if the examination is on a difficult subject, and there is no time for the "cram," students are inclined to "crib," and to argue that this is justifiable. Though the argument is drawn from wrong premises, still it produces harm, since students believe and practice it. I need not enter into the injustice of "cribbing"—an injustice to both professor and student. Suffice it that it has been practiced, is practiced, and no doubt will continue to be practiced, as long as examinations are what they have been.

At least four days at the end of each term are taken up by examinations, which follow each other in undignified haste. Could not the student get more benefit from class room work during this time? Would not the careful study of even a single topic be far more beneficial in its results than the dyspepsia arising from the improper assimilation of facts for examinations? And not only his mental status, but his physical condition would be ameliorated. Watch the students coming out of a three hours' exam-
inatior. Pale, haggard, with just enough breath remaining to revile "that awful examination," they scarce look the pictures of health of which our L. F. U. is wont to boast. Well for them it is that two weeks' vacation follows examinations. They need it.

Would not the worthy professor be more worthy if he exhausted in solid instruction a tithe of the ingenuity he displays in selecting easy (?) questions for examinations?

Those who claim to know may argue that daily marks are no criterion of a student's work as a whole, and examination is the only solution of the difficulty. Just give the student a chance in daily recitation. Don't mark him zero because he is uncertain on one single point of the recitation. Try him from several points, if he fails in one. Our classes are small enough to admit of this method. Further, how can an examination be a criterion, when it is always preceded by the chaotic "cram" and too often accompanied by the clandestine "crib"?

Is it not an argument against examinations that not only all the students but part of the Faculty see their evils and are opposed to them?

If we must have examinations, why not have them at the end of each month's work, or even more frequently, instead of piling them all on at the end of the term? This would give the student a chance to acquire real knowledge, the ground gone over being essentially small and fresh in the mind of the student, and the "cram" at least systematic, if necessary at all.

I have addressed this article to your excellent paper, not because I wish to find fault with old institutions, not that I have a passion to see my words in print, but because this subject is of common interest, and I have taken note of it in its various phases, besides having had some personal experience.

**Skopeo.**

*To the Stentor:*

It grieves me to see the spirit of antagonism shown by all parties in the articles concerning Foreign Missions. Christian sentiment has been expressed in words cruelly severe; truly not a fitting garb.

Presuming that I know the spirit and sentiments of the writers I send a few lines.

"Bony" protested against Christian exclusiveness. Some have interpreted it to have a bearing against Foreign Missions, and yet I know of no one more ready to go to the field than "Bony," provided he knew the Lord would have him there.

Miss "Spray" had an article in the following number in which some sarcasm was indulged, much sentiment was expressed, but no reasoning. The last paragraph of her article is an example of the ex-
clusiveness against which the protest was made.

Mr. Gallwey misinterprets the purpose of "Bony," and proceeds to answer while placing him upon the wrong platform. "A prophet hath no honor in his own country, therefore go to a foreign country, 'Bony,'" says Mr. Gallwey. Let the love of God constrain us, not honor. We do not suppose, nay we know that honor does not prompt the Foreign Missionary Association to action. But be careful not to instill the wrong notions into those whom you would enlist.

It is well that these subjects should be discussed but in their discussion do not forget that we are Christians. Sentiments may be indulged but let practice prevail.

Now let us close by singing "Blest be the tie that binds."

Respectfully,

PHILADELPHIA.

Our Note Book.

The new cover of the Stentor seems to be universally liked.

And so all the Faculty are old in the business! Bachelors and all?

We might have had a tragedy to chronicle in this number, only "Reddy" failed to jump off.

Prof. Griffin informs us that the current month has been one of the dryest spring months he ever knew. Let's go out and have somethin'.

A frail, languid dude of Toulouse Once rode on a railway caboose.
There occurred a collision Which caused his division
In pieces too minute for use.

Mr. John Meeker High, of '91, is under the care of his physician, owing to a serious difficulty of his visual organs engendered by too close application to the study of botany.

There was a young Soph in the College Who said: "There's a highway to knowledge."
So he harnessed his steed,
And proceeded with speed
To ride Virgil's pony in College.

The discussion was in regard to the law of attraction and repulsion. Professor — "Observe, class, that when the prize-fighter hits his opponent in the face, the face hits back with equal force. Yet the head is the more injured, since the hand is much harder; the fighter soaks his fists in pickle for weeks, to make them hard."

Very Bright Junior—"Well, what is the matter with having his opponent soak his head?"

Rev. Dr. Smith, of Evanston, delivered a lecture on "Our Unknown Neighbors," at Ferry Hall on May 3rd. Though the threatening weather prevented a large audience, it did not prevent those present from enjoying Dr. Smith's development
of the character of Sandy, the typical Scotchman, and the many anecdotes in connection.

WANTED! — A tennis outfit at Mitchell Hall.

Prof. — "What is the date of the reign of Louis XIV?"

Student — "Oh, he lived during the mediaeval period!"

A "seventh daughter of a seventh son" appeared to a Junior not long since and wanted to tell his fortune. As his was not big enough to tell, he summoned Hyde, laying the case before him thus: "Eddie, this lady is a palmist—a prognosticator, as it were. Pay her twenty-five cents and learn the future of the Prohibition party!"

REMINISCENCES OF A FUTURE ALUMNUS.

How dear to this heart are the rules of our College.
When fond recollection presents them to view!
What restrictions were put on all branches of knowledge,
And talking, and sleeping, and exercise too!
The widespread law and the prof's who stood by it:
The sections and paragraphs awful to tell;
The rage of the students, who "never would try it,"
And e'en the poor mentor we drowned in the well!
The old soupy mentor, the brazen bound mentor,
The moss-covered mentor we drowned in the well!

Dr. Seely knows good music when he hears it. A trio of College boys, headed by a notorious Soph, went over and serenaded Ferry Hall one evening, singing everything from "Hole in the Bottom of the Sea," to the "Hair Cut." The faithful watch dog hid in the ravine, and finally Dr. S. came to the rescue and suggested from the window: "Come, come boys, haven't we had enough?"

A Freshman says that the roses in the "'91" at the Freshman exhibition were "not made, but artificial."

FROM OUR VOLAPÜK DICTIONARY.

LEPAHC: noun: a meeting of students presided over by two professors.

ELUR: noun: result of lack of investigation, and what has been heard around town.

KNULF: noun: same as zero.

ROTNEM: noun: relic of the dark ages recently unearthed near Lake Forest, and found to be very poorly preserved.

REPORF: adjective: action of young ladies in going together to prayer meetings.

REPORPMI: adjective: action of young ladies in going together to society meetings.

ELTAT: noun: property of some people whose brains are smaller than their mouths.

Tuesday evening, May 1, the Freshmen class gave their declamatory exhibition in the College chapel. The Faculty, as judges, selected five
of the twelve speakers to represent the class in the contest of commencement week. Those chosen were Messrs. Danforth, Gallwey, and Lansden, and Misses Phelps and Reid. Besides the speaking, which was excellent throughout, the solos and the class song written by Mr. Gallwey were all good. The class acquitted itself nobly at its first exhibition, and if the Sophs surpass them, they must needs rise early. We print the program in full:


Upon invitation of Mr. Aubrey Warren, the members and some of the many friends of the Athenæan Society meet at his pleasant home on Friday evening, May 6. It was an informal occasion. A short musical and literary program was well received. After the program, delectable refreshments were served, and then dancing, games, and conversation occupied the attention of those present until the company separated. W. H. Humiston added materially to the entertainment by presiding with his usual ability at the piano. In addition to the members, the presence of the following young ladies was noted: Misses Juliet and Lucy Rumsey, Rose Farrell, Estelle Durand, Harriet Magill, Hattie Durand, Grace Reid, Nellie and Florence Durand, Sophie Rhea, Grace Stanley, Annie Flack, Florence Phelps, Jennie Wilson, Julia Ensign, Bessie Sutton, Mamie Stanley. The reception was highly enjoyable, and was a success in every way.

A part of the second nine went to Waukegan April 28, to play the nine there, and although Manchester did noble work in the box, striking out 21 men, the score was 8 to 6 for Waukegan.

The gentlemen who compose the Racine ball nine came down and played our nine a practice game on Saturday, April 21. The day was rather raw, and the crowd felt the coolness especially. The visiting team went to bat and scored five runs on three base hits the first in-
ning, before our "colt" battery (Scofield and Clapp) got down to business. The first inning for Lake Forest was a one-two-three strike-out, all on account of a little up-curve of Lunt's. The next inning gave Racine a run, but for Lake Forest was a repetition of the first save that Yohe went out on a foul. In fact, Lake Forest gained nothing until the sixth, when base hits by Scofield and O'Neill, and errors by Strong and Lunt brought O'Neill and Wells across the plate. In the seventh, Wise and O'Neill each made the tour of the bases. Meantime Wickham's runs in the fourth and seventh, and Dearborn's in the seventh made the score 9 to 4. In the eighth Becker bunted the ball over the right fielder's head for two bases, and came home on an error by Alward, and Yohe's base hit. Yohe then clambered down to second, and came home on two wild pitches. This ended the run-getting for both sides, and the game stood 9 to 6 at its close.

**Lake Forest.**

<table>
<thead>
<tr>
<th>Name</th>
<th>AB</th>
<th>R</th>
<th>1B</th>
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<th>PO</th>
<th>A</th>
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<tr>
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<td>4</td>
<td>3</td>
<td>27</td>
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**Racine.**

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**Score by Innings.**

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**Evanston.**

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<tr>
<td>Total,</td>
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<td>15</td>
<td>15</td>
<td>14</td>
<td>27</td>
<td>25</td>
<td>15</td>
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LAKE FOREST.

Wells, 1b 6 2 1 1 12 0 1
Becker, 3b 6 1 2 2 1 1 0
Scofield, ss & p 5 1 0 3 1 4 3
Yohe, p & 2b 5 1 0 1 1 0 1
Parker, 2b & ss 5 1 1 1 0 2 0
Wise, c 5 2 1 1 8 3 2
O' Neill, cf 5 3 2 2 1 0 3
Stroh, lf 5 1 3 1 0 0 0
Denise, rf 5 1 0 0 0 0 0

Total, 47 13 10 11 24 20 10

SCORE BY INNINGS.

1 2 3 4 5 6 7 8 9
Evanston 2 0 1 0 0 3 7 2 *–15
Lake Forest 2 3 1 0 0 1 4 0 2–13


Parker made a two-base hit at Evanston.

Stroh led the batting at Evanston—three base hits.

Prof. Vance remarked: "I did say that I would be ashamed of our nine if they were defeated by the Evanstons, but after seeing the game I am not ashamed of them in the least."

Dr. Seeley, who takes a great interest in base ball, attended the Evanston game, and was heard to say after it: "I have attended a great many ball games, but never one where there was such abominable umpiring as that."

FERRY HALL.

Work on the new building is now well under way.

Miss Linnie Fernald lately made us a short visit.

Miss Anna Kela is pursuing a course of study at Ferry Hall.

Miss Gertrude Greenlee spent a few days with us.

Miss Magill who has been quite ill for a few days is convalescent.

The Chorus Class under charge of Prof. De Prosse now meets Monday evenings.

A horse answering to the description of Burr Dick has been seen straying about our premises.

Misses Luella and Mayme Camp attended a wedding at their home last week.

Three new tennis courts and other enjoyable games add to the pleasures of spring.

Miss Lyman and Miss Conger spent last Sunday in Chicago at the home of the former.

The officers of the Jean Ingelow Society for the spring term are: President, Miss Marquita Corwin;
Vice-President, Helen Lyman; Secretary, Miss Jessie Rood; Treasurer, Miss Lena Snell; Sergeant-at-Arms, Miss Gertrude Ellis.

Notice!—All persons knowing themselves indebted to me will please call and settle at once.

—B. M.

Miss Cora Munson left us this week. She will spend the next few months in travel. Her many friends here wish her a delightful trip.

Prof. Grey of Highland Park begins a series of lectures here in May. This course promises much pleasure and profit.

Miss Adelaide Muhlke, one of our former students, sails soon for Europe where she expects to spend the coming two years.

Miss Nellie Mitchell who has been absent for several weeks on account of illness is now with us again.

One Sunday morning Dr. Seeley was very pleasantly surprised on going to his office to find the desk covered with roses; a gift from his Sophomore class.

Sophomore Craze!—Another of the Sophs, not willing to be outdone by her schoolmates, celebrated her eighteenth birthday and now wears a diamond equal to the one spoken of in the last number.

Miss Gertrude Ketcham, who, on account of poor health, has not been able to return this term, spent part of last week with us. She hopes to be able to resume her studies within two weeks.

THE ACADEMY.

At ten o'clock
Put me in my little bed!
At ten o'clock
Pillow soft my curly head!
At ten o'clock
Blow out my little glim!
At ten o'clock
Fall shadows soft and dim!
You had better learn that little stanza John E.

"How sweet the moonlight sleeps upon this bank!
Here will we sit, and let the sounds of music Creep in our ears; soft stillness and the night Become touches of sweet harmony. Sit Jessica!"

At the last meeting the literary societies of the Academy elected the following officers for the present term:

Tri Kappa.
President, Robt. C. Burchell.
Vice President, W. D. McNary.
Secretary, N. H. Burdick.
Treasurer, G. S. Gooding.
Sergeant-at-Arms, M. Scudder.

Gamma Sigma.
Vice President, G. W. Nichols.
Secretary, C. G. Macklin.
Treasurer, R. H. Crozier.
The societies have their exercises every three weeks and cordially invite their friends to attend whenever it is convenient.

Antiquated Junior (College) to Prof.—"Is there any place where absolute cold exists?"

Prof.—"Never mind Mr. B. you'll never find it."

There is one advantage to be gained in Lake Forest Academy which is rarely attainable in any other school, and that is the issuing of pass cards for each individual study when finished. These cards are of great value as they are a correct record of all work done. They are also a secondary diploma and will be accepted at their face value in other schools if a pupil should chance to change.

One evening last week, a few of the Academy boys thought they would like to take a walk; so in the course of events seven boys slipped out one by one and met on the banks of our beautiful ravine. They wandered about enjoying the works of nature until they came to the public park that stretches away in the distance by the side of the railroad track. "Come," said Bonus the orator, "let us be seated on this beautiful fence, while I expound the doctrine of Watt and Aristotle concerning the stars. Look! there in the south is the star of the north which guided the ancients—" "Let us go down to the church bridge," said one interrupting the speech. "Agreed," said the others. No sooner were they nicely settled in their new position, than a light buggy rapidly advanced, and as it came up they saw it contained—the principal! He noted the smiling (?) countenances on the bridge and then remarked "strange, very strange." "B—bo—boys we had better va—vamoose," said Bonus, "and take a run for the 'Cad.'" "I'll be walked on," said W. Duncan, as he disappeared in the foliage. "Do you suppose I can get in through the window," said Whale looking at his diminutive person, "had to come out through the double doors," he mused. Fifteen minutes later and the gay (?) party was lurking in the shadows of the 'Cad. Then came a moment of suspense. Some got in the 'Cad and some didn't. The "some didn't" stayed out doors all night, and one slept in the reception room on the Pine floor.

Alumni and Personal.

'79. Those who watch for evangelistic news will have seen frequent mention of Rev. B. Fay Mills. He is at present in Indianapolis, Ind.

'So. Rev. W. O. Forbes is hard at work as pastor of his church at
Albina, Oregon. Mr. and Mrs. Forbes "rejoice over the arrival of their second little girl."

'83. K. J. L. Ross is at present engaged in the insurance business in Portland, Oregon. He was recently elected ruling elder in the Calvary Presbyterian church of that place. In June he goes to Spokane Falls, Washington Territory, as cashier of a savings bank. He has been active and useful in Y. M. C. A. work.

'83. Rev. J. W. Millar delivered an address on "Early Mediaeval Missions," before the Presbytery of Bloomington, at its spring meeting.

'84. The First Presbyterian church of Peoria, of which Rev. N. D. Hillis is pastor, is about to erect a new church building. The new house will be large and handsome, and will occupy a good location. It will be built of brick upon a stone foundation, with stone trimmings, slate roof, and stained glass windows. The total seating capacity will be six hundred and seventy-six, and the cost of the building will be forty thousand dollars. A son has been lately born to Mr. and Mrs. Hillis. While driving a few weeks ago, Mr. Hillis was thrown from his carriage, receiving a broken leg and being severely bruised.

'86. B. D. Holter will preach during the summer at Georgetown, Delaware. Mr. Holter and Mr. Thompson take exercise and recreation on bicycles.

'86. W. E. Bates has had his land claim contested, but has established his own right. He may go to Princeton Seminary next fall.

'87. The address of G. D. Heuver for the summer is Ionia, Mich.

Rev. E. P. Hill has accepted a call to the Reunion Presbyterian Church of Chicago.

J. W. Doughty may enter the Sabbath School Mission work for the summer in northern Michigan.

C. E. McGinnis will do Sabbath School Mission work during the summer in the Presbytery of Emporia, Kas.

Dr. Seeley, principal at Ferry Hall, has issued a book with the title, "Grube's method of Teaching Arithmetic." It is an exposition of Grube's theory with illustrations of the method of teaching number in accordance with it. The principle upon which the work is founded is that all mathematical knowledge is based upon immediate observation, and therefore must proceed from the concrete to the general or abstract by means of innumerable examples. In view of this the teaching of arithmetic is made to correspond and keep pace with the capacity and growth of the child.
MRS. WILLIAMS
RESTAURANT
AND BAKERY.
MEALS AT ALL HOURS.

Pies, Cakes, Ice Cream, etc. Suppers prepared to order for special occasions.

Deerpath Av., half block west of R. R.

A. C. WENBAN
LIVERY STABLE
SINGLE AND DOUBLE RIGS
With or without driver.

BAGGAGE AND FURNITURE HANDLED WITH DISPATCH AND CARE.

Deerpath Av., one block west of R. R.

C. C. PARKER,
BARBER,
HAIR-CUTTING, SHAMPOOING, ETC.

Just west of Railroad.

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