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No. 7.

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# THE Alfred Student.

VOL. IV.

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## Literary Department.

### SUFFRAGE.

The nation is the embodied realization of the rights of man, consequently of human freedom, and is for declaring, sustaining, and vindicating these individual rights in their social and organic relations. It becomes thus the highest embodiment of the rights, freedom, intelligence, and morality of each individual member. Sovereignty is the organ through which it performs the functions of nationality, and is the organ for enacting, adjudging, and enforcing its will as law. This prerogative is conferred by Deity in and through the people for their good, and is the result of this organized and constituted nationality. Government is the realized organic sovereignty of each and all the sovereigns, the people, as expressed and executed law. The powers of national sovereignty are the same as those of its individual sovereigns: unity—one national will; independency—freedom from external control; authority—power to establish and enforce right and just laws; supremacy—its decisions ultimate. These powers are inalienable—in-capable of being laid aside or transferred; in-defeasible—not to be annulled or avoided by legal forms or devices; without external responsibility beyond international reciprocal liberty; and this comprehensible of the whole political order. Like the individual sovereigns of which it is the organism, it has the right of existence and the possession of its country; the right to sustain, protect, and defend this existence; the right to use its sovereign powers in any manner not inconsistent with the equal rights of all other nations. Within these re-

ciprocal limitations it is accountable to God alone.

The primary duty of a nation with these sovereign prerogatives, powers, and privileges, is to secure, maintain, and enforce equal or reciprocal freedom for each and every member of the nation. This springs from the original rights of humanity, higher than national prerogative, and for which nationality came into existence. There can, therefore, be no antagonism between the sovereignty of the state and individual rights. In it personal rights simply pass from an unorganized to an organized form, as institutional rights or laws, securing liberty. Personal liberty, thus organized and expressed in law, becomes national freedom. The quantity and quality of a nation's freedom are determined by the nature of the personal rights expressed and secured by its laws. Nations can not bestow rights; they can only ascertain, declare, and protect what before existed. Law does not determine rights; but rights determine law. Its mission is to guarantee them, by removing all hindrance to their free and normal action, thus helping not hindering the utmost human freedom.

Personality, with its divine prerogatives, is the primary, essential right of every individual. The right to be a person is inalienable, and can not be made or unmade by the state. To protect the individual in his individuality is the highest mission of the state. It is to give, with even-handed justice, reciprocal liberty to each and all to do all and best that is within each to do, and thus to "bring all that is in the type of each individuality to its fresh and free expression." The state is not simply for the greatest good of the greatest number, but, as John Quincy Adams expressed it, "for the

great good of *all*." Rothe says, "The individuality of *none* may be crushed through the grinding of the wheels of state." The individual, isolated from the nation, is in an unnatural and undeveloped condition, and the nation is to give room and scope for his normal and many-sided development. It is not to debar or hamper any in the use of all one's powers. The individuality of each is thus to be given room to work according to its own implanted type and ideal, provided it does not impinge upon this equal right of all. Not to let each and all do the best possible under this reciprocal limitation, is unnatural, arbitrary interference—is tyranny. The state is to give the most protection possible and the least interference possible to personality.

The primary generic right of every person, underlying and upholding all others, is the right of participating in the national life and ongoing, by presence and voice, as in a pure democracy, or by vote and proxy, as in a representative democracy or republic. Republicanism theoretically and constructively assumes the individual as the unit of the state; yet it practically denies the personality of these units. This personality can be fully recognized and guaranteed only as it has this primary right of personality—the right of suffrage. It is the birthright of freedom. In proportion as humanity has advanced from the despotism of its barbaric condition to the freedom of civilization, has this right been recognized as an inalienable and universal birthright. It is the divine right of every individual to have a voice in determining the governmental modes, forms, and agencies for securing individual rights and the administration of law. A portion of the members of a state can not, of their own will, fix the status of the remainder. It is always the infringement of equality or reciprocal freedom, hence of justice, when a portion of the citizens of a state assumes to pronounce upon the rights of the remainder. Equality before the law is not based upon individual, but upon generic qualities. An excepted individual must be wanting in some essential of personality. The inherent right of personality constitutes every one his

own law giver. Being human, equalities or inequalities of faculties have nothing to do with rights. In the presence of rights, race, sex, or color distinctions disappear. The humblest and feeblest being has the same rights as the most powerful and gifted. States, liberty, rights, are not based on accidental distinctions. The rights of citizenship can not be bestowed as a privilege or given as a gift. Citizenship and the right to act, not simply negatively, but positively, not passively, but actively, are co-extensive. Every individual having complete personality, has a right to the expression of that personality in the national life, laws, and institutions. It is an arbitrary encroachment on rights, whenever and wherever certain persons are included, and others excluded, from determining the laws and institutions of a nation. There is only the alternative, republicanism and elective franchise as right for all; or a monarchy where the franchise is doled out as a favor or privilege. A republic built on any other foundation than that of the ballot, not as a privilege for a few or a class, but as a right for all, is built on the quicksands, which any flood of opinion, or tempest of revolution may undermine and sweep away. There can be no sure and firm foundation on which to build freedom save that of the ballot for every one who is to be protected in his freedom. No right is secure without this right, protective of all other rights. What are the rights of life, liberty, property, justice, conscience, unless the only peaceable means of protecting and regulating them is also firmly possessed as a right, not insecurely held as a privilege? Every member of a state has an inalienable right to a voice in determining the laws by which that member is to be governed, and an equal chance to participate in all the accruing advantages thus secured to education, industries, arts, sciences and religion. Political freedom is thus the self-determination of all, expressed freely without external constraint. Law is the expression of this freedom.

The rights of personality have their normal and natural realization when expressed in these laws and institutions of a nation. A nation is

the true and legitimate organization of a people, just in proportion as it represents the will of the whole of its individual members. Voting, as an expression of that will, is not a privilege to be conferred by the nation, nor a trust to be confided, but a right that may be demanded, and regulated like any other right. Blackstone well says: "Only such are entirely excluded from voting as can have no will of their own, hence are wanting in the leading element of personality." Every person has not only the passive right to the resultant advantage of the nation, but also the active right to the affirmation of personality in the processes leading to these national advantages. Freedom is not an acquiescent reception, nor a permissive participation in the common profits of the nation, but freedom is rather the realization of personality in the body politic through all its processes. As the end of the state is not attained in the greatest good to the greatest number, but in the greatest good to all, this can be secured only in the free and conscious expression of the good of each by each, irrespective of race, color, or sex. The history of humanity, politically, has been an endeavor, a struggle toward the expression of this complete equality of personality.

### SPRING HAS COME; WHO KNEW IT FIRST?

Along the brooks first flowers are nodding  
To each other the glad news;  
Secretly the waves would speed it.  
But the wind gets hold and blows;  
What he puts in circulation  
Without slightest reservation,  
Who so list, soon fully knows.

Waiting birds in field and forest,  
At the news, to praise are stirred,  
Robin on his branch carolling,  
Eagle in his eyrie weird,  
And the Eagle rushes sun-ward,  
Scarce can guide his flight due onward,  
By the joy within him spurred.

With the slighting estimation:  
"I have known it long ago,"  
Father sun receives the tidings,  
"Must to Moon, the dreamer go?  
Would you carry information

That shall win you approbation;  
Tell it to her; she may not know."

But when to the Moon reporting,  
She cries out: "O, spare your say;  
I looked on and held my torchlight  
While old Winter stole away.  
Still, you may yet find a being  
Who has failed thus far in seeing  
For herself what you convey."

"I would rather go and tell her,  
For she is a friend of mine;"  
Straightway entered through my window,  
Poured around me all her shine,  
Till my couch in radiance floated,  
Out of which her round face gloated:  
"Come now, try my news divine."

"Moon, you dear old soul," I answered,  
"Thanks I owe for your kind call:  
But what you took pains to tell me,  
I had known it first of all!  
All things draw from Spring fruition,  
But its earliest premonition  
E'er in human hearts must fall."

### BIOGRAPHY.

Biography, the personal history of life and character, is an interesting and instructive branch of literature. It is the best possible substitute for the personal presence of those who have lived and acted for us. Their deeds and experiences are here presented for example or warning. In it we see the moving forces in the development of society, the origination of customs, laws, and governments. The moving, controlling spirits in the world's progress are here revealed as struggling up through difficulties, from small beginnings to high stations and commanding influences, becoming ever-burning lights for the inspiration and guidance of others.

When a great, good, or original character arises, all have a desire to know the springs of his power, the details of his living and doing. Whatever came to such in opportunity and achievement, whatever influence he started for human well-being, becomes of especial interest. Strength of mind and character, patriotism, love of liberty, poetic fire, religious elevation, and all true greatness become highly instructive and finely inspirational. Truths thus come to

us, not as abstractions, but embodied, living, thinking, willing, accomplishing, thereby influencing, developing character. It puts to the test of practice multitudinous and abstract truths, reducing them to a concrete form. We see one excelling in patience, another in justice, another in temperance, another in benevolence, while, perhaps, now and then one seems to shine forth with all of the graces combined. Such lives are powerful influences for enkindling a longing for like living in others. The love of knowledge which has kept a youth to his studies, seeking from afar the cloud-capped summits of science, kindles in others a like love, producing a like seeking. The patriot awakens a love of country; the philanthropist, a love of human kind; the reformer, a love of progress; the devout, lights up the religious sentiments.

In order for these goodly influences to become effective, biography must have for its subjects characters—not of the bad and ignoble—not given to dry, outward circumstance and conditions, not to accidental place and distinction, but rather of those which reveal the spiritual springs and processes, the power of great purpose, the force of high aims and earnest, persistent endeavor. Such make life real, earnest, inspirational, by permitting us to walk arm in arm with them, to talk face to face with them, breathe the same air, feel the same heat and light.

Such being the influence of right biography, it evidently claims attention in all plans for reading, should occupy a prominent place in all libraries for the young. The wise, the good, the great, of all ages, should be permitted to walk with us, to cross the thresholds of all our homes, sit by our firesides with us, enabling us to gather to ourselves those powers and methods by which they have helped on the world's progress, and thus enabling us to fitly meet the issues which they have bequeathed to us, thereby helping on the world to still higher issues.

“They must have a very feeble constitution in Congress,” said Mrs. Partington, “if they haven’t got power enough among ’em to count a few votes. Why, Isaac would do it in five minutes by simple admonition.”

## UNUTTERED PRAYERS.

The shallow brook goes babbling by,  
The threatening storm moves harmless o’er,  
The light word uttered carelessly,  
Falls to be echoed never more;  
For ah! so depthless is the tone  
Of babbling brook and hollow moan,  
So lightly breathed the soulless word  
By which no music chord is stirred.

Noiseless the deeper waters glide,  
Still onward in their giant flow—  
And breathless, gathering skies betide  
Earth’s doom of mightier waste and woe;  
The thought unuttered, save by look  
Of deepest meaning, who may brook?  
The prayer unbreathed from heart-depths there,  
Is still the heart *breathed* prayer.

Unuttered prayer! The pent up fire  
That rankles ’neath some Etna’s clod—  
The soul of Heaven-born desire,  
Up struggling to its home and God,  
Heart-longings for the pure and true,  
Night shower of unseen gathering dew,  
Than loudest speech, more earnest far,  
Is oft the heart’s *unuttered* prayer.

We may not hear their pleadings rise,  
We may not know their incense given,  
Unseen, that soareth to the skies,  
And lights the altar-fires of Heaven.  
We may not catch their accents wild,  
From captive doomed, or orphan child,  
From servile bound in woe’s abyss,  
Yet, O! what wrestling prayer is his!

It did not wait thro’ Eden’s bower,  
When sin had blighted all her joys,  
Yet burned it with intenser power  
Than could be breathed by human voice;  
O’er ruined world, and wreck of soul,  
To Heaven lost, that prayer up stole,  
From founts of anguish deeper stirred,  
And plead as ne’er plead uttered word.

Think you such prayers unheard shall rise?  
No angel, stayed in upward flight  
On mercy’s mission, flee the skies,  
Dispel the gloom, unfold the light?  
No blessing shaken from his wings  
Of all he, Heaven-gifted, brings?  
No bright pearl caught, nor star-gleam given,  
To guide the erring one to Heaven?

Ah, no! The orphan’s speechless woe,  
The voiceless cry from prisoning cell,  
Whose untold depths there’s none may know,  
Nor angel—only God may tell,  
Though breathed in silence, not in vain;

That prayer has snapped the clanking chain  
By which ye strove to fetter him,  
The high of soul, the free of limb.

Unuttered prayers! ye are few,  
That linger round the throne of love;  
Ye are joy of angels and the dew  
Distilled from Elysian fields above;  
Ye turn the key that flingeth wide  
The golden gates; ye ever guide  
The spirit whither it should roam,  
And lead its wayward wanderings home.

J. E. WORMLEY,

ALFRED ACADEMY, Anniversay, July 8th, 1852.

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### CLASSICAL STUDIES.

The question of the value of classical studies seems no nearer settlement than it did fifty or sixty years ago. The latest effort is to overthrow one of the languages called classical, doubtless, in case of success, to follow up the victory by an assault upon the other. No thoughtful man will deny that too much emphasis has been laid upon the value of the classics, and that the methods of teaching them have often been very unfruitful of benefit. The student who has been thoroughly drilled ac-

cording to Taylor's "Method of Classical Study," may certainly be excused if he denounces all study of the classics. And yet the fault is in the method rather than in the study itself. Two of the ways in which Greek and Latin may be studied and taught are illustrated in the essays of two eminent Greek teachers, now dead. One writes on "The Root *prach* in the Greek Language," "The Greek Genitive as an Ablative Case," "On Ancient Greek Rhythm and Metre," "On the Nature and Theory of the Greek Accent," "The Uses of the Latin Subjunctive," "Digammated Text of Homer," and various kindred subjects. It is no wonder that a student in this age of practical work and practical questions, who does not intend to make a Greek investigator, should regard such a course as extremely useless, dry, and dull, and with such a method the study can never be widely popular. The other writer takes his reader into the very life of the Greeks, and makes their literature, culture, houses, dress, social customs, commerce, religion, art, politics, &c., &c., as real and attractive as those of our own nation or of any modern nation which we may study. In such a method, every student of cultivated tastes can find something interesting and valuable. In such a method of study the student learns to trace the influence of ancient thought in modern institutions. Modern art means more to him from his knowledge of ancient art; modern government receives many illustrations from the ancient; the constitutions of the Greek States and the lives of Greek statesmen give a wider grasp in the study of modern constitutions and modern state craft.

If it be urged that this can be gained from a good history of Greece, we reply that a perfect sympathy with the thoughts and feelings of a people, an interest which is permanent and valuable is gained in no way so satisfactorily as in a study of the language and literature of that people. With a proper method of study, the language and literature of Greece and Rome can never cease to engage the attention and interest of students so long as every department of modern life owes so much to the ancient world.

## SCHOLARS AND WORK.

The Americans, in spite of their boasted republican simplicity, have ever shown an intense longing for honors, titles, the pomp of the nobility of other nations, and have aped aristocratic manners and customs ludicrously at variance with their professions and real condition. This characteristic, in its general tendencies, has often been attacked by satirists both foreign and domestic, and demands none of our attention save in one feature, viz: that manifested in the sentiment that any form of productive labor is unworthy the attention of a scholar. Sometime ago a number of papers joined in a storm of ridicule upon a man who, having been a general in the late war and having held several very honorable positions in the public service, choose to earn a living as a street car conductor rather than enter the competition of an over-crowded profession. The same contempt for work crops out frequently in the papers, and even in advising college graduates, during these hard times, to accept humble situations; the papers have intimated that any such position was to be considered a makeshift to be spurned as soon as anything of a literary or professional nature could be secured.

As students, we can not receive and cherish more pernicious doctrines either in their influence upon national progress or true culture. On the one hand such views tend to throw all productive labor, the farms, manufactories, &c., into the hands of the lowest, least intelligent, and therefore least skillful portion of the population, and to fill full the lighter and so-called respectable occupations; and on the other hand to foster the belief that culture is worth nothing save as a means of entering some profession or clerkship, thus degrading the development of the soul into a means of procuring bread and butter alone. We need to learn that true culture is as valuable in the kitchen, workshop, or on the farm, as it is in the pulpit, editorial chair or at the bar, and that instead of being a disgrace for a college graduate to become a successful farmer or manufacturer, it is a real honor, a real blessing to the country. It

is only a weak, undeveloped nature that sneers at a man of culture for engaging in any honest work which the world needs and must have.

## THE GYMNASIUM.

In the Fall of 1875, a number of "students and friends of Alfred University, realizing the benefits of physical culture," held an enthusiastic meeting in the Grammar school Building to consider the matter of building and furnishing a gymnasium. This move met with the hearty approval and co-operation of many of our business men. So warm was the enthusiasm that in a few weeks the building, with all its apparatus, was complete, and for some time the members of the Association attended its business meetings punctually, and availed themselves of the advantages it offered for recreation and physical culture. But there came, after a time, a "falling away from grace." The life-members, with a few exceptions, seem to have lost all interest in the enterprise. Now we suggest: Is it "just the square thing," gentlemen of the Gymnasium Association, to abandon a scheme which you so enthusiastically started—especially when the Association was involved in debt—leaving the work and debts on the hands of the few who are willing to stand by the enterprise?

To new students, we point you to that neat, little building back of the Grammar-school; we invite you to enter, and "try your muscle." To all, we recommend "our Gym." as just the place to spend a few stray half-hours every day.

At a recent business meeting, it was voted that term-membership tickets be issued for 50 cents, instead of \$1, the former price; and life-memberships were reduced from \$5 to \$2. Action was also taken in regard to procuring the Rev. Mr. Alabaster, of Cortland, to lecture before the Association. There seems to be quite an effort on the part of some of the members to rekindle the enthusiasm in the Gymnasium that characterized its "primitive days."

\*

Do you owe for the STUDENT?



## COLLEGE PROFESSORS.

Some of the magazines and leading papers have been recently discussing the propriety of appointing men of high literary reputation to professorial chairs in colleges. This question is really worthy of serious consideration, and that, too, from a much higher and deeper outlook than is taken in any of these articles that have fallen under my view; viz: To give the special college some special eclat. In other words: The writers, in the articles referred to, propose to use literary characters as mere *decoy-ducks*. Their conclusion is at once conceded. Experience triumphantly demonstrates that, if we build a bonfire on a warm, dark Summer's night, all nocturnal insects in the vicinity will be attracted into the flame; and they give their bodies for fuel. Yes, gentlemen, your logic is unexceptionable! The writer in the *Galaxy* for December last, exhorts President Barnard of Columbia College to persuade some professor "to write a poem that all the world talks of, or a novel that we all want to read." Let me remind that writer that, *Poeta non fit*, is as good to-day as it was nineteen hundred years ago. Why, bless your dear soul, not one professor in ten can effectively *read* a poem, much less *write* one. One will put your soul upon the rack by his mimetic intonations; another, by his utter lack of appreciation of his author; another, by his false conception of the author, indicated by his false emphases, false inflections, and false cadences. Write a poem! Is the poetic inspiration a creature of will? Is any mental quality a creature of will? Just as much so as is the face, figure, or size of body. Not a whit more. Omnipotence distributes to each his talent, all labelled and impressed with its own value and significance, and bids him use it according to this value and significance; and any departure from this functional use entails certain failure. Look the world over, and see the mighty struggles. Lilliputians writhing in mortal throes, in their vain efforts to bring forth mountains! Into the hands of one, God puts a spade and plow, and bids him occupy that spade and plow; but he is dissatisfied, and hurls them away, as much as to say, "Mr.

God, I know better than to use these things." He seizes a pen. Look at his work! That reveals the workman. To another he gives eloquence. He is a Patrick Henry, and you can make neither a farmer nor a merchant of him. If you do, he writes against his name, in big, staring letters, FAILURE!

Now, I boldly assert that the true teacher can not be anything else, and be a success! The author of a similar article in *Scribner* for April inst., sneers that "the college professor, as a rule, gets into his rut, which grows deeper and deeper with the passing years, until, at last, his head sinks below the surface, and he loses sight of the world, and the world of him!" This is the rule for nine hundred and ninety-nine thousand in every million the world over. In the very nature of the case, it is impossible for a man to show many brilliant sides. Some men, 'tis true, have received from God more tools than one. Not many, however. Had the many-sided Shakespeare been put into a college professorship, and had he devoted himself to its duties with conscientious regards to the needs of his pupils, we had never seen the Shakespeare we so much admire. His head would have sunk in the rut; he would have lost sight of the world, and the world would have lost her Shakespeare. I rejoice that Shakespeare was not made a college professor, and absorbed in his professorial duties.

The college professor is brought into his class room. That is his world. In it he may shine. In it his voice may be a clarion. Its walls, however, will smother his voice, and shut off the rays of his light from the rest of the world. His pupils alone will hear him; they alone can report him. His brain-power must there expend itself, and it can reach the world through no other channels than his pupils. You may call in a Longfellow, or a Holmes, or a Lowell, or a Seelye, or a Taylor, to read lectures to your college pupils, to exhibit each himself to them, to infuse, so far as may be, *l'esprit de la profession* into them. This is one thing; but it is a mighty different affair from making a college professor, burdened with his professional duties. Yes, you may make decoy-ducks, decoy-lights, or any other false signals

of such men, but don't make college professors of them. We can not spare them.

Again, it is urged that these men would thus become stimulators to the young, by being placed in professorial chairs. To this, I have three answers—

First—We are already, as a nation, becoming too intensely a nation of writers. The itch for seeing my name in print has infected school boys and school girls to an alarming degree. The plow rusts in the field, and the broom rots behind the door! because Johnnie's and Wilhelmina's pens are kept bright! The press groans in its labor to bring to light the scintillating fancies of immature brains; and these scintillations are reflected by myriads of immature reading-brains. A lofty, deep, broad literature we can never have while these conditions remain. I would by no manner of means smother young genius; but I suspect that a little nursery-training would greatly improve the quality of his work. Let him have pap a little longer.

Second—Those young men that need the stimulus of brilliant characters to allure them on to self-distinction, can easily find these same men, as examples, in society. Their light is not under a bushel. Seek, and find.

Third—True genius needs no such stimulus. It is a self enkindling fire. It asks room only. The history of the best talent of this and of all ages shows the truth of this assertion. In an age full of light, as ours is, young genius can light his torch where he will. Indeed, he needs not even a college to fire him.

I throw out the above thoughts. Take them for what they are worth. IRA SAYLES.

ALFRED CENTRE, N. Y., April 10th, 1877.

## At Home.

### VACATION NOTES.

The three weeks, actually three weeks, with no severe pupils to "pull the wool" over, no exasperating teachers to discipline, no lessons, no Friday feelings, no rules to obey, no cramping laws to restrain and compress the spontane-

ous outcroppings of youth, those three weeks with nothing but freedom and jackwax, have passed away, and their *sweetness* is wafted only by the breezes of the past. We hear there have been receptions in town by the wholesale, by the retail; receptions for the elite, the peasantry, and for the "middlings;" for the teachers, the students, the parents, the children, the aged, the youthful—yea, even for the saints and for sinners. Of course, time has slipped away so rapidly and pleasantly between these social enjoyments that no one can tell whence it came nor whither it went.

A few of the stationary students acted upon the suggestion of the President, and put in a term's work in one study during vacation, which was *good*. Yet, lest they grow praise-stricken, we must remind them that they neither ploughed nor sewed, and, probably, did not even tidy their own rooms. Others, we learn, have labored and brought forth, in its fullness and perfection, their great Commencement blossom, one of which, we add, with an inward chuckle of pleasure, was crushed unceremoniously under the heel of the "Power," who likely took it for a puff-ball, with a grain too much of the *puff*. Then another class there is, whose day dreams and midnight walks have been fearfully haunted by the undistinguishable, mythical being—the unwritten production. But notwithstanding the different moods in which we assemble for Spring work, there is a degree of activity manifested which well accords with the life of the world without.

LECTURE.—Rev. John Alabaster, of Cortland, N. Y., will lecture in the Chapel, before the Gymnasium Association, Wednesday evening, May 2d. Subject, "Michael Angelo." The Cortland *Standard and Journal*, speaking of this lecture, which was recently delivered in that place, says: "It was an exalted theme, and the lecturer handled it with classical skill, force, and eloquence. . . . The lecture has not been surpassed, and scarcely equaled, by any in the present year."

THE SPRING TERM number about 150 students.

CLASS OF '77.—Commencement themes: Impenetrable Labyrinthial Casnist—"Birds in their little nests agree," with variations; Great Bustiferous Conglomerate—"George Washington;" Jonathan Makes Nettles—"Effects of Sentiment on Gastric Juice;" Gorgeous Sunbeam—a poem entitled "The substantiation of evolution by the comparison of ancient with modern protoplasm under the progressive light of unseen events;" Evening Aeronaut—"Doctrines of Will;" Mrs. Libbie Browning, "Blue Glass—its effects on domestic infelicity; Bostonian Blue Bell—"Watchman, what of the Night?" June's Redolent Sunflower—"The condensation of the English language as illustrated in slang." A Modernized Socrates—"The Fashions of to-day."

Average height of ladies, 5 feet, 2 inches; of gentlemen, 5 feet, 6 inches. Color of eyes, black and gray; color of complexion, moderate. The usual amount of straight hair and curly teeth prevail.

Number of gentlemen married, 2; number of ladies, 0; want to be, 5.

THE OROPHILIAN LYCEUM has recently received pamphlets from A. M. F. Randolph, Attorney General of Kansas; State Manual and State papers of Wisconsin, from the Hon. J. B. Cassoday; New York Manual and Railroad Reports from Hon. J. E. B. Santee, also books and pamphlets from M. S. Sayre of Iowa. It is encouraging to the younger members to receive any token of remembrance, however trivial it may be, from older ones who have passed out in the world. A letter now and then from some worker in the past would inspire the workers of to-day with new energy. Let us hear from the old students.

UNIVERSITY MUSEUM.—We take great pleasure in acknowledging donations to the Museum, in the archæological department, from Thomas H. Green, Esq., and A. H. Burdick, Esq., both of Genesee, N. Y.

HOUSE-CLEANING time is upon us. Ought not the Lyceum Rooms to undergo a thorough cleansing?

ONE would conclude in looking at the list of members of the Reading Room, that the students had forgotten there was such a place. Yet, if they will take the trouble to look in the southeastern part of the Chapel building that place will be found in which leisure moments can be spent both profitably and pleasantly. The Reading Room, at present, contains all the leading periodicals, comprising monthlies, weeklies, semi-weeklies and dailies, both secular and religious.

THE SUPERINTENDENT who was marching his school around at the fatal moment when

"See the mighty hosts advancing  
Satan leading on"

was struck up, has, says Madam Rnmor, the company now of our Preceptress, who escorted the young ladies to the Temperance meeting last Saturday evening, and chanced to enter just as "Satan leading on" was echoing through the room.

*Student*: "I don't know anything about this subject." *Pres.*: "Well, if you are willing to own it, you have reached a hopeful point. I feel satisfied, if students after two or three years study, admit candidly that they know very little or nothing." *Student*: "Oh, I found out I was a fool a long time ago." *Pres.*: "But you have had a queer way of showing it."

THE restriction enforced upon the married men at the beginning of the term, in regard to their zoological work, viz., their wives *must* accompany them, is now fruitless, as the class meets at 6 A.M., before said appendages are up.

A WINK in the morning, a bow in the afternoon, a smile and a walk in the evening, an exchange of one ring next day at Chapel, of two at 11 A. M., of three at 1 P. M. That's the way we drive business this term.

THEOLOGICAL GRADUATES.—U. M. Babcock, G. M. Cottrell, W. H. Ernst, and W. F. Place, graduate this year from the Theological Department of this Institution.

WHAT has become of the Old English class?

PRES. ALLEN has recently taken a flying trip to Rochester and LeRoy, bringing home with him numerous geological and and conchological specimens.

W. I. NEWITT now runs the Burdick House, Stephen C. Burdick having retired about the middle of March. Newitt "can keep a hotel" as it ought to be kept.

THE BOTANY CLASS this term boasts of the following dignitaries: Mrs. Prof. Williams, Mrs. Prof. Prentice, Mrs. Hollenbeck, and Mrs. Henderson.

At the Art Club, not long since, a lady Senior pointed to a large hornet's nest hanging on the wall, and exclaimed, "See that cabbage!"

*Geology class.*—(C—): If oil is so light, I should think it would raise right up to the—(S—, interrupting) "It did raise to 50 last Winter."

THE LADIES' ATHENÆAN is to have a piano at once.

## Alumni Notes.

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

### ALUMNI.

'51. Rev. Galusha Anderson, D. D., was lately elected President of the Clergymen's Association of Chicago.

'53. Mrs. Myra McAlmont Warner resides at Little Rock, Ark.

'56. Mrs. Catherine A. Vincent Southhall resides at Lower Peach Tree, Wilcox Co., Ala.

'57. Mrs. Frances Cottrell Marvin resides at Alfred Centre, N. Y.

'58. Mr. George H. Greenman and ('56-'57) Ann E. Bowler Greenman reside at Mystic Bridge, Conn.

'66. Rev. L. E. Livermore and ('58-'59) Mrs. Arloline Coon Livermore have removed from Walworth, Wis., to Danellen, N. J.

'69. Rev. Herbert E. Babcock and Mrs. L. E.

Card Babcock are teaching in West Halleck, Ill.

'74. Mr. James McHale is rustivating for a while at his father's in Shongo, N. Y.

### OLD STUDENTS.

'65-'66. Mrs. Jennie E. Morey Babcock is staying at Alfred Centre, N. Y.

'71-'72. Mrs. Sibyl Lyman Burdick resides at Winnebago City, Minn.

'71-'72. Bell Lyman Sampson resides at Roulette, Pa.

## MARRIED.

NEWITT—O'DONNELL—At Alfred Centre, N. Y., April 7th, 1877, by Rev. N. V. Hull, D. D., Mr. Washington I. Newitt, of DeRuyter, and Miss Kittie O'Donnell, of Alfred Centre.

## Gleanings.

### HONEY-DEW.

Extracts from a paper presented to the Science and Art Club, March 27th, 1877.

Honey-dew is, in all cases, an exudation of the sap of the growing vegetal, after the elements of vegetal or organic substances have passed into their saccharine or sugar combination, previous to the next change to take place, viz., conversion of sugar into vegetal cellulose. In growing vegetals, this latter conversion is effected among the leaf cells that surround the minute air-chambers, with thousands of which every leaf is furnished, just beneath its upper surface, or epidermis, and which are immersed in the pulpy granular chlorophyl. These air-chambers are lined with a membrane, far more delicate than the external membrane we denominate epidermis. Now, if by any means, or by any active agent, this delicate membrane becomes ruptured, then will the plant juice, or sap, charged with its sugar, gush out of the parenchymous meshes through the ruptures into the air-chambers. Each air-chamber is furnished with an external orifice we denominate *stoma*. Of course, so soon as the chamber is filled with the inflowing sap, that sap will flow out through the open *stoma*, and make its

appearance on the surface. Now, as these stomata are exceedingly numerous on the upper surfaces of leaves, the sap, escaping, soon spreads over all the superficial interstices, forming a film, and trickling towards the leafy edge, or climbing the leaf-hairs, forms droplets on the minuter points. During this process, too, the air and the sunshine are busily at work evaporating the water from the saccharine solution, and leaving but a thick, transparent syrup of genuine sugar. This constitutes the farmer's honey-dew.

You will please notice that every rupture of this delicate membrane which lines the air-chamber of any leaf, utterly disqualifies that particular air-chamber and the parenchymous cells with which it is connected, for the further performance of their respective functions. You will, moreover, discover that, if a large proportion of the air-chambers of any leaf is involved in these ruptures, that leaf is functionally destroyed; but functional destruction of any organ means its death. So, you see, the leaf on which the honey-dew is extensively exhibited must die. Finally, if the leaves of any plant are extensively involved in the elaboration of honey-dew, you can scarcely fail to predicate its speedy death; because leaves perform a function of vital importance to the growing plant during its season of growth.

While in Virginia last year, I had an opportunity to observe honey-dew on a grand scale. About the 20th of March, I called on an aged neighbor, who was, at the time, quite out of health. One of the neighboring women was also there. After a few moments of neighborly chat, the old gentleman looked up to me and said, "Cap'n Sayles, have you seen the honey-rain, that is falling now almost every day?" "Honey-rain!" I replied; "no, I have seen no honey-rain." Probably the tone of my voice indicated my incredulity, and he immediately reiterated, "But they say 'tis really so! The papers speak of it!" Now the neighboring woman, noticing my skepticism, came in with her voluntary testimony to her personal observation, with, "'Tis so; for I seen it with my own eyes, an' I tasted it, an' I know 'tis so! an' I seen it rain out of the clear sky just at

sundown!" Testimony so strong as that was a stunner. Of course, I was wise enough not to impugn the evidence of eyes and tongue, even though they were in an old woman's head. I really thought it some popular delusion, and felt a little amused at her anxious earnestness. After a little more chat, I left, thinking no more of the matter.

The next day in the afternoon, I visited a distant part of my plantation, on the east side, so that on my return, near sunset, I looked almost directly into the eye of the sun. My path lay among the old-field pines. I had scarcely started on my homeward tracks, before I noticed that the young pines were all ablaze with pendent droplets, as gorgeous as if hung all over with all the diamonds of earth! Every pine leaf seemed to hold dangling from its point a starlet, and each starlet was pouring out of its trembling bosom a ray of glittering light. It had been clear and dry all day; I knew in an instant that they could be neither droplets of rain nor of dew; and after the first moment of surprise, it came into my mind like a flash—"That is Mr. Hudson's honey-rain!" I immediately stepped to a pendent branch, broke off a bough, tasted the droplet; sure enough, "honey! and no mistake." I looked on the dead leaves beneath the trees, and discovered that they were all covered over with a film of something. I stooped, picked up an old broad leaf of black-jack oak, applied it to my tongue, and it too was covered with the same delicious sweet! I then looked for other proofs of this wondrous honey-rain. Beneath the pines everything testified to the indisputable fact, "Honey is here!" but nothing revealed the secret of its origin. All had agreed to tell no tales of that kind. I soon discovered, however, that it hadn't rained honey anywhere except under and on the old-field pines. I took a bough home with me, and examined its leaves under a low-power microscope, and I clearly detected the fact that each stoma of the previous year's growth was pouring out the limped sweet. The next day was warm and fair; and, on going out to take an observation, I discovered the same facts as on the previous day, and also that the honey bees knew it as well as I. They were lit-

erally swarming among the pine tops. I then recollected having noticed the honey bees and other honey-loving insects swarming among the pine tops, in the Spring of 1870, at which time I could find no solution of the problem—why they were in such vast numbers among the pines. Now it is solved. A day or two after this, I had some business with another neighbor, and mentioned my discovery to him. He remarked, "I didn't know why, but my bees are making honey like smoke!" It should be observed that there was not yet a single blossom from which bees could "gather honey like smoke." The Spring of 1876 was exceptionally late in Southern Virginia. I mentioned my discovery to a physician who holds a diploma from the great Medical College of Philadelphia. He, too, like the old lady at my neighbor's, knew that it was honey-rain! I don't know but he knows it yet. This exudation continued for about twelve weeks. The affected leaves died.

My theory for this phenomenon, as it occurred with us is as follows: The Summer of 1875 had been unusually warm and moist. The growth of foliage had, therefore, been exceptionally rank; and, as is always the case in such growth, the cell walls were weak and easily ruptured. During the fore part of the Winter of 1875-6, the weather became warm and the sap commenced flowing in January. On the 4th of February occurred the sharpest freeze of the whole Winter; and all the remainder of the month had been unusually cold for that section of country. The cells of the pine leaves had become gorged with sap. The freezing of the sap had ruptured the delicate lining of the stomata; and, when it came pouring into the parenchymous vessels around the air-chambers, it could do no otherwise than to rush through the ruptures into the chambers, and thence through the stomata out onto the surface of the leaves, &c.

The old-field pines were not "the old-field," as given by Gray and by Wood, *i. e.*, the *loblolly*, or long-leaved, yellow pines, but a species which seems to be intermediate between the *pinus mitis* and *pinus pungens* of Gray. In the case of annual plants, as beans, I think

it is the experience of farmers, that the blight occurs when the soil is rich, and the season warm, the very conditions which give an excessive growth, which is sure to be attended with weak cell structure. Hence, the rupture of the lining membrane in the air-chamber is caused in the beans. Similar facts also attend the rust on wheat, and oats, and corn. Plants in conservatories are liable to the same abnormal growth, and, of course, to the same disaster. The chinch and the aphid both puncture the same membrane, and tap the parenchymous vessels around the air-chambers, and, as they are not careful to plug the holes they bore, the sugar leaches out. This, too, is, by some, termed Honey-Dew. Hence, it is, that when these insects become numerous, they collect on the leaves and tender shoots of the growing plants, puncture them and occasion their death.

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## The College World.

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The cause of suicide by shooting in the case of Emil Schwerdtfeger, one of Cornell's representatives at the Inter-collegiate Contest, who took the \$300 prize in Latin, was overwork in preparation for the contest, followed by permanent ill health and mental depression. He had taken several prizes before in language, and was considered a prodigy in linguistics.

The *Niagara Index* is still harping on the question of students' voting, notwithstanding they threw their votes away at the late Presidential election. It looks bad, too, Mr. *Index*, to see three or four liquor Ads. in a college paper.

The *Berkeleyan* is an eight-page semi-monthly, composed, printed, and published by the students of the University of California, at Berkeley. When do you find time to do all this?

Harvard, Princeton, Williams, Rutgers, Columbia, Trinity, Alleghany, Michigan, and the Junior class at Yale, have adopted the cap and gown.

The Juniors of Brown University have voted to bury Chemistry next June.

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

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3. Greek Language and Literature.
4. Pure Mathematics and Astronomy.
5. Industrial Mechanics.
6. Modern Languages.
7. Physical Sciences.
8. Natural History.
9. Metaphysical and Ethical Sciences.
10. Biblical Theology.
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14. Music.
15. Didactics.
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## 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.

Fall 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.