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**Literary Department.**

FAITH.

Baccalaureate Sermon, Delivered June 28th, 1874.

BY PRES. J. ALLEN.

*Galatians 5: 6.*—"Faith working by love."

As is a man's philosophy, so will be his theology, as is his theology, so will be the structure of his religion. It is the anatomy of religion; but an anatomy dead till clothed upon by the power of a divinely living faith.

1. The mechanical theory in philosophy has, down through the Christian ages, largely given type to many of the doctrines of theology. According to this theory, Deity is the great Mechanician, the infinite Artificer, who has constructed this goodly mechanism, the universe, according to certain fixed laws, set the whole in motion, to run its course, with just enough of occasional or special providences to keep it regulated. He works from the outside down upon, and into, the universe. This theory of divine operations has been carried into all departments of thought, permeating our whole system of knowledge. It has especially given a hard, dry, mechanical cast to dogmatic theology. The dynamical or vital theory, suggested, though imperfectly, by Liebnitz, in his *Monadology*, represents the genesis of the universe through internal agency. Creation is not *ex nihilo*, that is, from both a subjective and an objective void, but from the divine fullness of power objectized and localized in space as matter, substance, thus being the free spontaneous energy objectized, and becoming an effect in time, furnishes the material for God to fill out his archetypes and thus render his subjective ideals overt realities. This dynamical, in its higher forms, becomes the vital theory. This vital or organic doctrine teaches that the universe

is but the perpetual and everywhere present unfolding of divine power, informing, energizing and controlling. All natural phenomena are the direct expression of the divine presence and will in power. The laws of the universe are the uniform activity of the divine personal will, guided by reason, lighted by ideas, regulated and directed by purpose. All natural agencies are modes of the divine activities. This avoids the paradox of an active universe and an inactive Deity, or of intense activity at one time and quiescence forever after, as demanded by the mechanical theory with its Deity enthroned in the eternities, as a passive spectator of the gradual running down of the universe. Instead of a dead, hard, inert mass of matter choking up space, as Fichte expresses it, there rushes the eternal stream of power, and life, and deed. The life of the universe is a perpetual generation—life welling forth with perpetual efflux. The universe thus is not an emanation rayed out from Deity, nor a mechanism by an artificer, but an outgrowth of objectized power, known as force, with laws which are the uniform action of personal power. This avoids a double providence—a general and a special or occasional, providence becoming at once universal and particular, everywhere and at all times active, with the general uniformity of Deity's own unchangeableness, and, at the same time, having all the limberness of life. It specializes all providences, yet grounding them in general laws. Instead of dead, hard matter and unyielding mechanisms, insensate forces, unconscious forms, there is everywhere the living presence, the conscious spirit, the pervading God.

2. *Humanity, the child of God.* The fatherhood of God, and the childship of spirits, is a doctrine lying at the foundation of human existence, determining its nature and its mode of redemption. This divine childship of souls constitutes a real and living relation and communion with God, "the Father of Spirits." The image and likeness of man to God rests in this kinship, in this spiritual sonship. As the image of the earthly parent reproduced in his child, is not so much in likeness of form and feature as of the inner and more essential nature, of which the outward is but a faint expression; so

the image of God in man is not in physical conformation, but in life and power, in essence and attributes. God is a spirit. The essence of spirit is life, livingness, with the attributes of thought, sentiment, will. This is the essential of all his children. When God breathed into man the breath of life, he imparted to him the essential principle of his own nature. Man, the offspring of God, was created to consciously live, move, and have his being in God. This offspring nature of man declares it to be the mission of humanity to live out, in all of its personalities, the Divine life. All spiritual life and activity spring from the connection of the divine with the human. Thus humanity is organ for the divine. His wisdom is the outshining of the divine wisdom. His growth in grace is the unfolding of the divine life. His love is the overflow of the divine love shed abroad in his nature. "The inspiration of the Almighty giveth understanding." Religion is the divine life in the soul. This arises from the generic oneness of God and humanity. This kinship gives connection and way for all divine revelations to illumine the spirit, all divine inspirations to vivify and empower it. Humanity lost this in sinning. The inflowing of the God-life was interrupted, communion through the faith-faculty obscured, the God-consciousness depressed. The animal gained the ascendancy. Sin became the great experimental reality.

3. *Conscience.* According to the ultimate analysis of the term in its etymological and religious sense, conscience is the "associate knowing with God" faculty. This is the necessary consequence of the indwelling of the divine in the human, accompanied by the approving or disapproving impulse. There is a constant inner-living intercourse of God with man through this faculty. This gives a double result—faith assurance proper, or God-consciousness, and an ethical action, revealing and enforcing ethical behests. This is known as conscience. It is the divine testifying itself to and in the human, and the response of the soul to the voice of divinity within. It is the light that lighteth every man. It is a reflex moral, religious activity to the self-evidencing of divine holiness—a reaction of the God-centered faculty—revealing not only the being of God but likewise his nature as the perfect and holy, awakening a behest commanding holiness. This behest becomes the living law within the heart, a perpetual witnessing of the divine holiness. The conscience is thus the divine receptivity; hence it is not the expression of the soul itself, but of God. It is not under the control of man, but ever comes to him as a power from above. The soul can be so educated as to make its monitions more clear and definite, or its voice can be muffled and distorted by sin and false training, the soul thus becoming dead to all the higher inspirations of faith, hope, charity, its light obscured, as fogs and mists obscure; but as the essential of light is not changed thereby, so neither is conscience. It may be obscured or distorted, but cannot be eradicated, but ever remaining as an excusing or an accusing power with the sense of the divine still lingering "like the smoking wick of an expiring candle." Strictly speaking, we do not have our consciences, but our consciences have us. They possess us, not we them, like

Socrates' good demon. It is the holy of holies of the soul.

4. *Conscience as Faith-faculty.* The faith organ of the soul is conscience in its Godward activities, or in its capacity of receptivity of the divine, becoming conscience proper in its responsive spontaneities to the behests of the divine. As organ or faculty for this vital connection, and the medium for the inflow of the eternal life, it is the faith-faculty. It is the spontaneous appetency of the soul for the divine, and gives the inward experience by contact with spiritual, invisible, or supersensible realities, as the instincts, appetites and propensities are correlated to their respective objects, and through perception give the experience of sensible things. It is the power, not by which we guess or suspect spiritual realities, but by which we know them. Conscience as faith is the God-knowing faculty. It is the faculty in and through which he reveals himself experimentally to the soul, as the absolute, perfect and infinite, given by movements, monitions, and at length as a clear consciousness. It is the presentative power revealing God, as sense is of the world. Its unsatisfied activity is a want, a longing, a divine hunger, an aspiration after the infinite. Augustine's noted saying, "Thou hast made us for thyself, and we cannot rest till we rest in Thee," gives the origin and end of faith. As the tree ever stands with its myriad leaf-palms lifted skyward, as the flower ever looks with open eye sunward, so the soul through faith rising above the ethical, stands looking and stretching Godward by impulse, by insight, by aspiration. It is thus the primary bond between God and the soul, and furnishing the deepest spring of the spiritual. Though clouded by sin, it is still the Godward looking eye of the soul. It is thus the summit faculty—the topmost blossom of the reason, most sharply and widely separating man from the brute, and correlating him to the divine. The blending of all the spiritual faculties in one upward flame through conscience, is faith.

5. *Its Action.* The faith sentiments of God, spirit, and immortality are their own grounds of assurance. All that the logical and presentative faculties can do for it is to find confirmatory and illustrative examples. Primordial truths come with the force of a revelation to the faith-faculty. Faith comes as a light to the reason, love to the sensibility, energy to the will. In modern Germanic philosophy, this faith-faculty in its activity is called God-consciousness. It is the power whereby the spirit spontaneously apprehends a power above itself, which the reason cognizes as absolute, perfect and infinite. Faith consciously connects itself, conditional and dependent, to its originator and upholder. Man has this conscious assurance that he is thus related to an Absolute, Perfect, and Infinite One. This conscious correlation of fatherhood and childship thus revealed in the soul is one of the most intimate and assured of all the spiritual spontaneities. In its gradual unfoldings, like consciousness in general, it is, at first, an intimation, a suggestion, vague and undefined at first perhaps, but very genetic and fruitful, unfolding to full faith-assurance. Thence clarifying by degrees, into an idea of God, or that he is, gradually unfolding into

an ideal of his nature, or *what* he is. This God-consciousness constitutes an original, universal, subjective revelation of God to man, giving him a self or experimental testimony of that Spirit in which his own spirit lives and acts. Through sin, man has a depraved sense, a darkened understanding, and a dormant, beclouded faith; yet it reveals the divine more or less clearly to every soul. In proportion as man is freed from sin, and the faith-faculty restored to its normal action, and illumed by the divine light that shines into the hearts of all men, is God revealed to and through our own spiritual experiences in the revelation of his fatherhood and the soul's sonship. This God-sentiment is the organ for religion. In the pious consciousness, God is as immediate and certain as its own self, because all apprehensions of self are truly realized in and through the apprehension of God. Faith is thus an affair of the entire being, at first an intuitional sentiment, then a thinking, then an acting—in a word, a life. Jacobi, the originator, or the reviver of this philosophy, not inaptly termed the faith-philosophy, rejected all logical proofs of Deity, and rested directly on this faith-assurance for his proof of Deity. "There lives in us," he says, "a spirit coming directly from God, and constitutes man's most intimate essence." As this spirit pervades man in his highest, deepest and most personal consciousness, so the giver of this spirit, God himself, is present to him through the heart or sentiments just as nature is present to him through the external senses. No sensible object can so move the spirit or so demonstrate itself to it as a true object, as do those absolute objects, the true, good, beautiful and sublime, which can be seen with the eye of the mind; but these are the attributes of God as color and hardness are of bodies. We may hazard the assertion that we believe in God because we see him with our spiritual vision. This direct seeing of God is the jeweled crown of our race, the distinguishing mark of humanity. With holy awe man thus gazes directly into the sphere of light, into the presence, yea, into the face of God, beaming with truth, beauty, sublimity, holiness. Schelling makes man to have his being in God, continually dwelling in him. The history of humanity is the unfolding, the revelation of this universe of God, in his on-going moral order and harmony. On the completion of humanity, and only then, will the idea of God be completely manifested. Schleiermacher finds God in the sentiment of dependence in which man at once recognizes his own being as the dependent, and the infinite being of God as the independent one. This is the ground of religion. We come by this assurance through direct consciousness, just as we come by the assurance of the outward world. As the eye sees the world by means of light, the ear hears by means of sound-waves, so the faith-faculty sees and hears God through the medium of the spirit that lightens, the spirit that speaks with a voice of soft gentleness to the soul. Hope is that branch of faith wherein expectancy is awakened by the element of futurity attached to its assurances of good. Fear is the element with the assurance of evil.

6. *What is Religion?* Religion is the divine life in the

soul, with its inward, free, self-moving principle, wherein the divine indwells and operates in the human. This divine life was humanized in Christ. He comes as the healer, the life-giver. Salvation is life, the saved, the living. Saviour is the life-giver. The life of Christ becomes a hidden life in humanity to reveal itself in all those who are united to him in the vital union of regeneration. Christ became in humanity a life-giving spirit. The incarnation was not simply the occasion of the regenerating power in humanity. It is this power itself. This divine-human life is a vital principle in the world. Christians are not simply messengers of truth, examples of right living, but rather the bearers of a new and divine life. "He is life in their life." Christophers, Christ-bearers; Theophers, God-bearers, as they, in the early ages of the church, styled themselves. The Theanthropic life of Christ passing over to his disciples, becomes life in them. As the human nature of Adam passes over to his posterity, so does the nature of Christ pass over to the regenerate. This divine life in humanity is a power of holiness for all—a possibility of life—realized only in those who by voluntary act place themselves in connection with this life-power, thus becoming sharers of this divine-human life, partakers of the divine nature. This divine or God-life, unchangeable as God is, perfect as he is perfect, consciously raising above worldly perturbations by a living union with God, penetrating, spiritualizing, sanctifying, producing the external righteousness of works from an internal righteousness of a divine-human life acting as a living law, becoming to the individual a new creation, releasing its possessor from guilt, giving reconciliation, harmony and peace. Regeneration, or being born of God through Christ by the Spirit, gives vital connection through the faith-faculty, whereby the life of the divine Spirit lives, grows, and fructifies in the human spirit, descending through spirit, soul, body, filling, governing, exalting, sanctifying the whole person. In this salvation the restoration is not wrought so much *for* us as *in* us. Human nature must be reingenerated with divine life in order for this healing and spiritual health—reconnected with the divine, in order to be leavened with this new life. This union is effected by the indwelling of the spirit. Christ is received when his spirit is received. We have his life when we have his spirit—the spirit of life. Religion is not simply a knowledge, a doctrine, an objective faith or dogma, but a life. The union of each regenerate soul with God through Christ is not simply moral, legal or federal, but organic and vital, partaking thus of Christ's righteousness not by imputation or substitution, but rather by impartation, thence imputed, not instead of, but for the soul's own righteousness, being its own through this vital union. Whoever receives the impartation of this divine-human life by the spirit through faith is lifted into all of its prerogatives and blessings, freed from the pollutions of sin and the condemnations of guilt. This impartation of the Christ-life by the spirit and its reception through the faith organ of the soul, is an impartation, at the same time, of his holiness. This incorruptible seed in the soul transmutes the corruptible into the incorruptible, the sinful into the holy by

a glorious and divine alchemy. As the divine fire descended upon the sacrifice of Elijah and consumed sacrifice, wood and water, transmuting them all into fire, so acts the holy flame upon the nature of man. Justification, therefore, is no arbitrary act accounting a sinful one as holy by an outside commercial or substitutional transaction, but rather by an internal process of purification first. The divine life in our souls justifies through indwelling righteousness, imparted before it is imputed. The righteousness of Christ appropriated by the faith-organ becomes a part of the inner life of the believer, a new and living principle. The Holy Spirit is the common, vital principle, received thus into the human, the Christian becoming thus organ for the Christ-life. Regeneration is the birth of this divine principle in the soul. Faith is the instrument, the medium of operation. By it is restored the life lost by sin. Holiness thus entering the soul as a living principle, sanctifies, and thereby justifies. Pardon results from the regenerating act. The regenerated one is *made* innocent, guiltless, rather than pronounced so. Pardon is thus an efficient act rather than a declaratory act—through and by a living, purifying process, rather than a declaratory judicial transaction *ab extra*. Thus righteousness is not a commercial, judicial, declaratory act, according to the mechanical, trading, or governmental theories of rationalizing Protestantism, nor an infused state according to Romanism, but a living process, whereby death, decay, the impurities of sin and consequent guilt are eliminated by holy or divine life-power. The spirit comes livingly into the soul in the new birth through the faith-faculty and by direct internal illumination, enkindles in the soul new light, life, and power. It is by the witnessing of the spirit in our spiritual consciousness revealed as a present and living salvation from the power and guilt of sin. This gives the "assurance of faith, the spirit of adoption, crying 'Abba, Father.'"

TO BE CONTINUED.

### TOO MUCH TONGUE.

SILAS C. BURDICK.

If you will listen to me, good friends,  
I'll tell you a story. And ere it ends  
I'll show you how very much depends  
On having that little member, the tongue,  
Rightly balanced and properly hung.

Good Parson Hull was mourning one day,  
Over the easy, careless way,  
In which the members of his flock  
Treated the warning of the clock,  
When on the Sabbath day, it told  
The hour for gathering into the fold.  
He thought how often he had been  
Disturbed by brethren coming in  
And taking their places one by one  
After the services had begun—  
Thought how tardiness was akin,  
Parent in fact, to many a sin.  
And after pondering it over well,

He said at last, "I think a bell  
Ought to be purchased and hung in the steeple,  
To be for a warning unto my people."

A bell was bought, and there were none  
Of purer metal or clearer tone.  
Its letter was "A" and its number "1,"  
Made in Troy by "*Meneceley & Son*."  
The parson was pleased, but he said, "I fear  
All of my people can not hear  
The tones of this bell on the Sabbath day,  
For some of them live four miles away."  
So, moved by love for the distant ones,  
Or by pride, as the vulgar version runs,  
To increase the volume of the sound  
He hired the blacksmith to weld a pound  
Of extra iron on to the tongue;  
This being done the bell was hung.  
Next Sabbath morning out rang the new bell,  
And ringing, its tones and its message fell  
On the parish's ear, with the stirring power  
Of a watchman calling from Zion's tower.  
Then week after week over valley and hill,  
The church bell sent its holy thrill,  
Through the scattered flock and brought them in,  
In time for the services to begin.  
But how fleetly earthly glories pass!  
Good parson, good distant brethren, alas!  
Your day of rejoicing still so brief,  
Is now to go down in sudden grief.  
The sexton, inspired with unusual zeal,  
Is ringing the bell, and peal on peal  
Its deepening voice through the valley resounds,  
And is heard in the parish's utmost bounds.  
But hark! there's a change in the sound of the bell!  
And a lifeless thud, a dismal knell,  
Of its own sweet music, gives sure token,  
That the heavy tongue, the bell has broken.  
Thud! thud! thud! thud!  
Now is our glory nipped in the bud.  
The story is told, the moral's to tell,  
Either less of tongue or more of bell,  
For all parties had been well.  
Did'st never see a minister young,  
Or lawyer, collapsed by too much tongue,  
His opening glory nipped in the bud,  
And his musical voice brought down to a thud?

A PHILOSOPHER was thus exhorting his sons, "My dear children, acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country; and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be spent in ten days."—*Persian Sacred Anthology*.

## A GLIMPSE OF NIAGARA.

One's first impressions at the sight of Niagara Falls are apt to be a bewilderment; in which disappointment, shattered preconceptions, new revelations rush and surge, to be lost presently in awed amazement at the mighty scene.

Standing on the Canada side, and taking a view of the whole, one feels that it is not the height of the Falls in which their grandeur consists, for they do not seem high; it is not their breadth, for the real distance across the chasm is not apparent. But, one by one, in the crystalline, emerald hue of the waters, in the slow majesty of their movement, in the tremendous roar, in the dreadful calm following so close upon the fatal plunge, the signs of power manifest themselves to the beholder, and he is overwhelmed with the greatness of Niagara. Then, and not till then, is he prepared for the different points of observation, for then only, can he resign himself with due humility, to the varying effects of the forces so palpably operative, of beauty, vastness, might, everlastingness. Crossing the bridge to the American side, the pride one might otherwise feel in the wonderful structure as the product of human thought and energy is chastened, and one feels instead, the divine harmony and fitness of things in this evidence of the capability of man to meet the occasions of nature. The view of the American Fall from the point nearest it, of Luna Island, is doubtless the one wherein the element of beauty is least subordinated. The farther edge, broken by the resistance of the air, white with flecks that could not brook the slow overpour of the mass, but must fling themselves impetuous and swift in the passion of their haste, the alternating green and crimson tints in the body of the Fall, intermingling and shading into gray, the grace of form, the repose against which it is outlined, help to make up the enchantment of a spot that must be memory-haunted forevermore. On the way back from this point to Goat Island, across the small part of the river dividing the two, one is almost surprised to see the water loitering in shady nooks, toying with their grasses, or smiling up from sunny pools, just like any quiet, meadow stream for whom no tragic destiny was waiting so near at hand. For it is on the verge of its fall, under whose dreadful drapery is the "Cave of the Winds." The descent to this is by a circular stairway of a hundred and fifty steps, in the accomplishment of which one is so tired as to become an easy prey to the influences of the awful place.

The overhanging cliff threatens frowningly above; the abyss below allures with its taunting challenge, while face to face is the ceaseless strife of the winds with the unending, resistless tide. If one dares to enter this Inferno, this hell of tumultuous waters, there waits for him within, the supreme moment of Niagara's power. He is baffled by heights and depths. He is buffeted by the winds. The spray dashes over him. The thunders smite him dumb, and he reels, a pigmy in the presence of a blind and pitiless force. Having passed that corner of Goat Island which separates the American from the Horseshoe Falls, the spectator crosses a bridge leading out

along the rocks to the lonely spot where Terrapin Tower once stood. Here indeed is no dalliance of fair waters. Straight ahead is the vast overpour under whose weight its strong foundations are slowly tottering backward. At the inner bend of the curve, the waters are piled, volume upon volume, till the hue of their green is as pure as emerald. At the right, yawns the gorge—that tremendous path the cataract has marked with its tread of ages—spanned by those thridden wires stretching gossamer-like from shore to shore. At the left, the avalanche of waters, coming, coming, coming, seething, plunging, rushing evermore!

Before the stupendous reality of the scene, other objects fade and dwindle. Memories, hopes, even aspirations seem insignificant, evanescent. Under its spell one sees, at intervals, the opposite hills, with a half wonder at their being still there—they might so easily have been missed. Yet the cicada shrills its high falsetto through the trees of the island, heedless of the deep diapason; the birds twitter and carol; even a babe might look, and listen, unafraid. Yet for him whose senses swing lightly at touch of sight or sound, a five hours stay at Niagara may suffice that its floods shall pour, and its thunders vibrate through his soul during a lifetime of commonplace and routine. E.

## LEARNING AND POVERTY.

A Leipzig paper publishes a story which, pervaded by an element of romance, is undoubtedly true, and illustrates the poverty in which the devotees of learning in Germany are compelled to live. About ten months ago, a rich patron of the sciences and arts in Berlin offered prizes amounting to about \$140 each for the best essays on the history of the Middle Ages, astronomy, geology, poetry and metaphysics; and about \$385 each for the best romance and the best poem. A committee of members of the various university faculties was appointed to award the prizes, and the awards were made a short time ago. A large number of persons competed, and the work offered had a large amount of excellent material among it. The names of the writers were inclosed in sealed envelopes, on the outside of which fictitious names were inscribed.

The prize essay on metaphysics was awarded to a young man named Max Markmann, who had sent his essay under the name of "Hans Wildenstein." When Markmann's name was announced, a pale, poorly-clad, exceedingly wretched-looking young man stepped forward and was saluted with a hearty round of applause. His hair was thin and already sprinkled with gray, and his whole appearance excited the sympathy of the audience. After receiving his prize he quietly returned to his seat. One after another, as the titles of the best essays were announced, the accompanying envelopes disclosed Markmann, and the applause grew tumultuous as the young man, looking more weary every time, stepped forward. The excitement among the students was so great that a suggestion would have caused them to carry him off in triumph. The essays all examined, the poems

came next in turn, and the prize was Markmann's. The prize romance was his; it was entitled "The Village Schoolmaster, and Berthold Auërbach, who was one of the committee, pronounced it the most gracefully written story he had ever read. This was the last prize awarded; but hardly had the fortunate competitor arisen to go and receive it when he fell fainting to the floor. A death-like stillness reigned in the hall, while they carried the poor young man into an adjoining room, where the physicians succeeded in restoring him to consciousness, but that was all, for four hours afterward he was a corpse. His death was the result of long years of deprivation; he literally starved to death.

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### LEARNING AND RELIGION.

The culminating need of all schools is the intimate union of learning and religion. The union of religion and mental culture in our schools is the greatest and most absorbing educational problem of the present. Just here the battle is gathering. The complete secularization of all educational systems and institutions is the battle cry of our political Philistines. The time is fast coming, indeed, the adumbration of its darkness is already upon us, when the abnormal growth of this rank Philistinism in politics, if permitted to have free course, will drive all religious instruction from our schools. The Bible is then to be a forbidden book. All text books must be expurgated of all biblical taint, emasculated of all religious inspiration and power. The voice of prayer and praise must be hushed. It further demands that all religious expression be driven from legislature and court, army and navy, reformatory and charitable institutions. This political Philistinism is striving as with a dirty sponge, to wipe out all religious sentiment from its domain. All must be completely secularized to meet its behest. The time is hastening, if these bad influences go on unchecked, when God

is to be unknown in all of our governments, both National and State, and in all of their institutions. Public and governmental Atheism will be the watchword, and "irreligious liberty" will reign supreme. Obligation to God or religious obligation to humanity must be unrecognized. That word of inspiration which breathed into the nostrils of this republic the breath of life and connected it consciously with God, viz., "All men are created equal and endowed by their Creator with certain inalienable rights," must, under this new dispensation, be transmuted into the scientific vernacular of this high reign of reason, with such words as these, viz., "All men are developed by the laws of differentiation from the homogeneous to the heterogeneous, and arranged according to the principles of stable equilibrium, and endowed by the correlation of forces with certain perduring powers among which are vitality, equi-ponderosity," &c. Indeed, the champions of this movement are boasting their proud descent, not from the earth-manufactured Adam, but from a high ancestral Apehood. This may all be very well for man; but how about the ape? He has not been heard from as to his feelings over this newly claimed relationship. It may be unfortunate for him and fortunate for his poor relation, man, that he has not the trick of talk.

The time then will have fully come when not only the Bible, prayer and praise will have disappeared from the schools and the republic, but it will likewise have become illegal to teach the existence of God, the immortality of the soul, or the religious sanctions of morality. The republic will then have become a Godless republic, and all of its institutions Godless institutions. Then there will be seen written along the walls of our once glorious school system, with an unearthly hand, words which it will take no prophetic power to translate; and the nation, in that same hour, will have become a second Nebuchadnezzar, ready to be turned out to graze with the cattle, until such times as reason shall have returned, and God acknowledged as the God of nations, and their institutions, as well as of individuals. Our republican institutions are the outgrowth of unsectarian, but very positive religious ideas and convictions. Its common schools, with its colleges and academies, in common with all that is best in our civilization, are the fruitage of Christianity. The pure white light of religion is decomposed into its primary colors in the various institutions of this civilization. They are the downward and outward working of its divine forces. Our schools are the elder children of Pilgrim Puritanism, and they cannot ignore their parentage without being compelled, as prodigals, to feed on the husks left by the swine of political atheism. They cannot ignore the Bible and religion without becoming atheistic and anti-Christian in their culture. There cannot be simple neutrality. The whole tendency of such attempted neutrality is to innoculate with the virus, not of a simple bias to doubt, but that of the most virulent skepticism and rank infidelity. As the body is animated by the soul, so should learning be vivified by religion. All true culture tends Godward. All mental activities need to live and move and have their being in the religious, to be

basked in it as the world is basked in the sunlight. God has joined religion and learning in most intimate bands, and man never has, and never can put asunder what God has joined without irreparable injury to both. What the eye is to the body, what the ear is to the tongue, such is learning to religion. On the other hand, knowledge without religious inspiration and control, is a Samson grinding as readily at the mills of the Philistines as those of Israel. In this on-coming struggle, our colleges must be the chief conservators and defenders of religious culture.

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### EFFECTIVE CULTURE.

Whitlaw Reid, in his address on the True Functions of the Scholar, after affirming it to be among the true functions of the scholar of highest culture "*to oppose the established,*" and to be "*an intellectual leader of the radicals,*" said, "I frankly confess that all along there has kept rising to my ears the moan of the Irish tenant about his grass-land, 'that bit 'o meadow doesn't turn out so much grass as I expected, and I always knew it wouldn't.'" Our colleges do not yield as a general thing, this class of men, and "I always knew they wouldn't." It is a felt want, generally, that our best culture does not meet Arnold's definition of a living, efficient culture, that of pouring a fresh and free stream of thought upon our stock notions and routine habits, or Reid's definition of the true functions of the scholar, causing sleepy conservatism to get upon its feet and rub its dazed eyes. Such culture is born only of an up-lifting faith, an ardor that springs from intense convictions; an unction that comes only from the inspirations of a most living religion, broadened and deepened by enlarged apprehension of truth. It is inevitable that such culture shall break free of old routine, trample in the dust all effete but stock notions. Such culture, contrary to the conceptions of not a few, does not and cannot center in self—satisfied with self-growth, self-perfection—but normally and spontaneously seeks the highest growth and well-being of all, striving to enfold and lift up the whole human family in its own climbing.

Culture means progress, development, aspiration, endeavor, achievement. And as applied to society it means civilization. It is not infrequently the tendency of the culture of the schools to foster a purposeless living. It is said that the great majority of the men of finest culture from the two great English Universities, are to be found, not in the foremost rank of England's progress, with her great workers, but in some quiet retreat, safely ensconced in their libraries in pursuit of that "sweetness and light," which Arnold makes much of, or else, each with some little hobby or crotchet, with no particle of utility either to themselves or to the world. It must be confessed such is not a little the tendency of much of what is termed our finest American culture.

We heard a prisoner in our late war say to his fellow prisoners, that the next time he went to war he was going in a buggy. It would enable him to keep safe from

bullets and the chances of capture, and ensure nice attentions and lodgings as he drove up to hotels o' nights. It is too much the tendency of our high culture to send its subjects forth to the world's great battles with gloved and caned hands, to ride in buggies, safe from smoke and ball and saber stroke.

Huxley well says that our great schools are fast becoming schools of manners for the rich, of sports for the athletic, a hot-bed of high fed hypocritical refinement, most destructive to all vigor and originality, whose students do a little learning and much boating. Instead of this, a school should be filled with the enthusiasm of truth, the fanaticism of verity, far greater possessions than much learning, a nobler gift than knowledge. "Not a few of our most expensively educated youth regard athletic sports and game play as the one conceivable mode of enjoying, of spending leisure."

President Porter writes that modern culture, "from the very perfection which it requires, and attains in particular departments, tends to narrowness and conceit." "It often happens that while he is strong in one direction, he is weak in thought and opinion with respect to every other. But it does not follow, because he is weak and even ignorant, that he is sensible of his defects and incapacity. On the contrary, his conscious superiority in his chosen pursuit or study, makes him positive, dogmatic and conceited in respect to every other." Culture, to be effective in securing earnest, purposeful, efficient workers, must be of that quality which gives power as well as finish, leads to solemn consecration, enkindles aspiration.

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LYCEUMS are intellectual gymnasia where mental athletes practice to the end that they may be crowned victors in life's greater struggles. Here the mental nerve is made taut and strong. Here is mental boxing, and leaping, and running, and wrestling. Here are clapping of hands and shouts and crowns for the victor. Here the young, ardent, and confident, are drilling and forming in columns ready to deploy upon the world's great battle field. A Lyceum is a miniature republic, with its miniature laws and duties, where the literary citizen prepares himself for a world citizen, with the broader and more complex laws and responsibilities of its citizenship. The culture coming to one who, as a member of one of these societies, performs his appointed tasks faithfully and well throughout his school course, is invaluable. No student in this Institution can afford to let such means of culture go unimproved. Join, then some one of the Literary Societies at once, and perform all the duties of membership promptly and cheerfully.

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With the present number, the STUDENT commences its second volume. We open the volume with October to enable us to issue the last number, for the school year, at Commencement, 1865. The hearty co-operation of our friends and patrons is sincerely desired. All dues should be forwarded to us promptly. Let each friend interest himself personally to send us new subscribers.

# At Home.

## COMMENCEMENT WEEK.

At the close of the Spring term of school, the Literary Societies had their anniversaries as advertised in the July number of the *STUDENT*. The ball was opened by the Orophilian Lyceum on Monday afternoon, June 29th. We will give the programme without note or comment:

Prayer,	Rev. E. P. Larkin
Salute—"Issues of the Day,"	A. J. McCray.
Oration—"Cuba,"	P. B. McLennan.
Essay,	J. E. B. Santee.
Recitation—"The Dying Soldier,"	J. G. Burdick.
Lecture,	Hon. Seymour Dexter.
Valedictory—"John Locke,"	D. H. Woods.

In the evening, the Alfredian Lyceum presented the following programme:

Prayer,	Rev. N. V. Hull.
Prologue—"The Muses,"	Ida F. Kenyon.
"Calliope,"	Alice A. Dunham.
"Clio,"	Pauline R. Stillman.
"Urania,"	Emma F. Reynolds.
"Thalia,"	Jennie I. Green.
"Melpomene,"	Sarah L. S. Wardner.
"Polyhymnia,"	Julia M. Davis.
"Euterpe,"	Corinne E. Stillman.
"Terpsichore,"	Susie A. Sinnette.
"Erato,"	Flora A. Cottrell.
Oration—"The Undeveloped,"	Ella E. Eaton.
Lecture—"The Quakers,"	C. E. D. Groves.
Poem—"A Legend of St. Theresa,"	M. E. Everett.
Valedictory—"White Lilies,"	Mary E. Darrow.

The Alleghanian Lyceum came along in its course, Tuesday morning, June 30th, with the following:

Prayer,	Rev. B. F. Rogers.
Salute—"Alfred the Great,"	E. L. Maxson.
Oration—"Free Trade,"	D. C. Hopkins.
Recitation—"The March of Attila, the Scourge,"	T. W. Williams.
Oration—"The Ballot,"	J. Davison.
Paper—"The Alleghanian,"	T. A. Burdick.
Lecture—"Success and Failure,"	Prof. P. Miller.
Valedictory—"Freedom,"	W. F. Place.

Tuesday afternoon was occupied by the Athenæan Lyceum:

Prayer,	Prof. E. P. Larkin.
Salute—"Love of Life,"	L. M. Burdick.
Recitation—"The Sicilian's Tale,"	G. A. Alberti.
Oration—"Keys to the Gate,"	E. J. Gardiner.
Select Reading,	Eva Allen.
Soliloquy,	Mrs. B. C. Rude.
Valedictory—"What shall the Harvest be?"	S. G. Davis.

The exercises of all the Societies were interspersed with music, furnished by the Ulysses Cornet Band, C. M. Allen, Leader, and it was as fine music as we ever heard, and Ulysses need not be ashamed of it.

Tuesday evening, the Societies and citizens listened to an eloquent lecture by Rev. Geo. H. Hepworth of New York. Those who did not hear that lecture lost a great treat.

Wednesday, July 1st, was occupied by the Commencement exercises, with the following programme:

	Music—"As it fell upon a day."
	Prayer.
Character,	Uri Martin Babcock, Humboldt, Neb.
	Music—"To God on High."
Highways of Humanity,	Alice Augusta Dunham, Farina, Ill.
Nature's Monuments,	Weltha Victoria Tucker, Ward.
Moving,	John Pratt Wager, Watkins.
	Music—"Happy and Light."
The Real of the Ideal,	Julia Margaret Davis, Shiloh, N. J.
Cycles and Epicycles,	Martha Jane Davis, Shiloh, N. J.
Mechanics as a Civilizing Force,	Alpheus Burdick Kenyon, Hope Valley, R. I.
Sphinxes,	Inez Radcliffe Maxson, Rodman.
The Star of Empire,	James McHale, Strongo.
	Music—"Sweet and Low."
Christ in History,	Rev. George Jay Crandall, A. B., Richburgh.
Progress—Its efficient Cause,	David Herbert Davis, A. B., Verona.
	Music—"The Raid."
Human Rights,	Theodore Livingston Gardiner, Alfred.
Elements of Ministerial Power,	Rev. John Livingston Huffman, A. B., Portville.
The Old Testament and Modern Criticism,	Rev. Benjamin Fox Rogers, A. M., Alfred.
	Music—"Vesper Bell."
Prayer,	Horace Stillman, A. B., Potter Hill, R. I.
Fight to Conquer,	Oliver Dyer Sherman, Alfred.
	Music—"Fairest Daughter of the Year."

After the above, President Allen, in his easy, unembarrassed way, conferred the degrees, presenting the graduates with their diplomas, and the exercises of the day closed by the congregation's singing an original parting hymn composed for the occasion, and a benediction.

## VACATION.

It commenced, as vacations at Alfred from time immemorial have commenced, with hand-shakings many and mournful, with promises of correspondence made with all due solemnity, and (alas for the weakness of human nature!) in so many, many cases, like our first loves, soon forgotten, with joyful packing of trunks and happy anticipations of Sweet Home, and in not a few cases, perhaps, with "partings such as press the life from out young hearts." After the rush and bustle of Commencement Week came days of quietude, in which the reading of Goldsmith's "Deserted Village" was appreciable. Sometimes we were carried back to the University Carnival, with its silvery songs, its ribbons and ruches, its rippling rhapsodies and resistless rhetoric, by some embryo Mozart or prospective brass bandit who broke the stillness of the summer air by wanton and unprovoked assaults upon the melody of Sherman's March.

Then cometh Stillman—Stillman who "hath music in his soul," in his head, in his hand, music everywhere and always. The concert was what the concerts of Prof. J. M. Stillman will always be to those who are "moved by concord of sweet sounds," a source of great pleasure.

"The King is dead! Long live the King!" In term time

we mourned the existence of Prohibition No. 1; in vacation we let the dead past bury its dead; we appreciate the wisdom of our fathers in embodying in the Declaration of Independence the assertion of our right to liberty and the pursuit of happiness. Unpermitted Association, the tyrant, is dead. Liberty, "eternal spirit of the chainless mind," reigns. We rerort to Lovers' Lane without the fear of the Faculty before our our eyes. We ordain and declare a moonlight picnic. The vacation produced one such. The evening was a cool one, but the locality was not barren in timber, nor the pleasure seekers in expedients, and soon the "fire leaping higher, higher, higher," gladdened the hearts of young men and maidens. After the fierce attack waged upon the rich pastry with which dyspepsia-defying picnickians are always provided, came the order of special business—love making. The glowing fire, the contiguity of silken tresses and new-born mustaches, the gushing and sighing and simpering, to a looker-on (middle-aged and married) might have recalled this stanza of the Earl of Dorsey:

"The fire of love in youthful blood,  
Like what is kindled in brushwood,  
But for a moment burns;  
Yet in that moment makes a mighty noise;  
It crackles, and to vapor turns,  
And soon itself destroys."

When in the course of human events it became necessary to undertake what that heroine of history, "Josiah Allen's wife," calls a "pleasure exertion," Watkins Glen was named as the place, and August 4th as the day. The party was large, that venerable public functionary, the Clerk of the Weather, was kindly disposed, and some less than "a thousand hearts beat happily." Enthusiastic excursionists, outward bound, talked glibly of "towering cliffs," "beetling crags," "echoing gorges," "winding labyrinths," "rock-bound chasms," etc. Wearied excursionists, homeward bound, evidently preferred rest to rhapsody, and monosyllables were in order. The beauty and grandeur of the scenery of Watkins Glen will not soon be forgotten by those who visited it. A very enjoyable season was passed amid the sylvan scenes of the strangely wild and romantic place. Its numerous cascades and waterfalls, its flowers and foliage, its mosses and lichens, its enchanting beauty and endless variety make it interesting indeed, "to him who in the love of Nature holds communion with her."

After Watkins, Niagara. The American sight-seer has not "finished his course" until he has seen Niagara Falls. Not to have seen the awful majesty of this grand cataract of the world, is a confession which the tourist of to-day is unwilling to make. It was on the 26th of August that the worshippers of nature from this section of country made their pilgrimage to the universal shrine. Alfred furnished a delegation of about eighty persons. Everybody who has seen Niagara has tried to describe the scenes of sublimity and grandeur thereunto appertaining, why should we attempt it? Everybody was satisfied, everybody was thoroughly tired out, and everybody will be ready to go again next year, if an opportunity

shall be afforded, to see one hundred million tons of water per hour flowing over the Canadian and American Falls,

"Advancing and prancing and glancing and dancing,  
Recoiling, turmoiling and toiling and boiling,  
And gleaming and streaming and steaming and beaming,  
And rushing and flushing and brushing and gushing,  
And flapping and rapping and clapping and slapping,  
And curling and whirling and purling and twirling;  
And thumping and plumping and bumping and jumping,  
And dashing and flashing and splashing and clashing,  
And so never ending, but always descending,  
All at once and all o'er, with a mighty uproar."

After the grand scenic displays of Watkins Glen and Niagara Falls came a farce, *the farce* of the vacation season. Hornellsville and surrounding towns rejoiced with exceeding great rejoicing at the announcement that Barnum the Great was coming with his chariots and his horsemen. The 31st of August saw great crowds of people of both sexes, all ages, and all conditions of life, in all kinds of vehicles, *en route* for Hornellsville. What a spectacle they presented after the long ride over the dusty roads! The diversity of colors in wearing apparel was lost in a uniform of comminuted free soil. "It wasn't much of a show; it wasn't Barnums," was the verdict of the irate students of natural history from this town, who sought to increase their zoological knowledge by a visit to the menagerie. [Item. The pilgrims to the shrine of O'Brien Barnum have adopted as a motto: "*Labor ipse voluptas.*"]

Then came another picnic in Lovers' Lane. They were not bower knights and winsome lassies who assembled on this occasion. Their brows were furrowed, and their hair was silvered. It was a picnic of the old people. But why select this place—Lovers' Lane—for a gathering of aged persons? And were they not lovers? Ah, yes! in the dim long ago, lovers of "fair women and brave men," who that day, with eyes dimmed and hands palsied, sat at the festal board, lovers of children whose willing hands had made the necessary preparations for the gathering. A pleasant time indeed it was for the few old people who met there. It was fitting that those who have borne the burden and heat of the day should assemble thus to talk of days "lang syne," to look back upon life's panorama, with its hopes and fears, its joys and sorrows. Perhaps never again in earth-life will they all meet again. In the case of some of those who enjoyed social converse that day, soon will "the silver cord be loosed" which binds them to the yale of tears. Let us hope that there may be a grand union of all in that city whose "inhabitants never grow weary nor old."

A GYMNASIUM is the latest subject under discussion. At a meeting of the students held in the chapel, Friday noon, Sept. 25th, a partial report of a plan was submitted, and an investigating committee was appointed, to consult the trustees of the school, estimate the cost, and prospect to raise funds. With a little enterprise to push things, the plan seems practicable, and our imagination already sees a gymnasium established.

NEW BOARD OF EDITORS—From the *Faculty*—Pres. J. Allen, Ph. D., and Prof. A. B. Kenyon, B. S. *Athænean Lyceum*—Mrs. Mary Sheppard, A. L., and Mrs. A. M. Sherman, A. L. *Alfriedian*—Miss Ella Eaton, A. L., and ——. *Alleghanian*—F. E. Mungor and Silas C. Burdick. *Orophilian*—John M. Mosher and Judson G. Burdick. The first named from each Society were appointed as Literary editors, and the second as Business editors. At a meeting of the Board, John M. Mosher was elected President, Silas C. Burdick Treasurer, and F. E. Mungor Secretary.

THE degrees conferred at the Commencement of this University were Bachelor of Divinity on Rev. G. J. Crandall, A. B., D. H. Davis, A. B., Rev. J. L. Huffman, A. B., Rev. D. K. Davis, A. M., Rev. B. F. Rogers, A. M., and Horace Stillman, A. B.; Bachelor of Arts on T. L. Gardiner and O. D. Sherman; Bachelor of Science on A. B. Kenyon and James McHale; and Laureate of Arts on Julia M. Davis, Martha J. Davis, and Inez R. Maxson.

NEW TEACHERS IN THE UNIVERSITY—A. B. Kenyon, B. S., M. S. Wardner, A. B., E. L. Maxson, Mrs. H. V. D. Burdick, and Mrs. E. P. Larkin, A. L.

THE University grounds have been very much improved in appearance by leveling, gravel sidewalks, &c., and are now both inviting and picturesque.

THE demand for rooms for students is being supplied, there having been several new houses built within a few months past.

MISS MARY GREEN is teaching the primary department in the Graded School building and Mrs. A. M. Sherman, A. L., the preparatory department.

A NEW BUSINESS.—Two enterprising men of our village have opened a shirt factory, where, we understand, custom work as well as shop work will be done in a neat style.

NOTICES of marriages or deaths of old students are requested to be sent to the STUDENT for publication.

THE Fall term of Alfred University opens with flattering prospects, having 250 students entered on its roll.

MRS. T. R. WILLIAMS has accepted the position of Preceptor of the University.

## MARRIED.

BURDICK—DAVIS—At Andover, N. Y., July 4th, 1874, by Rev. F. F. Sherer, Mr. MARCELLUS O. BURDICK, of Alfred Centre, and Miss LIZZIE DAVIS, of Angelica.

CLARKE—JENNINGS—At North Winfield, N. Y., Sept. 17th, 1874, by Rev. C. H. Beebe, Mr. HERMAN D. CLARKE, of Unadilla Forks, and Miss ANNA M. JENNINGS, of North Winfield.

CRITTENDEN—PEARCE—At Andover, N. Y., Sept. 6th, 1874, by Rev. L. E. Livermore, Mr. WILLIAM CRITTENDEN and Miss FLORA BELLE PEARCE, all of Oswayo, Pa.

EMMONS—BABCOCK—In Stonington, Conn., Sept. 17th, 1874, by Rev. Geo. B. Utter, Mr. CHARLES E. EMMONS of East Haddam, and Miss ANGELINE ROSETE BABCOCK, of Stonington.

LEWIS—TAYLOR—At Ashaway, R. I., Sept. 14th, 1874, by Rev. S. S. Griswold, Mr. W. WAYLAND LEWIS and Miss EMMA G. TAYLOR, eldest daughter of Mr. Job I. Taylor.

MOSHER—WHITFORD—At Alfred Centre, N. Y., July 2d, 1874, by Rev. N. V. Hull, Mr. JOHN M. MOSHER and Miss FLORA I. WHITFORD.

TITSWORTH—POTTER—In Plainfield, N. J., July 22d, 1874, by Rev. A. H. Lewis, Mr. JOSEPH M. TITSWORTH and Miss EVA P. POTTER, daughter of Charles Potter, Jr.

WHITFORD—STILLMAN—At the residence of the bride's parents, in Almond, N. Y., July 22d, 1874, by Rev. J. R. Swinney, assisted by Rev. T. R. Williams, D. D., Mr. DANIEL C. WHITFORD and Miss HULDAH A. STILLMAN.

## Alumni Notes.

WE intend making this a permanent and special department of the STUDENT, and earnestly solicit items from all sources, concerning any of the Alumni or old Students.

### ALUMNI.

'44. Prof. Ira Sayles, A. M., Principal of Canisteo (N. Y.) Academy, is busily engaged in preparing a volume on "The Philosophy of Sex."

'44. Prof. D. D. Pickett, A. M., takes his former position as Superintendent of the Public Schools at Ravenna, Ohio.

'51. Asa M. F. Randolph, A. M., Esq., of Burlington, Kan., is nominee for Attorney General on the Republican State Ticket.

'51. Elizabeth Bartholemew, A. M., is still teaching in the Union School, Hornellsville, N. Y.

'60. Eugene A. Nash, A. M., is County Clerk of Cattaraugus County, N. Y.

'61. Wallace W. Brown, A. M., Esq., is in nomination for the Pennsylvania Legislature, and will probably be elected.

'62. Profs. John R. Groves, A. M., and C. E. D. Groves, A. M., ('70) former editor of the STUDENT, are teaching in Rogersville Seminary, South Dansville, N. Y.

'65. Theodore F. Sheppard, P. B., is a successful lawyer and prosecuting attorney for Bay Co., Mich.

'69. Rev. Herbert E. Babcock, A. M., is pastor of the Seventh-day Baptist Church at Alden, Minn.

'71. Mrs. A. M. Sherman, A. L., is teaching in the Alfred Union School.

'72. Miss Sara M. Burdick, A. L., is studying music in Buffalo, N. Y.

'73. James A. Estee, A. B., is teaching at Ashaway, R. I.

'74. James McHale, A. B., is studying law in Hornellsville, N. Y.

## OLD STUDENTS.

- '60. Augustus E. Willson is practicing law in Louisville, Ky.
- '64. Cyrenus P. Black is practicing law at Marquette, Mich.
- '65. Martin P. Boss is engaged in silver mining at Virginia City, Nev.
- '65. Oliver S. Vreeland is practicing law at Salamanca, N. Y.
- '65. Frank Sibley is farming at Cuba, N. Y.
- '65. Rush P. Brown is a physician at Addison, N. Y.
- '67. Welcome H. Young is a member of the firm of Burrows & Young, merchants, Andover, N. Y.
- '68, 69. Frank Randolph is in the mercantile business in Philadelphia, Penn.
- '69, 70. A. C. Rogers, M. D., is practicing medicine in Brookfield, Madison Co., N. Y.
- '70. Charles J. Chatfield is teaching at Rye, Westchester Co., N. Y.
- '71. David H. Woods, A. B., is studying law with Turner, Dexter & Vanduzer, at Elmira, N. Y.
- '72-74. L. F. Randolph is teaching at Moshierstown, Penn.
- '73, 74. Miss Alice A. Dunham is teaching at Bowentown, N. J.
- '74. W. W. Miller is assistant postmaster at Wellsboro, Tioga Co., Pa.
- '74. Wm. F. Place, A. B., former editor of the STUDENT, is about to engage in teaching at Farina, Ill.

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## Gleanings.

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THE GREAT LAVA FLOOD OF THE WORLD.—Professor Le Conte says, using the word *lava* as synonymous with eruptive rocks, that between two and three thousand square miles of the western portion of the United States is one field of lava. It covers the greater portion of Northern California, and Northwestern Nevada, nearly the whole of Oregon, Washington, and Idaho, and runs far into Montana on the east, and British Columbia on the north. This enormous mass of matter evidently arose through, and flowed until the streams or masses met, forming one continuous sheet. This sheet had a thickness ranging from two to four thousand feet. Under this vast sheet are found trunks of trees, stumps two feet in diameter, leaves from several kinds of forest trees. The geological age of the wood and leaf-bearing stratum is believed to be miocene, or middle tertiary.

THE OXYGEN CENTENNIAL.—The centennial commemoration of the discovery of oxygen by Priestly, was held at Northumberland, Pa., July 31st and Aug. 1st, where the

discoverer spent his last days. An excellent representation of American chemists were present. The exercises were appropriate and interesting. Professors Croft, Horsford, Hunt, Smith, Coppee, and Silliman took part in the exercises. The essays are to be published in book form.

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WORDS.—Words are embodied, living powers, spiritual entities, children of the soul, blossoms of the reason. In words, man incarnates his unconscious, emotional, creative energy. The human spirit gives them soul—the human voice gives them body. Language is humanity painted on a canvass of breath in colors of life. Words are to language what individuals are to nations. Language is the articulated, jointed organism of which the life of a people is the embodiment. Word are not made but grow, first a stem, then branches, then flowers, fruit, through the agencies of science, art, commerce, philosophy, society, politics and religion. There is also, frequently, a kind of transmigration of the ever-enduring souls of words, the same thought taking on several new bodies, or the same body, receiving to itself several new thoughts, souls. When new ideas and new spiritual forces enter the world, they have either to create for themselves new bodies or renovate and revivify old ones.

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COGGIA'S COMET.—The comet which has lately attracted so much attention was discovered by Coggia, at Marseilles, April 17th, 1874. It then, nucleus and coma together, had a diameter of 100,000 miles, being 133,000,000 miles from the earth, and 153,000,000 from the sun. Its perihelion or nearest approach to the sun occurred July 8th, coming within 62,000,000 miles of it, and moving at the rate of 160,000 miles an hour. It continued to approach the earth till July 20th, coming on that date, within 26,000,000 miles of us. Its tail, which was estimated to have been 26,000,000 on July 24th, came within 1,500,000 miles of brushing the earth. The dust in the tail of a good sized comet, Sir John Herschel thinks, could, if properly swept together, be carted away at a single effort by one dray horse. The dust floating in the upper skies and giving them their blue coloring, Prof. Tyndall thinks, if properly packed, might be contained in a gentle man's (English) snuff-box.

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SIRIUS, KING OF SUNS.—Sirius, Mr. Proctor's "King of Suns," that splendid star of the southeastern sky, whose fixed blaze is, though almost imperceptibly diminishing, flying as it does from us, or we from it with almost inconceivable velocity how must he have appeared—with what unutterable glory to the early races of mankind? Is it a wonder that so many became its worshippers? Its distance from us is estimated in round numbers to be 2,000,000,000,000 miles. It is supposed to shine with the splendor of three hundred of our suns. Mr. Proctor shows its volume must, therefore, be about twenty-two hundred times as great as the sun's. Its diameter is between seventeen and eighteen times as great. Out of its material two thousand such suns as ours might be formed.

What a magnificent planetary system it is capable of sustaining and heating!

## The College World.

### COLLEGE JOURNALISM.

College journalism has taken a vacation in common with our educational work, and, after a two months' respite, again assumes its editorial duties. Many, no doubt, as well as ourselves begin the work with new hands at the business hence lenient criticisms will not be out of order, when promise is given, that every effort shall be put forth to render the *STUDENT* a faithful educational organ. Our history is short, yet in that time we feel that the exchange of thought with other college papers has benefited our University, and given people outside a better knowledge of our condition and working force. An advanced step, in this respect, has been taken by many colleges, and they now have an assistant as valuable to them as a political paper is to the party it advocates. In school, the work is quite apt to be more theoretical than practical, and a pupil may be able to compute the number of feet in a given pile of lumber by the rule in the book, yet he fails to make the proper application of it, and when the real example comes before him, he must trust to his memory or ingenuity instead of the rule; the result is often a failure. But when students take the responsibility of editing a journal, it gives them a taste of the real, and develops a tact for perfecting their own individuality. In some manner all may contribute to the paper many things of interest that would not otherwise come to the notice of the editors, as alumni notes, personals, or witticisms, which will give the contributors more interest and the readers a greater variety of matter. The contents of a college journal are expected to reflect the talent and literary skill of the Institution it represents, and falls short of its object if all the abilities are not called into action. Again, our school home contains many pleasant recollections, and even graduates are not unmindful of the destiny of their cherished mother after they have taken a position in the busy world; but it is ever a gratification to a worthy alumnus to hear of the prosperity of his college and its journals.

### COMMENCEMENT SEASON.

At the close of the last school year, Commencement season, like the meteoric season, has brought to public notice many shining lights that were before unknown to the world. This is *the* time when each college culminates in literary fame, and figures conspicuously in its aspirations for honor. It is the pride of each State to boast of its State Institutions. Every religious denomination seeks to maintain a school for the benefit of its own creed. Then local communities, knowing the conveniences and utilities which a seat of learning

brings, naturally aspire to make use of these advantages, hence places of instruction are swelled to an almost incredulous number. These annual reunions have really many pleasant features, for here old acquaintances are renewed, students of by-gone days revisit us to mark our progress, and bring a word of cheer. It is natural that the best that can, will be done, for well is it known that they will judge the year's work by the tone of the closing exercises. Why call the closing, the commencement session? Surely it is the end of school culture; yet may it not be so called because it notes the commencement in actual life, where development depends on self-action?

### COLLEGE SPORTS.

In the college sports at Saratoga the present season, all who invested in the game but Columbia seem to feel dissatisfied and perplexed with the result, and since that time have been busily analyzing the cause of their defeat. One lays it to the foul play of an adversary, another to a lack of practice, and another claims something else, each striving to convince the people of their superiority and right to the laurels of victory. In this way animosity is aroused, and the feeling of rivalry assumes a disagreeable aspect. The world knows the time of the last contest, yet we desire to speak of it in a general way. All discipline, especially as it relates to youthful training, has a double object, namely, the equal development of our physical and mental natures; and to insure good results from either, both require the proper culture. It is often said that the best athletes stand at the head of their class, and from this it would seem that the greater the muscle the greater the mind. Then comes the question of time and attention that must be given, and at a time when extra school duties are required in preparing for examination. If it were moderation instead of excessiveness then the course would look more plausible, but as it is it seems as if "Minerva, the goddess of wisdom, has been banished to classic shades, and Hercules, the god of strength, has received, of late, the larger portion of devotion."

COGGIA'S COMET has appeared in the heavens at the specified time, and been a source of wonderment and delight to thousands who have gazed upon its peculiar position and movements, and yet many, if asked their opinion of it, would give as ludicrous an answer of its nature as the sailor, who upon being asked by his commander, "What he thought of it," replied that "he had thought it over and concluded it was a star sprung a leak."

—*Scene.*—Observation in Astronomy. Student, having directed the telescope toward Venus, which was so near the moon that her crescent horn also appeared in the object glass, to visitor: "Behold the beautiful Goddess of Love." Visitor, mistaking the moon for the object specified, looked a moment, then in astonishment, replied: "That Venus? No, sir; impossible! That must be a comet."