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T H E

Alfred Student.

Vol. IV.

ALFRED CENTRE, N. Y., MARCH, 1877.

No. 6.

Literary Department.

GIVING AND RECEIVING.

The law of giving and receiving governs all nature. The earth receives the sunlight and the rain, and gives the bountiful harvests, the beautiful flowers. The birds receive their food from God's full storehouse, and warble forth, in joyous music, their gifts in turn. Everywhere in nature is this reception and granting of gifts. A divine blessing comes through all true giving. Whatever receives and gives not again is a blot on nature's fair face. The sands of the desert receive the sunlight and drink in the rain, and give nought to feed the body or delight the eye, and, dead and dreary, are the type of dearth and selfish unthankfulness. The mountain spring gives as freely as it has received, and remains sweet, pure, and sparkling, an emblem of the constant giver. The lowland pool receives and gives not again, and becomes stagnant, foul, and unclean. Man, the highest of God's creatures, is nevertheless dependent, and receives from both his Maker and his fellow-men. To God he owes his life; and all that sustains it is showered upon him from above. All physical comforts constantly flow from God's boundless storehouse. Earth, sea, and sky unite in unfolding their myriad beauties to culture and delight the soul. Wisdom unfolds to his dazzled view the realms of mind and spirit, rich in a thousand lessons. For his spiritual salvation and culture, there is the free gift of the Son of God who saves from sin, uplifts and guides to the realms of Light. Receiving thus continually and in un stinted measure, man must in turn give with an unpa iring hand, or

he becomes like the desert, the stagnant pool, or the unfruitful tree. Unless he gives to him from whom all things come, reverence, obedience, and loving service, his soul shrivels within him. But he loves and serves God best who loves and serves best his fellow-men, who gives to them freely the richest gifts of his soul. So true is this, that no one distinguished in divine service can be found who is not also a free giver to his fellow-men.

Reforms spring up only in a soil made rich by the blood of martyrs. Truth grows fastest when nourished by human lives freely devoted to it. The gifts of influence, zeal, of all the services of true lives, broke the shackles of four million bondmen. Hence, all great movements in society, in church, in state, come from sacrificial giving. Not an instance can be mentioned wherein the interests of humanity have been greatly advanced except through such gifts. The time has come when men who, without bowing down to forms, give themselves to their generations, are recognized as true servants of God. Every mother devoting herself to her family shows forth this truth. To such unselfish giving most of the great men attribute their power and success. Even the fairy tales, the folk lore of all peoples recognize the demands to give. In all languages, the same thought is impressed upon the young mind by the action of a fairy, brownie, or elf: "Give, if you would receive." "Give not, and lose what you already have." The gifts that do the most for humanity, and that are the most difficult to impart, are not food and clothing, warmth and protection from physical distress, but the richest treasures of the soul. A loaf of bread given to a needy one feeds the body for a day; a word of sympathy and love

fitly spoken feeds the hungrier soul it may be for all eternity, for an impulse for good awakened in an immortal soul lives forever. The gifts which soul can give to soul are most sought by mankind, and do not degrade the receiver as mere physical gifts tend to do, but truly enrich instead. It is said by some philanthropists that the masses say: "We do not wish your money. We wish recognition as human beings with souls, loves, aspirations, possibilities; an acknowledgment of the brotherhood of man, both with high and low." Then the choicest gifts we can bestow are those which come from our higher nature—love, encouragement, sympathy, and spiritual help.

When are we to give? Always. Are we to wait for especial graces of character and elements of nobleness to be given us, that we may turn and bestow them upon the waiting ones around? Not so. No tiny star in yonder sky veils its feeble ray because the glory of a Venus is not its own. No song-bird hangs its head in silence because from its throat no warblings of a nightingale burst upon the air and freight the breezes with melody. There is no human heart but bears within it some well-spring of help for fellow-hearts, which are yearning and crying in their need. Through every path in life, if our hearts are pervaded by the power of this Christ-like sacrificial love, our works will not be in vain. To woman, God has granted one of heaven's choicest gifts, and has crowned with love's immortal wreath her place within the home. As women who have received God's priceless gift, may we arouse ourselves to be more truly givers; givers of true, holy, unselfish lives. Then will the world be lifted to higher living; then much that is corrupt in the heart of our nation—the home—will be purified; then shall we realize, in all their fullness, the meaning of the words, "It is more blessed to give than to receive."

The following is from the New York *Tribune*: "Miss Matthews is a young lady in the Freshman class of Colby University, Maine, who has just received the prize for the best college preparation. The prize will pay her term bills through the course."

LOVING KINDNESS.

Hours of sadness crush the spirit,
Steal Life's gladness from the heart;
But for kindness, none could bear it;
Loving kindness heals the smart.
Cherish, then, a loving spirit;
'Twill salve many a canker'd wound,
Ease the aching heart and cheer it,
When 'tis breaking—when 'tis ground
'Neath the heel of the oppressor.
Thus the seal of love you'll win,
And secure love's priceless treasure—
Love in your love will begin.

IRA SAYLES.

SOCIETY.

Society is the organic result of the divinely implanted social affections in humanity. In society the family is the unit, as the individual, in turn, is the unit of the family. Domestic affection, or the love of kith and kin, including conjugal, parental, filial, and fraternal, is the central and germinal principle from which sprout all natural social organizations, growing into tribal life and love, as the family expands into the house, and clan, or tribe, growing into national life or patriotism, as the clan expands, consolidates, and organizes into a nation, by the operations of oneness of territory, language, institutions, and government, growing into philanthropy, when amplified and elevated so as to comprehend humanity, or the love for man as man. The ultimate purpose of these organizations is the perfection of humanity in its individual members through the processes of civilization; or, as the apostle Paul expresses it, the seeking after and finding God, the Father of all, the crowning glory, the perfection of human attainments. All human organizations are, thus, not ends, but means.

In this brotherhood of humanity, every member has an inherent and common equality, security, and liberty, in the normal use of all of one's powers in attaining the ends of being. These natural and common prerogatives constitute human rights. These rights, like man's nature in which they inhere, have a divine origin. Rights being thus imbedded in the very constitution of man are natural and in-

herent. They do not spring from any outlying sphere of conditions or circumstances, as of race, sex, color, caste, class, or wealth. They are as imperishable as human nature itself. They are universal and perpetual—the same and equal for all—not one thing for one, and a different thing for another, not one thing to-day and another thing to-morrow. They, like the nature of man, have a divine origin, hence a sacredness and inviolability above the reach of governmental enactments and judicial decisions to make or annul. Rights do not change with time or forms of government. Differing degrees of civilization do not affect them; but rather the degree and quality of the civilization of any people is determined by the number and quality of the rights secured to all.

The generic right from which spring all specific rights, is the right of every individual to be a person, using all the powers with which he has been divinely endowed, normally, symmetrically, freely for the ends of perfection. The specific equal rights under this are: The right to preserve life by nourishing and defending it; the right to regard and have regarded its well being; the right to respect and have respected the dignity and excellency of one's personality as the offspring of God; the right to utilize all the powers of being—the equal freedom to follow any calling or pursuit, and the equitable remuneration for usefulness rendered to society; the right to culture and perfect all one's powers; to live for the ultimate end of being; the right, in securing these ends, of equal justice or reciprocal freedom, or the freedom of each, limited only by a like freedom of all. Human rights in their action constitute liberties. Liberty is the unrestrained and harmonious action of all, according to the laws of being. Law is regulatory or prohibitory, regulating and helping the good, prohibiting and punishing the evil. Law is expressed in three ways: in the nature or constitution of being; in the normal or right action of being; in the revelation of will in commandment. This command may be subjective, as voiced in the conscience as a behest, or objective, as expressed in words, enactments. Law may be termed either right or just—right when looking back

to, and guided by the ultimate idea or truth—just when looking forward to the ultimate effect as reciprocal liberty or justice. Rights are the essence of freedom. Freedom is born of rights. In reciprocal freedom, to each belongs the rights of all, to all belong the rights of each.

THE OLD CAMPING GROUND.

Their tents are pitched all low and green,
The doorway closed forever;
The grassy streets of the old camp-ground
Lead down to the silent river.
No sentries pace with solemn steps
Along the river edges,
Nor stand like watching monuments
Upon the gray stone ledges.

A century ago, they won
The field where they lie sleeping—
A thousand broken-hearted wives
Above their triumph weeping!
And sobbing children kissed the sod
Their martyr blood made gory,
And vowed to bless the land they saved,
And crown their names with glory.

All silent in the noonday blaze,
As in the midnight dreary,
They slumber here upon their arms,
As soldiers overweary;
You see no banners raised at morn,
You hear no long roll beating,
No call to arms, nor dress parade,
No challenging, nor greeting!

A sense of awe thrills through your heart—
A floating shadow passes;
You hear a weird, uncertain voice
Creep through the tangled grasses;
What was, or is—you know not which—
Seems yet to hover o'er you;
The footstep of some passing soul
Sounds faintly still before you.

You muse that, when the trumpet sounds,
They'll strike their tents forever,
And gather then on higher ground,
Beside a brighter river;
Then shall they answer, voice by voice,
When the new name is given,
To those that leave earth's camping ground,
For the white rans of Heaven!

M. E. H. EVERETT.

There are over thirty-eight Roman Catholic colleges in the United States.

REVIEW.

BEAUTIES OF DE QUINCEY.*

We have formerly urged the necessity, in a course in English literature, of studying authors themselves instead of a manual alone, to which students are confined in some of the colleges; and we have called attention to a few volumes which bring within the compass desirable for students some of the works of the masters.

To that short list we are glad to add this volume of selections from De Quincey, prepared, of course, for the general reader, but none the less valuable for students of English literature. De Quincey is valuable chiefly for the beauty of his style. It is said of him, "The exquisite finish of his style, with the scholastic vigor of his logic, from a combination which centuries may never reproduce, but which every generation should study as one of the marvels of English literature." Owing to the fragmentary and incomplete state of his writings, this volume of selections does him little injustice, and deprives the student of little that would be valuable in a fuller course of reading. The editor seems especially fortunate in making his selections without giving an air of abruptness and want of connection in the volume. We have something from the sub-biographical sketches, something from the confessions of an opium eater, especially some of the dreams, a few narratives, a few essays, and a number of "detached gems." No student of English literature can afford to ignore De Quincey, and in this work he has all that he needs to know or could easily know in an ordinary course of study, and yet he will hardly be content to stop here. The eloquence, beauty, and grace of De Quincey will impell the student or the general reader to delve deeper in the mine of his complete works, to extend and strengthen the impulses gained from this little volume. We heartily commend it to all who wish to study one of the masters of English prose.

* Beauties selected from the writings of Thomas De Quincey, New York. Hurd & Houghton, 1877.

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THE BYRONESQUE STUDENT.

Men of history with strongly marked characteristics seem to repeat themselves on a small scale everywhere in society; either because they are imitated by admirers, or because the same passions and vices in the same temperaments manifest the same mental, moral, and spiritual phenomena. One man in particular is repeated often among students. Notice this picture of Lord Byron, as painted by one of the first of American scholars: "The life and writings of Byron are consistent with each other. They both alike show a fierce and haughty nature, spurning all restraint, controlled neither by reason nor by religion. He never governs himself. He is swayed like a reed by every gust of passion. . . . He never speaks without betraying the *atra bilis* that was in him. . . . He is cold, and bitter, and satirical. According to Moore, his conversation was always spiced with raillery at absent friends; he had a heart haunted by evil demons, devoured by gloomy passions. He is always kicking against the pricks, dashing himself

with impotent spite against the barriers which society, which God himself, has placed around him. . . . Discontent, skepticism, scorn are written on every page. He is at war with all that is established; he refuses, at least in spirit, submission to established authority, divine and human."

Whether this be a correct picture of Byron or not, multitudes of teachers and students will recognize it as a correct picture of students they have met. Such students are the irritants of their college, keeping some complaint in circulation constantly. They give no pleasure, arouse no enthusiasm, awaken no inspiration, develop no generous and lofty ambition and zeal in the college community where they dwell. They blast everything which is pure and modest and lovely, everything which is tender and chivalric, with their cold breath. If nothing can arouse in them a true passion, a generous ambition, a helpful spirit, college faculties would bless their colleges by exiling them from the haunts of ambitious, aspiring, hopeful, and generous youths.

MORALS AND SCHOLARSHIP.

Is there a legitimate relation between moral character and scholarship, which ought to be recognized? Yes. Why? Among many reasons, are the following:

True moral character is a necessary aid in gaining true scholarship. The religious elements in men's lives are the uplifting, strengthening, and steadying ones. Real moral character grows out of these elements; that is only a pseudo morality which is put on, not heart-grown. It has no power to lift men out of the sloughs of selfishness, lust, and semi-animal existence wherein strength of body and mind, and purity of soul are frittered away and destroyed. Immorality defrauds its victim of strength and ability and time, which are indispensable to high scholarly attainments. Conversely, morality cultures and adds to in all these directions. Theory and facts unite to show that, other things being equal, the best scholarship is found with those who are truly moral. But morality does far more to aid the

student, by directing toward right ends. It must never be forgotten that "men grow as grow their aims," and that the true measure of any given life is found in its aims. "Not what one knows, but what one is, should be the criterion." By this law, all scholarship should be sought, not for personal ends, nor for its own sake, but that it may enable its possessor to lift the world up, and make it better. He who seeks to know, that he may hoard, is a miser, a sponge, a vampire. He who seeks to know in order to serve any purpose which does not aim to aid, bless, and purify, is an active spiritual poison, cursing humanity. The immoral and unprincipled man may gain certain forms of knowledge and power, which are often incorrectly reckoned as scholarship. He may be sharp and accomplished; but his sharpness degenerates into trickery, and his accomplishments are a cloak for villainy, and the passport to deeper channels of evil. Such a man on the Bench, barter justice for gold. At the Bar, he shields crime for fees. A law-maker, he plots revolution that he may gratify revenge, or fatten on the spoils of a betrayed country. Everywhere the immoral scholar, with his pseudo scholarship, is the servant of self, evil, and crime—the enemy of purity, goodness, and truth.

A second reason why we ought to recognize the true relation which exists between moral character and scholarship is found in the duty which institutions of learning owe to themselves, and to the world. Most, if not all of our colleges have been founded by religion, for the express purpose of making humanity better, as well as wiser; for the sake of lifting men up. Men are giving money, labor, and lives, to sustain and carry them forward that this end may be accomplished. Under such circumstances, colleges are not at liberty to bestow culture and honors upon those who will go out to misrepresent and belie the principles which the college is bound to vindicate, and to betray the interests which religion and morality are building up. The school which passes men through its curriculum with little or no notice of their moral character, or when they are known to be positively immoral, and, granting its honors,

bids them go forth to live selfish lives, preying on purity and justice, is recreant to duty, and accessory to crime. Foolish and wicked is the *Alma Mater* who thus cherishes vipers. Humanity and God demand better things of colleges. They are set for a help and a defense. Their help is sorely needed. Unsanctified knowledge, honored with the certificates which belong alone to true scholarship, is becoming a prominent factor in political and social crime. Next "Commencement" day should close its doors against every man who, going forth, would not go crowned with high moral manhood.

If any critic shall say that the definitions here used are not the usual ones, we answer, that definitions often need reforming, and that scholarship ought to mean more than intellectual culture, and morality more than such outward obedience to decency as will suffice to keep one out of the clutches of the common law.

A. H. L.

STUDENT SUFFRAGE.

The trial of a student of St. Bonaventure College for illegal voting and the decision of the judge possesses some interest for us, and the case will aid in settling many disputes in this town. According to the decision referred to in this case, many students of Alfred University have voted at past elections who had no more right to vote here than the king of the Cannibal Islands. Of course, hereafter, students will have some guide as to their rights of suffrage, and the election officers some standard by which to try challenged electors.

SOCIAL SESSIONS.

The Alleghanians introduced a new feature into their exercises at their late social reception of their Alfredian sisters in inviting some of their visitors to assist them in their music. The feature of the exercises was a very pleasant one, and we suggest that the principle be carried farther. As the social element, the development of the feeling of good fellowship, is the chief motive for holding these sessions, the real pleasure and harmony would be better

promoted by a union of the two lyceums for the session, each furnishing a part of the programme, music, &c. A session conducted by ladies and gentlemen together surpasses anything that either party would produce alone. It seems to us that aside from any social custom, both ladies' and gentlemen's societies would be bettered, more enthusiasm developed, more culture gained, if once or twice a term these union meetings were held, where each of the lyceums should have equal duties and responsibilities; the ladies would learn more parliamentary law, and the gentlemen much more of many things.

CLASS DAY.

Sometime since, the graduating class established a precedent of leaving behind some memorial of the class—a tree, a monument, or something that should perpetuate the memory of the departed class on the grounds of its *Alma Mater*. The custom is most excellent, but might be extended with good results. Let the class, in connection with the establishment of its memorial, hold exercises as a class—addresses, or a poem, or some fitting literary exercise. The class day elsewhere is *the* day of the Commencement Week. An oration, a poem, a class song, an ivy or tree oration, class history, and various other exercises are delivered. We would not be so ambitious here, but something might be devised which should be interesting and appropriate. If the Faculty should see fit hereafter to hold Commencement on Thursday, Wednesday might be given up to class day, alumni day, etc., while for this year, Wednesday afternoon might well be used. Will the class of '77, "the first class after the great American Centennial, etc.," take some action in this matter?

Among the Seniors of Amherst College, appointed to contest for the Hardy prize for excellence in extemporaneous speaking, are H. S. Redfield of Elmira, and H. D. Maxson ('72) of DeRuyter, N. Y.

"Thou shalt not steal," not even from a convenient library.

At Home.

LYCEUM RECIPROCITIES.

On the evening of Feb. 24th, the Alleghanian Lyceum by invitation visited the Athenæan. Owing to a lecture on the same evening, neither Lyceum was fully represented in numbers. The exercises consisted of the following items: Salute, "A plea for Mary, Queen of England," by Miss A. Saunders. Recitation, by Jennie Colier. "???", by Miss M. Allen, to which both Lyceums were requested to reply, and what wealth of historical, categorical, etiquetical, and scriptural knowledge was exhibited! although we confess one theologue did get slightly confused, and mistook a passage from "Morchant of Venice" for a Scriptural text. The Paper was presented by Mrs. M. Williams. The article giving the history of the Alleghanian tribe was heartily received by the members extant. It was pleasant to hear how their ancestors had struggled and toiled and sweat under the rod of civilization, how at last the rod had conquered, and brought them forth something like *white* men, with yearnings, aspirations, and privileges in common with the pale face. How at last, even now, success was flooding their pathway. Their peculiar characteristics were mentioned—their piety and poesy, and prominent was their bravery, especially that of the tall chieftain, who, with his "bow and arrow," strides so boldly down the valley (Canisteo). This is all plain, but we are at a loss to know who it is that lives in such seclusion, and resists so effectually all attacks made upon him by the fair sex. Poor boy! Why don't civilization touch him too? "Adventures of Col. Dyke," by Miss E. Allen; the story was a chapter in the college life of the hero. Essay, "The Quakers," by Miss I. Lewis. The music was presented mostly by Miss Evans. The discussion of the question, "*Resolved*, That effort directed toward the attainment of knowledge for the love of truth is more beneficial to the world than that induced by the love of humanity," was in no way a success. The majority

"couldn't see the point," and those who did appeared to have looked rather indirectly through "a pair o' patent double million-magnifyin' gas microscopes." However, the session passed pleasantly, and all seemed to enjoy it.

Also, on Saturday evening, March 3d, the Alleghanians, according to the social custom which prevails with our Lyceums, entertained their Alfriedian sisters. The following programme was presented:

Essay,	B. I. Jeffrey
Recitation—"Battle of Bunker Hill,"	E. A. Witter
Items,	D. S. Burdick
Select Reading,	G. S. M. Cottrell
Essay,	W. F. Place
Autobiography,	T. A. Burdick
Paper,	I. A. Place
Discussion—"Resolved, That it is the part of wisdom and justice, and for the material interests of our country, that Congress should aid the Pacific and Texas Railroad by subsidies of lands and bonds."	

The debaters were O. D. Sherman on the affirmative, and O. M. Rogers on the negative. For some reason, the session was prolonged so late that no opportunity was given the ladies to take part in the discussion. Not even a "bone that had been picked" was thrown to them. The articles were interesting and instructive. The Lyceum evidently had prepared for the evening's work, and gave their guests something more than an ordinary session. The interest of the music was increased by the assistance of Mrs. Cottrell and Misses Velma Crandall and Mary Green.

We are indebted to one of the "brothers" for the following notes of the joint debate between the Orophilian and Alleghanian Lyceums, Saturday evening, March 10th. Question: "*Resolved*, That the reporting of students is justifiable.

The affirmative urged the example of society in general and the necessity recognized in the common law and founded in the common sense of mankind, of every citizen's reporting to the officers of the law any crime or misdemeanor which would harm the community or the State, and claimed that a college community has the same needs and is under the same general principles. The member of a college commu-

nity is as much under obligations to report to the proper officers and to bring to justice any offender against the well being of the college community, any corrupter of the youth, any destroyer of college property, any one bringing harm in any way upon that college community as the citizen is to report the thief, murderer, or violator of the rights of the civil community. It is no more unmanly to co-operate with the Faculty to protect and develop the college community than it is for the good citizen to co-operate with the officers of the law to secure peace, prosperity, and development of society. Reporting a college rowdy or ruffian is as honorable and as much a duty as bringing to justice the ordinary rowdy or ruffian in society. The affirmative also claimed that many college evils had held their places through the refusal of students to report or even to give testimony in the most flagrant cases. Thus hazing, destruction of college property, insult and abuse of citizens, &c., &c., had prevailed for years through the connivance and cowardice of the law-abiding students. The force of public opinion in college would prevent tattling, tale-bearing, slander, &c., the self-respect and honor of the students furnishing sufficient protection against that abuse.

The negative claimed that reporting encourages and develops tale-bearing, slander, indulgence of personal spite, and that, on the slightest pretenses, destroys the confidence of students in each other, and thus overthrows all true companionship and associated work, lowers the standard of independence and manliness. The negative also insisted, and the affirmative denied, that the withholding the name of the accuser from the accused is a part of any system of reporting. The negative plead for humanity; if students report the crimes of their fellows, the fair fabric of humanity would fall in speedy and complete ruin, a ruin from which there is no resurrection.

The question was decided strongly in favor of the affirmative. It is to be hoped, however, that neither of the parties who plead so earnestly for their respective sides would adopt or practice the extreme views of the subject. For an individual to refuse to give information con-

cerning the authors or perpetrators of these disgraceful misdemeanors and flagrant crimes that are found in a greater or less degree in every institution is not only a mark of manhood depravity, but is a *crime*, which stands only a trifle less than that of the perpetrator himself; yet no one, we think, can but most heartily condemn all reporting which does not come bravely, openly, meet if need be the offenders face to face; endure, nay *embrace* all that may follow for the sake of right. When this method prevails, there can be no encouragement for, nor indulgence in personal spite, tale-bearing, and slander.

CONSERVATORY OF MUSIC.

The Winter Exposition of the Conservatory of Music was given at the Chapel Hall, on the evening of March 12th, and consisted of the following exercises:

Anthem—Vocal Music Class.

Piano Duet—Mrs. E. P. Larkin and Miss V. Champlin.
Solo and Quartett—Misses Lenna Hall and Belle Glaspey, E. L. Bassett and Luin Hall.

Piano and Organ Duet—E. L. Bassett and Miss Lura Thomas.

Duet—"Army and Navy"—O. E. Vars and Wm. H. Howell.

Piano Duet—Miss Susie Burdick and Mrs. E. Edwards.

Solo—"Thy Name"—Mr. G. M. Cottrell.

Piano Solo—Miss Cora Belle Crandall.

Solo—"Ecstasy"—Miss Maggie McCurdy.

Piano Solo—"Bonnie Doone and Bonnie Dundee," with variations—Miss Birdie Rogers.

Solo—"Esmeralda"—Miss C. E. Stillman.

Duet—"Excelsior"—E. W. Georgia and L. E. Dunn.

Piano Duett—N. W. Williams and Miss C. B. Crandall.

Duet—"Gipsy Countess"—Miss V. K. Crandall and Mr. G. M. Cottrell.

Piano Solo—"Old Folks at Home," with variations—E. W. Georgia.

Solo—"Our Faith then fondly Plighting"—Miss Birdie Rogers.

Piano Solo—"Union"—N. W. Williams.

Solo—"Wanderer"—L. E. Dunn.

Piano Solo—"Rhapsodies Houzrvises"—Miss A. P. Larkin.

Solo—"Fair Titania"—Miss V. K. Crandall.

Grand Chorus—From "Belshazzar's Feast."

With but two or three exceptions, the performances were executed by the members of the vocal class, some of whom have appeared

before the public from time to time, but most were really amateurs; as such the concert was emphatically a most remarkable success, one which would have done credit to an experienced body of musicians, and one in which the Institution, the people, and the teachers who have labored so faithfully for the interests of their pupils, may well take a high degree of pride. It would be impracticable, if not impossible, to comment on the peculiar merits of each exercise, scarcely one could be called really poor, and few did not rise above mediocrity. The well known musical abilities of Miss V. Crandall and Mr. G. M. Cottrell need no word of commendation here. The duet "Excelsior," although somewhat marred by the hoarseness of one voice, was nevertheless a fine effort, and stood prominent among the exercises. The solo, "Our faith then fondly plighting," was given in a full, round voice of unusual promise. The "Wanderer" appeared as a somewhat ancient tramp, with the usual knotted cane and "bundle," and breathed forth his wail of woe in a sweet minor strain that was truly pathetic. "Rhapsodies Houzrvises" was executed in a most masterly manner, and the Grand Chorus was a fine finishing touch to the evening's entertainment.

LYCEUM LIBRARIES.—The Alleghanians this Winter have made the following additions to their library: Hawthorne's House of Seven Gables, Mosses from an Old Manse, Scarlet Letter, and Blithedale Romance; Tom Brown at Oxford (2 volumes), Tom Brown's School-days at Rugby; Thackeray's Vanity Fair, History of Pendennis, The Newcomes, Henry Esmond, The Virginians, Adventures of Philip, Paris and Irish Sketch Book, Hoggarty Diamond, Book of Snobs, Roundabout Papers, Catherine Ballads and Tales, and Christmas Books; Legendary Ballads, Songs of Three Centuries, Deirdre; Carlton's Farm Ballads, Farm Legends, and Centennial Rhymes; Old Rome and New Italy, The Foreigner in Far Cathay, The Intellectual Life, Age of Fables (Bulfinch), Smith's Wealth of Nations, Six Weeks in Norway.

The Alfredians have added the following to

their library: Poetical Selections, Mothers and Daughters, Poetical Works of the Cary Sisters; Dickens's Barnaby Rudge, Our Mutual Friend, Great Expectations in Italy, and Oliver Twist; Brac a Brac Series, Nos. 1, 4, 7, 8.

This sounds good and looks good and tastes good. Now why don't that youngest Lyceum, instead of languishing for a piano, just rest contented with its good organ for a time at least, and invest its means in good, substantial books?

KENYON MEMORIAL HALL.—As soon as weather permits, the work of building the Hall will be resumed. During the Winter the subscriptions have been increased more than one thousand dollars. Apart from this amount, it gives us great pleasure to notice the generous subscription of our citizen, Mrs. E. J. Potter, who has augmented her former subscription of twenty-five dollars to the sum of five hundred. Dr. Geo. Riddell, of Canisteo, has also donated a considerable amount of cut stone for window caps and sills. The low prices of labor and material will enable the Trustees to construct this edifice for a much smaller outlay than would have been possible at any time for many years previous. We can not complain of the manner in which former students and friends of the University have taken hold of this enterprise, and if they will continue thus to give us their generous aid, this building, so much needed by the University, and so grateful as a monument of affection, will be completed at an early day.

At the "Hayesing" on the evening of March 5th, some of the boys took, just merely took a box from one of the shops to the scene of action, whereupon the owner took, *quietly* took it home again, when, what should the rascals do but to lay hands on the article again, and sweeping around a square "brought up" from another point and dashed it into the blazing heap before the same hazy gentleman, who stood watching at the first street to prevent its reappearance. And the hazy gentleman actually warmed his hands by it and thanked God that democracy was defeated.

THE STUDENT'S SOCIAL at the close of the term proved to be an unusually pleasant gathering. A lively entertainment composed of readings, tableaux, pantomimes, charades, etc., was given in the early part of the evening, which, however, left ample time for the ordinary amusements of—it is so much better than it looks on paper. The committee of arrangements had only a day's notice of the affair and, of course, little was expected; yet judging by the demonstrations of pleasure in the audience we should say that it took for *much*. Ah, well, "a little nonsense now and then is relished by the best of men," and who would have it otherwise?

THE following is the list of the *probably* successful individuals who entered the Regents Examination: V. A. Baggs, G. B. Cannon, M. Brundage, W. H. Cobb, S. N. Erb, I. E. Green, W. C. Meddaugh, M. D. Moland, G. W. Storms, J. E. Varnum, N. W. Williams, Misses I. O. Allen, L. R. Benton, L. B. Burdick, L. E. Cole, E. Culver, G. M. Henderson, K. W. Hogan, M. Lewis.

Scene in Music class examination.—Teacher.—"Where are the tones in the lower chest-register made?" *Pupil.*—"Below the diaphragm." *Teacher.*—"Well, see if you can answer this: What is the larynx?" *Pupil.*—"The internal part of the neck." *Teacher.*—"That will do, I guess you can take music another term to *good advantage*."

"WHAT'S that noise?" asked a partially deaf student of his neighbor, the other morning in Chapel. "Why, it's—just look over there on the Senior seat." And he did look, and beheld a 2.40 race in gum chewing between a couple of the dear ladies(?).

Clause from lecture.—"A camelopard happened to be born with long neck and fore legs." *Copyist, excitedly.*—"Why, how *many* legs ought it to have?"

THE Ladies' Athenæan has voted a fine on any member who may read a stolen article, or give such an one to another to read. Good!

"WELL," said our Virginian lad despondently, "the devil has many workers, but it's *poor pay* he gives." "Why don't your men raise your wages, then?" queried a feminine listener.

METAPHENOMENAL of courtship—that which cometh not by observation.—O. D. S.

MISS A. E. LAMSON has recently given her Alma Mater a brief visit.

Alumni Notes.

[Any information concerning any of the Alumni or old Students will be most gratefully received.]

ALUMNI.

'44. Prof. Ira Sayles and Mrs. Serena C. White *Sayles* reside in Chase City, Va.

'45. Asa W. Smith, Esq., and ('47) Mrs. Caroline Hughs *Smith* reside in Joliet, Ill., where he is practicing law.

'59. Rev. J. P. Hunting, M. D., and ('60) Mrs. Lucetta Coon *Hunting* have removed to Villa Ridge, Ill.

'64. Mrs. Amanda A. Langworthy *Clawson*, and ('61-'62) Lewis T. Clawson have removed to Ashaway, R. I., where he has entered into partnership with H. L. Crandall in the Line Works.

'75. Miss Lamson, who has spent a short time in town, resides in Jasper, N. Y.

OLD STUDENTS.

'36-'37. Miss Avis Satterlee resides in Alfred Centre, N. Y.

'36-'37. Mrs. Hannah Babcock *Hamilton* resides in Milton, Wis.

'36-'37. Mrs. Clarisa Burdick *Vincent* resides in West Milton, Wis.

'38-'39. Mrs. Martha A. Crandall *Thomas* resides in Albion, Wis.

'39-'40. Mrs. Oliva Clark *Green* resides in Alfred Centre, N. Y.

'41-'42. Orlenzer Allen, M. D., who is a successful practitioner, and ('38-'39) Mrs. Esther Coon *Allen* reside in Milton, Wis.

'41-'42. Horace L. Crandall is engaged in line manufacture at Ashaway, R. I.

'43-'44. Mrs. Amanda M. Crandall *Prescott* resides in Waukegan, Ill.

'45-'46. Mrs. Harriet A. Langworthy *Westcott* resides in Albion, Wis.

'52-'53. J. Howard Titsworth and Mrs. Eunice H. Lewis *Titsworth* reside in Pardee, Kan.

'54-'55. Rev. John Alabaster is pastor of the M. E. church of Cortland, N. Y.

'58-'59. Mrs. Harriet Lanphear *Babcock* resides in Nortonville, Jefferson Co., Kan.

MARRIED,

LEE—SMITH—At Alfred Centre, N. Y., March 8th 1877, by Rev. U. M. Babcock, Mr. Francis M. Lee and Miss Harriet E. Smith, all of Alfred.

SHOEPHELT—MORRIS—At Alfred Centre, N. Y., March 14th, 1877, by Rev. A. H. Lewis, Mr. Henry Shoepfelt, of Alfred Centre, and Miss Evalena Morris, of Almond.

DIED,

HARMON—At Andover, N. Y., March 1st, 1877, Mrs. Mary L. Cooke, wife of Miles Harmon.

Gleanings.

SCIENCE AND ART CLUB.

CLUB ROOM, Feb. 13th, 1877.

House called to order by Curator.

Scientific Miscellany, J. I. Green. Read of a circumstance where part of the frontal bone was entirely severed from the rest of the skull, and was replaced, entirely healed, and the patient experienced no permanent injury or particular disadvantage. Several like instances were related by different members of the club, in one or two cases portions of the brain being removed without causing death. The Curator remarked "that this all tended to destroy the science of phrenology, or bumpology, which in his mind was no science at all."

Paper presented by Prof. Prentice, on Fetichism, showing the processes by which mankind reached the idea of the infinite. No people have ever yet been found that have not an idea of supernatural power. The present effort of biological science is only the old struggle to

roll back the barriers between the seen and unseen. Must we not admit that even the lowest forms of fetich worship among the tribes that have been known, are slowly-performing their office of culture and progress. The grammatical gender of the sun is argument that it was once worshiped among most nations. The multiplicity of gods demanded a classification, and thus, placing one above another, monotheistic ideas may have originated. Though tribes have never been found without a belief in the supernatural, they have been found without ideas of immortality, and this disbelief in a future state is common even among some of the educated of to-day. Superstition is sure to be swept away by science, and hence science is not opposed to religion. The question has been asked, what is the attitude which scientific men should assume toward religion and its present ordinances? Should they not be leaders?

Remarks by different members of the club. Prof. Sayles remarked that some people claim that prayers have no effect except that of reaction upon the supplicant. But he, as a metaphysician and Christian, gave this testimony: that personal experience as well as earnest thought and research made it positive in his mind that there was a way open between God and man, and that, through prayer. The Curator said he wished to make a few remarks in the behalf of scientists. The fact that they have drifted from religion is not to be wondered at when we consider that in their scientific research they must form no permanent belief, have nothing to do with faith, but deal entirely with hard, dry facts. True science has always had to fight religious dogmas, and this breach between the scientist and religious world is more the fault of the world than anything else. There should be no such breach, and we have every reason to believe that this will soon be closed up, and at no distant day the masses will stand upon the plane with the scientists, when they will fulfill their mission as leaders of the people. And the way to advance this is to throw this scientific light upon theologians.

Adjournment for three weeks.

MARCH 6th, 1877.

House called to order by the President.

Paper on Scientific Agriculture, by Prof. H. C. Coon. Among the duties of the educated, and especially of the educator, is the one of presenting the truths and principles of science and knowledge to those less favored than themselves, and in such a way that they may be made available to the common people in their duties of every-day life. Agriculture lies at the foundation of business; being thus the most necessary calling, it needs the most aid, yet has received the least from the investigations of scientific men.

He considered briefly the questions that are involved in the growth of plants, in the following order:

1. The plant itself.
2. Its relation to the air.
3. Its relation to the moisture.
4. Its relation to the soil.
5. Its relation to the sunlight.

The effect of atmosphere on plants. Vegetation can only exist where there is carbon in the air. Oxygen is exhaled. Oxygen exhaled equals carbon inhaled. Therefore, plants are a compensation for animal life.

The Curator remarked on the lecture. Spoke of the different modes of genesis from the lower up through to the highest order of plants, of instances where the highest order reverted to the imperfect form of parthenogenesis, imitating in this respect the lower forms of animals living in the ocean. Example, *Aurelia flavidula*.

Prof. Sayles remarked, that although there are occasional instances of intermediate parthenogenesis, yet no phænogamous plant originated, except through the perfection of flower and seed.

Mr. G. P. Darrow presented the Scientific Miscellany for the club, and read interesting articles upon the following topics: Change of the earth's polarity; training of a gorilla in the zoological garden of Berlin, to demonstrate, if possible, his capability of taking on human culture; archæological discoveries in the Mississippi valley.

Adjournment for three weeks.

NOTE.—Communications from absent members of the club on scientific matters are solicited.

H. C. COON, *President*.

J. I. GREEN, *Secretary*.

The College World.

OUR EXCHANGES.

The *Niagara Index* is a little better printed than formerly, but there is room yet for improvement. The number for March 1st contains two or three articles on students' voting, and says: "We will continue agitating the question of students' voting, until some satisfactory decision will have been rendered."

The Inghamensis, the "crowning glory of class '76" of Ingham College, LeRoy, N. Y., has found its way to our table, and has been added to our list of exchanges.

We welcome to our exchange list the first number of the *Reveille*, a monthly published by the Cadets of the Pennsylvania Military Academy, located at Chester, Pa. Success.

The Wittenberger, a journal devoted to the interests of Wittenberg College, of Springfield, Ohio, is neat and well conducted. Call again.

The Colby Echo is a new and very attractive college paper, issued by the students of Colby University, Waterville, Maine.

The High School is a four-page paper, published at Omaha, Neb., in the interest of education.

COLLEGE COLORS.—Harvard, crimson; Yale, blue; Dartmouth, green; Bowdoin, white; Amherst, purple, white; Amherst Agricultural, maroon, white; Wesleyan, lavender; Union, magenta; Trinity, green, white; New York University, violet; Rochester, magenta, white; Western Reserve, bismark, purple; Cornell, cornelian, white; Michigan University, blue, gold; Brown, brown; Columbia, blue, white; Swarthmore, garnet, pearl; Boston University, scarlet and white; Alfred, purple and gold.—*Boston Beacon*.

Now is the time to pay for the STUDENT.

At a late meeting of the trustees of Dean Academy, Franklin, Mass., arrangements for changing the academy into a college for young ladies were made. With the present year the young men will be withdrawn, and by another Fall, plans will be fully matured for a college for young ladies, which the Universalists hope will at once take rank with Vassar and Wellesley.

Base Ball Interest. Prof.: "And didn't Napoleon succeed in carrying Waterloo?" Student (short stop of the nice): "No, sir; Wellington, old boy, was playing short that day, and socked the ball into first, before 'Nappy' could—" Professor made a wipe at student, but student ran, remarking: "You can run on a foul, this season, Professor."—*Etc.*

The Colby University and Bowdoin College chess clubs are playing a series of games by mail, each club making one move a day. A series of games with Bates College is also projected. A chess club has been started at Dartmouth.

A negro held a cow while a cross-eyed man was to knock her on the head with an axe. The darkey, observing the man's eyes, in some alarm inquired, "You gwine to hit whar you look?" "Yes." "Den hold dis cow yourself," said Sambo.

The students at Williston Seminary, the Methodist school at Easthampton, Mass., are taking a lively interest in boating. They have purchased a shell, and have challenged the Hopkins Grammar School at New Haven.

TAXIDERMISTRY.—MR. O. E. VARS,

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will give lessons to such as may desire to avail themselves of his instructions during the Spring Term of the University. TERMS will be moderate, and arranged with each applicant, according to the time and amount of instruction required,



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3. Normal and Teachers' Course.
4. Industrial Mechanics.
5. Theological Course.

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3. Greek Language and Literature.
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5. Industrial Mechanics.
6. Modern Languages.
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8. Natural History.
9. Metaphysical and Ethical Sciences.
10. Biblical Theology.
11. Hebrew and Cognate Languages.
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1. All bills must be paid in advance.

2. In case of absence, no deduction will be made on tuition bills as arranged, except in cases of absence from sickness, and then not more than one-half of the full bill; and no deduction in board bill, except in cases of sickness or leaving to teach.

3. Parents and Guardians are earnestly solicited not to furnish money to be squandered on useless and frivolous things, nor permit their children or wards to contract debts for the same, thus laying the foundation for extravagant and reckless habits.

ROOMS AND BOARD.

The University Hall contains the Boarding Department, and rooms for the accommodation of about one hundred Students, besides rooms for Professors and their families, and also Society, Music, and Paint Rooms. *Rooms for ladies are furnished and carpeted, with a sleeping room adjoining each.* The Hall is under the immediate supervision of the Faculty. There is also abundant accommodation for rooming and boarding in private families.

CALENDAR.—1876-7.

Full Term begins Wednesday, Sept. 6, 1876.
Winter Term begins Wednesday, Dec. 13, 1876.
Spring Term begins Wednesday, April 4, 1877.
Anniversary of Literary Societies, Monday and Tuesday, July 2 and 3, 1877.
Annual Meeting of Stockholders and Trustees, Tuesday, July 3, 1877.
Commencement, Wednesday, July 4, 1877.
Annual Meeting of the Alumni Association, Wednesday afternoon and evening, July 4, 1877.
The Terms continue thirteen weeks.