



COMMENCEMENT EXERCISES MARK CLOSE OF SENIOR ACTIVITIES

Ira A. Place Delivers Doctor's Oration

59 GRADUATES RECEIVE DIPLOMAS

At ten o'clock on Wednesday morning, June 11, a long procession of Juniors, Seniors, Trustees and Faculty started the slow march to Academy Hall to perform the final ceremonies in the eighty-eighth annual commencement of Alfred University. As the line neared the meeting place, strains of the "Triumphal March" from two pianos brought the march to order and, with the trustees and faculty now leading, the procession filed into the hall where friends of the members of the graduating class and friends of the school were already assembled to witness the graduation of the largest class in the history of the Purple and God.

When Rev. H. Eugene Davis had given the invocation, Elizabeth Houghtaling delighted the audience with a piano solo, "Valse Chromatique."

Ralph Smith, class orator, presented a masterly address on "The Influence of Literature," in which, by means of free quotations from well known poets and authors, he brought home to everyone, the importance of literature and showed clearly the vital influence which familiarity with good literary works may exert on the human mind.

The Doctor's Oration was preceded and followed by music, the first being a vocal solo by Miss Sally E. Austin, "Indian Bell Song," and the latter, "Samson and Delilah" by the well known trio, consisting of violin, Harry Okean; cello, Donald rentice, and piano, Ada Beckre Seidlin.

Ira A. Place, the unanimous choice of the class for the Doctor's Oration,

a graduate of Cornell University, a member of the board of trustees for several years, in which time he has rendered valuable service to Alfred, delivered most practical and interesting oration on the subject of "Transportation." Mr. Place gradually worked up to a position as vice president of the New York Central Railway system and, because of his long experience there, was able to give first-hand information in an altogether pleasing manner.

Introducing his subject with a discussion of early modes of travel and transportation, the speaker cited instances and dates to indicate the gradual increase in size and importance of the railroad since the breaking of ground for the first line at Baltimore in 1861.

Tracing a line of gradual increase in mileage and capital invested, Mr. Place cleverly analyzed the conditions which retarded and those which assisted in the growth of the system as a whole.

One of the most difficult problems which the railway companies have been obliged to solve, is the legislation, state and national, in regard to freight and passenger rates. The speaker pointed out that, "if the time you have spent at Alfred shall have served its most important purpose, you, among the citizens of this country, will be able, in the future, to acquire accurate knowledge of the facts, to analyze those facts, to reach right conclusions from such analysis and to advocate that course on the part of the railroad managers and Governmental authorities alike which will result in the greatest good to the greatest number of people."

PRES. B. C. DAVIS SPEAKS ON "ENLIGHTENMENT AND RELIGION" IN BACCA- LAUREATE SERMON

Theme: Enlightenment and Religion.

Texts: "If Jehovah be God, follow him; but if Baal, then follow him." I Kings 18:21; "Choose ye this day whom ye will serve." Joshua 24: 15.

These texts represent an early and distinct type of religious thought. They are in the ancient Hebrew history and mould. It is the language of the prophets in the days of the struggle between Monotheism and Polytheism. It was before the captivity of the Hebrews by the Babylonians and before the purging of Jewish thinking from pagan idol worship.

I have selected these texts because they clearly set forth at so early a period of religious history, certain fundamental principles in religion and ethics that have always been vital, but that are today taking the center of the field in thought and action, as never before. It is my desire to make this baccalaureate sermon bring into true perspective these principles implied in the texts and inherent in the theme: "Enlightenment and Religion."

The more crude and pagan religion has been, among undeveloped races, the more it has been wanting in intellectual elements and dominated by superstition and emotion. The chief results of modern education have been claimed by science, industry, medicine and philosophy, but religion has been slow to claim its share in the achievements of education. Many men have assumed that religion and theology are static and that no change should be expected or assumed in revelation, in interpretation, or in the content of faith. The contest now waging between so-called Fundamentalist and Modernist is, in large part, due to the assumption on the part of one group that religion is independent of science and scholarship; that it is an experience or a faith apart from the results of intellectual processes, and therefore may be held as a dogma, unchanged from generation to generation, impervious to scientific or literary principles or achievements.

Another group, ultra-modernist but in reality materialistic, abandons religion to its fundamentalist friends as merely an emotion or an ancient myth or dogma, because of the noisy proclamation of such friends that science and scholarship can not speak in terms of religion: that it is a thing apart, in which ecclesiastical councils and church dignitaries may speak for the faith of generations yet unborn. For such reasons ultra-modernists abandon and condemn religion as a relic of past ignorance and superstitions that must disappear before advancing knowledge and culture.

Between these two extreme groups, each small in comparison to the noise it makes, is the great majority of men and women today, unattached to either extreme but reaching out for light and guidance both from education and from religion. These men and women are open-minded toward science and history and progress. They believe in a modern world with new interpretations and new responsibilities. They respect the religion of the past. They feel the need for a guiding religion of the present and the future. They are reverent before a God immanent in nature and progressively realizing himself in nature and in history. This great body of men and women is a public upon whom the State, social institutions and the Church must depend for security and stability, as well as for normal and rational progress. In it are mainly the vast multitude of college trained men and women, and the great public, less liberally educated but mobile, plastic and restless; subject to change and discontent but earnest, sincere and honest. For this great mass of humanity there is the one supreme need

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CLASS DAY EXERCISES

Mary Wells and F. W. Gibson Deliver Mantle And Ivy Orations

LABORATORY HALL SCENE OF IVY PLANTING CEREMONY

THE MANTLE ORATION

Guests, Members of the Faculty, Fellow Students, and Classmates, today another class of our beloved Alma Mater hands down the symbol of four years work to her sister class. This symbol of the Cap and Gown represents the highest attainment of one in college. It stands for truth, for love, for friendships, for knowledge, for all that goes to make a man, for four years crammed full of work and study and play.

Yesterday we were cared for. As children we were looked out for, carressed when hurt, soothed when broken hearted, and lovingly encouraged in all our fond hopes. We came to college because we realized that a college education could help us to make the most of ourselves—because our fathers and mothers were ready and eager to give us a chance in the best in life. Perhaps thru us they had something which was denied them. We hope we have not failed them. While here in the care of our Alma Mater for the past four years, four years so crowded with work and pleasures that to look back over them they seem years but have sped by so quickly it hardly seems yesterday since we were freshmen, we have striven for much and accomplished only a part of our hoped for aims.

We the class of 1924 are glad to have given to our College and yours one of her annuals into which we put our hearts and souls that it might be the best. We have played our games hard, clean, and fast to the end, sometimes winning, losing others, but always glad that we could play. We are the proud owners of the interclass basket ball championship cup, to have so many members of the various Varsity Squads in our numbers and to have proven our loyalty for our college in all our activities. But our social activities and athletic feats have not over shadowed our scholarship, for the Twentieth Century Cup has been ours both years of its accessibility to us. All these things have been inspired by our devotion for our college and because she has given us so much that we could hardly do less.

Today we are looking at Life with clearer eyes because we see thru a broader, stronger, more perfect lens ground for us by Alfred. We have come to the point where we can see that we are not at the end but the beginning of training. And we are proud to be at this time ready to be graduated from Alfred University, to have passed the test of four year's training for the future work. We realize as never before the amount of efforts that have been necessary for our education. And we hope that in some small measure we may repay this indebtedness to our college in that service which we shall try to give back to the world.

To-morrow the prospective will change again, for we who took yesterday and are taking today needs must give to-morrow. The courage, strength, and spirit Alfred has given us will make us equal to this task. We have grasped for much, we have received much, but we have failed much. This will not daunt us for we know that each disappointment has strengthened us for life's work.

Now the class of 1924 hands down to the class of 1925 this symbol of all our hopes, our prayers, and our attainments. We are assured that you are ready for this honor. May it be as

great an inspiration to you and hold the intrinsic value for you that it has for us. We wish you much happiness and success in the coming year. May you be proud to wear this Mantle and to pass it on when your time comes even as we are today.

IVY ORATION 1924

Ivy, Ivy, The very thought of that clinging evergreen vine shall always mean to the class of '24—shelter. When we came to Alfred four years ago, each of our personalities resembled the frame work, and in some cases, the bare outline of a large and beautiful building, with spacious halls, artistic alcoves, marble stairways, and venerable statues. During our stay in Alfred we have been given the best of guidance, the finest of materials, highest type of ambition to develop our personalities into fine and beautiful characters. As an architect would really develop a lasting building of simple grandure, so has Alfred helped each member of the class of '24 to create in himself a permanent building in which the spacious halls stand for broad mindedness, the artistic alcoves for the sweetest of memories, the marble stairways for the highest of aims, while in place of famous statues are visions of the faculty who taught us how to build. And now we have come to the planting of the ivy. Ivy will grow and spread its soft beauty and protection only where it has something permanent to cling to. Ivy is planted to spread over buildings to cover them with natural beauty and protect them from the wind, rains and snow. And so it is that Alfred builds firm and permanent characters over which only culture and refinement can grow, ever sheltering the individual from the mistakes of ignorance and the danger of evil thoughts.

Like the ivy reaches out and works its way into every niche and corner of the cold stone building, so shall the benefits of our education at Alfred multiply and bless our lives with the serenity of confidence. Confidence which gives us courage and inspiration to work for a better world. Of course there are only a few of us who will have the opportunity of performing truly great works that will benefit thousands of people. Some of us will take up our work in industrial centers, some will devote our lives to the teaching of others, some will become a part of some great profession, while some of us will seclude ourselves in some small corner of the world in which the circle of our impartial responsibility will be relatively small. And yet, wherever we may go or whatever we may do, our realm of thoughts and deeds will be colored by that serene atmosphere of true aristocracy, that priceless gift of harmonious culture which Alfred graduates are known to possess. Even after we are gone from this earth to that better world beyond, the influence of our enlightened characters will far outlast us, though few may realize it, as the evergreen, ivy clings to the bark of fallen giants in a forest clothing them in such a way as to leave only the remembrance of strength and power.

Tomorrow the class of 1924 will pass into history. Its members will part from one another and leave Alfred, but with the sadness of leaving, will be the joy of knowing that some

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VARSITY TRACK TEAM ESTABLISHES RECORD

In winning three out of four meets, the Varsity track team has established for itself a record of which it may well be proud. One of the best track teams, if not the best, that ever represented the college, is largely due to the coaching and interest of Doc Ferguson.

The season started when St. Bonaventure went home, the victim of a crushing defeat, the score being 96-35. Here Alfred showed her complete superiority in every department, with the possible exception of the sprints, where Bona secured her first places. Hamilton, whom the team feared greatly, proved easy and was defeated 77-49. Alfred's better showing in the field events and slight advantage in the runs made victory possible. Allegheny came here boasting of a team which had held the strong Carnegie Tech outfit to a three-point victory. By virtue of some almost superhuman work on the track and a bitter battle for the field events, Alfred counted her second victory of the year over the Meadville institution, 75 2-3 to 50 1-3.

The bitter pillow of the year, was the Rochester meet. Counting on an almost certain victory, the Purple was forced to accept defeat by the score of 67 to 59, due largely to excellent work on the part of Captain White of Rochester, who proved to be one of the nicest sprinters in this part of the country.

To Capt. McConnell must go a lot of credit. He handled his men in

STUDENT PIANO RECITAL

Mrs. Seidlin Presents Delightful Program

Several of the students of the University Department of Music, under the direction of Ada Becker Seidlin, their instructor, took part in a recital last Sunday afternoon, in Agricultural Hall, before a large and certainly appreciative audience. The quality of the music performed and the technique displayed, showed the teacher's ability as well as that of the individual students.

The students were assisted by the trio, consisting of Ada Becker Seidlin, piano; Harry Okean, violin, and Donald Prentice, cello.

The following appeared on the program:		
Valse Chromatique	Godard	
Meta Gillson		
Impromptu	Schubert	
Lillian Holmes		
Ballade	Chopin	
Elizabeth Houghtaling		
Barcarolle	Offenbach	
Anitra's Dance	Grieg	
The Trio		
Fantasia Impromptu	Chopin	
Winifred Stout		
Chant D'Amour	Stojowski	
Etincelles	Moskowski	
Eleanor Prentice		
To a Water Lily		
Autumn		
Witches' Dance	McDowell	
Margaret Kinney		

great shape and proved himself an ideal captain. His ability as an athlete, is to be marveled at, he rolled up a total of 102 1-3 points during the season.

RECORD CROWD ENJOY DIN-
NER OF ANNUAL ALUMNI
BANQUET

Loyalty Fund Initiated

Last Tuesday evening, the Brick dining hall was the scene of the largest event of its nature ever seen in Alfred when 206 alumni, friends and graduating class members gathered for the annual alumni banquet.

Toastmaster Isaac M. Wright, president of the Alumni Association, handled the affair in the most efficient manner, promptness being his ambition and also his achievement. For the first time since the inauguration of this custom, the alumni and guests filed into the dining hall at exactly the scheduled time and the program closed punctually at the promised time for the dance, which followed.

After enjoying an extremely appetizing repast prepared by Mrs. Post and Mrs. Sheppard, the banqueters settled back in their seats and prepared to listen to the evening's speakers. Toastmaster Wright, after a few well timed remarks, introduced the first speaker, Ira A. Place of the class of '68, who also delivered the commencement address. Mr. Place reminisced briefly on his college days, adding in conclusion a review of the needs of the college in the way of finances and pressing home to everybody, the value of a college education.

In the absence of Elizabeth Bacon, who was to have given a toast, the master of ceremonies called upon Miss Norah Binne, an active member of the same class, for an impromptu speech. As in each of the short addresses of the evening, Miss Binns stressed loyalty to Alfred and cited instances to show that A. U. is and should be regarded in the highest esteem, both by alumni and friends of the institution.

Paul V. Johnson, president of the class of '24, occupied a few minutes, briefly expressing in behalf of his classmates, their appreciation of the honor bestowed upon them as guests of the alumni association. Closing his remarks, Mr. Johnson stated that the class, as a part of their obligation to the Alma Mater, had initiated a loyalty bond drive by presenting fifty signed bonds by as many members of the class and representing nearly 100% of the total number.

One of the guests at the banquet, Pres. S. O. Bond, of Salem College, although not an Alfred graduate, is a firm friend and staunch supporter of this university. Following next in order, he explained the situation in which Salem is placed in her endowment drive and showed that, although he is not a native of Allegany county, his relations with President Davis, while in West Virginia, afforded a means by which he could claim relationship to the college.

The last speaker on the program, Pres. B. C. Davis, commented briefly on the financial situation of the university and complimented the toastmaster on the masterly manner in which he had so satisfactorily carried to completion the greatest banquet, in regard to attendance at least, which the Alumni Association has ever known.

The menu was as follows:
Grape Fruit

Sweet Pickles Stuffed Olives
Broiled Spring Chicken
Potatoes with Cream Sauce
Buttered Asparagus Tips Dinner Biscuits
Combination Salad
with French Dressing
Toasted Fromage Rolls
Strawberry Sponge Cake
with Whipped Cream
Coffee Mints

IVY ORATION

Continued from page one

day ere long, we shall return to the loving friendship and refuge that we know can always be found in the heart of our Alma Mater. And perhaps when we return we shall look with eagerness to see the progress that our ivy has made. And we shall be overwhelmed with a flood of tender memories of our college days and visions of our classmates. It will be then that we shall realize more than ever, that as one root of ivy may grow in a forest over trees, rocks and bushes keeping them all connected together, both large and small, in one

great family, so shall our one plant of ivy tend to cement us all together under one fond tie of friendship and brotherly love.

And as we go out into the world filled with confidence and ambition to succeed we will forget that there will come a time sooner or later when we shall become discouraged. We can hardly realize that there will come a time of weakness when we will almost give up the battle with life's hardships. There will come a time when we may want to discard responsibility and follow along the lines of least resistance and forget progress. It is then that we must think of our ivy, keeping our hearts and minds ever green with the desire to spread happiness, harmony and progress, thus surrounding the walls of the circle we touch however great or small, with the eternal strength of life, truth and love.

And though our duty calls us

To some far off foreign shore,
May we always remember the Ivy
And Ideals of '24.

KAPPA PSI UPSILON HOUSE
NOTES

Brother Hubbard left for Rutgers to attend the summer session on Sunday.

Brother Strate is rapidly mending. He was last seen in the Brick.

Brother Barone is determined to live in Hornell, neither wind nor rain deters him.

The officers for next year will be: Pres., David Miller; V. Bice Pres., Henry Marley; Sec., Robert Adams; Treas., Daniel Caruso.

Kappa Psi is sorry to announce that brothers Dailey, Barone and Hubbard will not be with us next year. All

OFFICERS, FOR NEXT SCHOOL
YEAR

Varsity "A" Club—Duané Anderson, president.

Student Senate—F. Hamilton Whipple, president.

Y. M. C. A.—Ellis Drake, president.

Y. W. C. A.—Vida Randolph, president.

Football—F. McConnell, captain.
Basketball—Paul Babcock, captain.
Track —William Navin, captain.

Fraternities

Klan Alpine—Robert Spicer, president.

Delta Sigma Phi—Alvin Dunbar, president.

Kappa Psi Upsilon—David Miller, president.

Eta Phi Gamma—Donald Gardner, president.

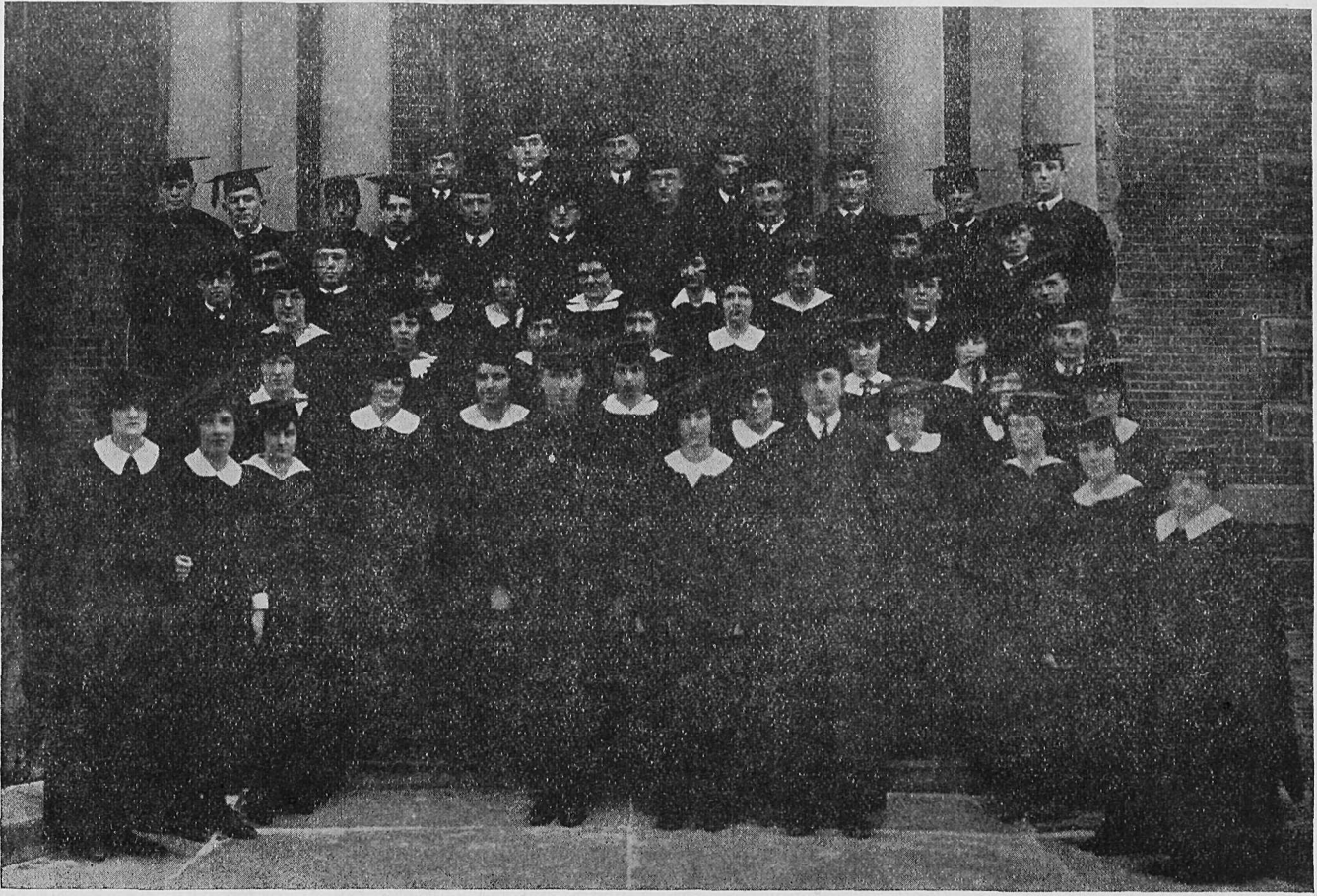
Theta Gamma—Chester Brandt, president.

Sororities

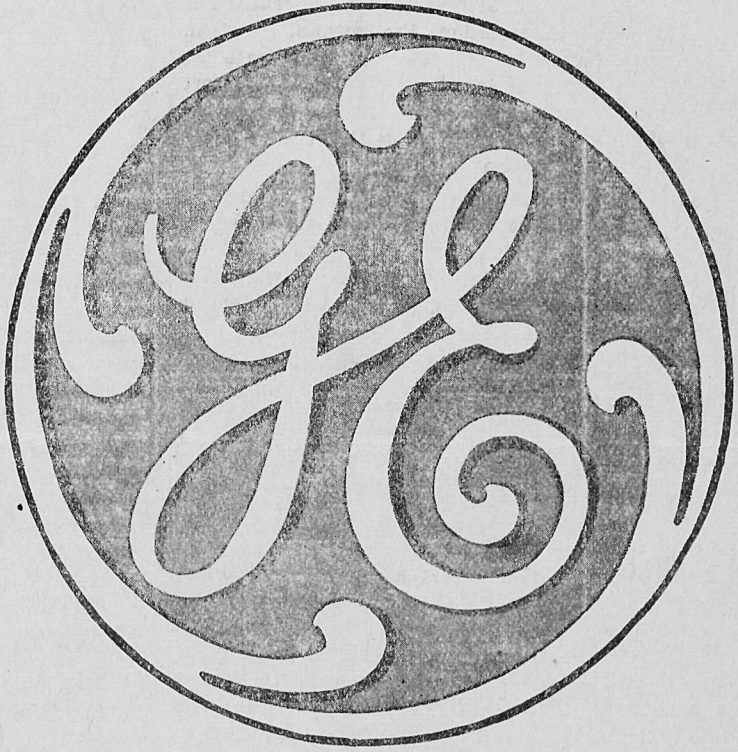
Theta Chi—Ruth Whitford, president.

Pi Alpha Pi—Esther Bowen, president.

Tau Sigma Alpha—Dorothy Wilcox, president.



THE GRADUATING CLASS OF AL FRED UNIVERSITY



The initials of a friend

You will find these letters on many tools by which electricity works. They are on great generators used by electric light and power companies; and on lamps that light millions of homes.

They are on big motors that pull railway trains; and on tiny motors that make hard housework easy.

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95-60011
GENERAL ELECTRIC

OVER YOUR HEAD OR HIGHER

By Lester C. Spier

And The Senior Passes On

By the flow of an inland river,
Whence our four short years have fled;
Where the cheers of the crowd still quiver,
And our memories awake from the dead—
Our life here is now soon ending,
And then we'll be growing old,
A'leaving you to the guiding,
Of the dear old Purple and Gold.

Sadly, but not with upbraiding,
The generous deeds were done;
In the storm of the years that are fading,
No braver battle was won—
Old Alfred's now firmly established,
And ranks with the best in the land,
But there's work that must be completed,
Before, alone she is left to stand.

These in the robings of glory,
Those in the gloom of defeat;
All with their different story,
In the dusk of eternity meet—
So, with an equal splendor,
Alfred watches us rise and fall,
With a touch impartially tender,
And a blessing, meant for all.

That Other Guy and I

I like the man who never yields
When things refuse to go his way,
Who works, and strives, and toils, and hopes.
For better luck another day.
Whose motto is "I won't give up!"
Who never stops to take a rest
Until the things he's striving for
He sees at last by him possessed.

I like him and I frankly say,
I like his grit, I like his pluck;
He bravely works to reach his end,
And doesn't simply trust to luck;
I like the spirit that he shows;
I like his fierce persistency
For what he wants—excepting when
His striving interferes with me!

They Say and I Say

They say of all sad words of tongue or pen
The saddest are, "It might have been."
That's a thing I cannot see;
The saddest really are, "It is, but it hadn't
order be!"

Sr. to Prof.:—I am indebted to you for all
I know.
Prof. to Sr.:—Oh! don't mention such
trifles.

The Last Road

Tell me, O Prophet of the Hidden Mist
When I have found the road that wanders
far,
Where all great rovers hold an endless tryst
That leads from world to world, from
star to star,
Shall I step out, unshaking, thru the dark
As I have hoped I would—to take my
chance
As one who loved the blue sea might em-
bark,
For unknown ports of glory and romance.
Lights out—then darkness for a step or two
Until we find firm space on which to
tread,
Seeking an exit where the light breaks
through
To show the open road that waits ahead—
The music fades and dies, the last bell
chimes—
And some guide beckons out beyond the
walls,
Where the new soul looks out upon all
Time
To follow where the great adventure calls.

Dig A Little Deeper

Now seniors you are leaving,
For a land that's dark and drear;
Your "Flat" will ease the going,
And bring good will and cheer.
It costs two fifty per anum,
But it's worth that little bit;
To know just what is happenin',
Back where you learned to chew and knit.

Men brag of the things they are going to do,
How they can achieve and what hardships
go thru,
That they can go forward while others
stand still,

And some mighty mission of effort fulfill,
While there is a difference in men, as we
claim,
A very large portion is only in name,
Though we may struggle or strive, work
little or much,

How small is the circle that we really
touch!

The man who is leading can make quite a
show,
And yet he can never a great distance go,
If the men at his back, the stalwart and
stout,
While marching along should slowly drop
out;
The General alone could not conquer the
foe,

But down in defeat and disaster would go,
So while at a lot of big things we may
crutch,
How small is the circle one mortal can
touch!

To be a big factor a few may assume,
While hundreds more modest for them may
make room,
But when they have put their full force
to the test,
How little they do without aid from the
rest!

A man or a sheep may be put in the lead,
But aid from the rest he will constantly
need,
So though we inflate and enlarge and extol,
The circle we touch at the most is but
small.

In the breast of some men there bubbles and
springs,
The thought they are doing earth's mightiest
things,
And this globe in its rounds would certainly
stop

If out of the ranks they should suddenly
drop,
But somehow this world seems to go on the
same,
When one man steps down, of what'er rank
or name,
For a man, though he be, a brave, noble
soul,
Is but a small part of the infinite whole.

Dreams

There is something in the sunset that
awakes a dreamer's heart,
That tugs the very soul of him and
whispers; "Go depart!"
The siren sea is waiting for you; fair lands
alluring lie;
And little heaps of happiness to haunt you
till you die!"

But woe betides the foolish one who hark-
ens to the call,
And gambles on her promises his hopes,
his faith, his all,
Who takes the trail across the world be-
neath alluring skies
For little heaps of happiness to haunt him
till he dies.

He'll find as others, luring lands and siren
singing seas,
The perfumed paths of Paradise, yea, every
one of these;

But he'll gain not for all his search, for all
his proud enterprise,
The little heaps of happiness to haunt him
till he dies.

But every eve the sunset lure will wake
anew his heart,
Will whisper honeyed homilies and urge
him: "Go depart!"
Until again he captive is, and dreams again
fill eyes,
Of the little heaps of happiness to haunt
him till he dies.

THE BEST YOU HAVE

When the game has at last been finished,
And the echoes of cheering have died;
When the stands are all silent and empty,
Where the thousands have kidded and geyed;
When shadows are swiftly approaching,
And silence has followed the fray,
While the field lies bare
In a crimson glare,
At the close of a sunlit day.

The score doesn't so much matter,
Though the loser be sorely flayed;
There are other affairs to consider,
Than the count that the victory made.
Did you play with a zeal and a courage?
Did you strive with a cool head lad?
Did you show them, too,
That you're game clear thru—
Did you give them the best you had?

If you did, then rest on your laurels,
And know that with you 'tis well;
Though you may not play like a master,
Nor fight like a fiend of hell,
And naught will be set against you
In the great and final score,
When the game is won,
And the fight is done,
And we rest forever more.

For a loser is often a winner,
If he knows how to lose and laugh,
And a winner is often the loser,
If the facts were but known by half;
In the game, in the fight, in the striving,
In sport, or in life, my lad,
Though you're worn and spent.
You may rest content,
If you've given the best you have.

F. H. ELLIS

Pharmacist

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INSURANCE, Professor Vance.
PRACTICE, Professor McCas-
kill, of the Cornell Law Fac-
ulty.
PARTNERSHIP, Professor Stev-
ens, of the Cornell Law Fac-
ulty.

Second Term, July 31 to Sept 5
CONTRACT, continued.
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PRIVATE CORPORATIONS.
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FIAT LUX

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REPORTED MISSING

This is "Commencement Week," and with it every year, some few old Grads return to look their Alma Mater over. They look it over from Stein to Field House. They even look you over, for Alfred's honor and prestige must be left in worthy hands, and her traditions guarded jealously.

We see them everywhere and at all times: some taking strolls through the pines, some hunting about the nooks and corners of the campus for their class ivy, and others once again parking, on "Ye Olde Stien Steps by Moonlight."

However, many changes have taken place since their days. Alfred is larger and better now, for time and the work of these alumni have helped to make it so.

Some of these faithful sons, are not able to return year after year as they would like to. Therefore, when they do return many new features, and many new faces greet them. Then again, many fond practices can now be naught but memories, for some one thing or other, that is dear to them, has disappeared.

Every time that a well known face or familiar spot disappears, or is altered, college days seem farther away for the alumni. Time becomes a greater factor, and Alfred dearer than ever before. Then it is that Alfred's progress is noted by those who love her more than we.

Some day, we will return from the outer world, and then we shall hunt among our fellow pilgrims for familiar faces of yester-year. Then in groups of two or three, we will walk the campus paths again, even as we do now. We will sit on the old Brick porch and dream of school day's sweethearts, and listen to Commencement music, even as we do now.

Faces will disappear, places will change, but we will remember them. Then, and not until then, we will start a little column in our memories records, and call it, "Reported Missing."

"ELSIE."

We are pleased to announce to Fiat readers that Donald M. Gardner '25, will head the staff for next year in the office of Editor-in-Chief. "Don" has been on the Fiat staff during his three years in Alfred and has proved a valuable member because of his ability and dependability. It is with no little pleasure that we leave the publication in so capable hands. The new editor has already begun to surround himself with an editorial staff and with the co-operation which is due him, we rest assured that the college

paper will enjoy success and prosperity through the coming year.

TO OUR EXCHANGES

With the publication of the last issue of the Fiat for this year, we wish to extend our heartiest appreciation to those high schools and colleges that have exchanged with the Fiat Lux this season. To their graduating classes we extend congratulations and a sincere wish for a successful future.

With the approaching final act in the last stage setting of our four years' drama, there has seemed to be, for days prior to the event, an ever increasing sense of sadness, especially among members of the outgoing class. It is true that close associations are to be disconnected and fine, strong friendships temporarily severed and it is to these that this solemn air is due. We are brought up sharply to a realization that our student days are past, that henceforth we are to become a part of the vast army seeking varying degrees of greatness and we turn our hands to the securing of worldly wealth and prosperity.

Those of us who are optimists, however, discover, upon meditation, that there is a much brighter and more satisfactory view to take of our situations. We have spent four years in obtaining the proper tools and equipping ourselves for service to mankind. What the nature of that service may be, depends upon individual tastes and our own selective ability. Instead of moping, we should rejoice in our good fortune in having the training which will enable us to do things at which men and women, not college trained, may falter or fail. As for our companionships, they are, to be sure, assets which once lost cannot be replaced, but are they not outweighed by the knowledge that we can form such relationships? The good which one enjoys in forming friendships can never be lost or destroyed. We are bigger and better because of our college chums and no gulf can so completely separate us as to destroy their beneficial effect on our personalities.

We considered, when we entered upon a collegiate career, that we were at the stage where we must begin to make decisions for ourselves. Now we can see that four years later comes the time when we must actually make the big choice. As pointed out by Pres. Davis in his sermon last Sunday evening, we must now choose between good and evil but we must also make further selections which are to determine our future success and happiness. These are different for every one of us and at this time comes the real test of manhood and womanhood, a time when we need to be cheerful, happy and optimistic.

ROBERT WITTER HONORED BY STUDENT BODY

At the final meeting of the student body, Robert Witter was awarded the loyalty medal, given to the Senior who in the opinion of the students, has done the most for his Alma Mater during his stay at Alfred.

"Kidder" has represented Alfred in athletics for the past eight years, both in the Agricultural School and the College. He is a letter man in football, basketball and track, and also has captained these teams. The past year he has held the position of president of the athletic association. He has always been respected and admired by everyone for his sportsman-like attitude and his many qualities, and it is with the greatest pleasure that this final honor can be shown him on the completion of a credible college career.

Last Thursday afternoon at 1:30 o'clock Pres and Mrs. B. C. Davis entertained the Senior class at a buffet luncheon. An interesting feature of the party was the presentation of individual silhouettes of class members which had been preserved since the freshman party in 1920.

A delightful luncheon, consisting of the following was served: Creamed potatoes, jellied chicken, tomatoes, cottage cheese, buttered rolls, olives, pickles, cake with whipped cream, coffee and bon bons.

When the Junior waiters and waitresses had removed all signs of the repast, the party gradually resolved itself into an informal discussion of the following week's program.

VARSITY ELECTIONS

Navin to Captain Track Team of '25
Babcock Will Head Next Year's
Basketball Team

Bill Navin, Alfred's great middle and long distance runner, holder of the college quarter mile record, was elected by this year's track team, to captain the team of next year. The choice was well merited for Navin has been one of Alfred's most consistent winners in his events. Bill always seems to have that little bit of reserve strength necessary for the winning sprint. It is to be regretted that he has but one more year to run for Alfred.

Paul Babcock '26, was the unanimous choice of the basketball squad for captain of the team of '24-'25. Babcock has been a steady hard-working player for the past two years, and has been a big factor in the showing of the team. Basketball, as a sport, has shown a decided increase in the past two years, both in popularity, and talent. Next year the prospects are greater than ever, and with a team of veterans captained by another, A. U. can look forward to a great season.

WUXTREE

Last night, a group of men, well known on this campus, met in secret confab. They rehearsed the history of a certain straw headed scientist, and found: First, that at the age of eight, he read MacFadden's Book, on "How To Bring Up Children," just to see if he was brought up right. Secondly, they found, that at the manly age of eighteen, he reached, published, and propounded, the hypothesis, that a university, is a place where they teach you, how to starve to death in a gentlemanly manner.

Therefore, said prodigy was extracted from his downy bed of horse-shoes, and entered into the mystic shrine of "Prexy's Bath Tub." Now he is about to leave us forever and aye. His college education is complete to the fullest extent. Nothing now remains.

Thou Aquatic Adonis, depart in peace.

THE DRUMMER

I would I had a Drum,
Then would I take my Drum and go,
And stand before great audiences,
Golden without and empty all within.
And I would pound my Drum,
And all the people would rise up and,
drawing nigh
(Excuse the rhyme) would cry:
"Wherefore is this excessive beating
of your Drum?"

Looking aloft then, I would, answering sigh:
"It is the memory of one more dearer
to me than Life!
She is my love; my Lady Joyous; she
is so like this Drum.
And they would question further:
"Why this strife?
And wherefore is thy Love so like
this instrument?"

And I would answer them and say:
"Oh foolish ones, and blind,
Can ye not see her mind
Like to the Drum all hollow is?
And heart as empty too?
And yet so gilded o'er are both,
None but a fool would look within."

In rapturous ecstasy I pound my Drum,
And wish my Love were there.
"Where is thy Love? the people then
demand,
And I make answer: "My Love fair
At home remains to gild her golden
hair."

ODE TO STEVE

By L. C. Spier

- 6 Milkshakes,
- 1 Cherry Flip,
- Kellog's Corn Flakes,
- 1 Orange Nip,
- 2 Hamburg stakes,
- With Onions fried,
- 1 Piece of cake,
- With jam inside,
- 3 Chocolate Creams,
- 1 Broken Cup,
- 4 Jelley Beans,
- 2 Fried Eggs, Up,
- 3 Mild cigars,
- 5 Dogs, with mustard,
- 1 Hershey bars,
- 1 Cup of Custard,
- 2 Pounds of Figs,
- 1 Apple Ripe,
- 2 Thingamajigs,
- 1 Corn Cob Pipe,
- 3 Lemons Squeeks,
- 1 Piece of Toast,
- 4 Chocolate Peaks,
- 1 Weenie Roast,
- 1 Slice of Cheese,
- 1 Fountain Pen,
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THE COMMENCEMENT DANCE A COMPLETE SUCCESS

Couples Crowd Academy Hall

Tuesday night at nine o'clock, Meriman's eight piece orchestra opened the last school dance of the year 1923-24. The dance was started later than usual, so as to coincide with the Alumni banquet that was being held in the "Brick" at an earlier hour. This was the one time, that beauty preceeded age, for we saw many of

"Ye Gents of Ancient Vintage," pleading with some of our modern Femmes, for just one more dance. At about half after nine "Prexy" entered, with President Bond of Salem College. However, the dance continued, for Prexy, came to dance. Another man whom we recognized, was Isaac Wright '04, president of the Alumni Association.

The dance continued until half past twelve, when the studes packed their sweeties off to the Kingdom of Mid-daugh, and the alumni to their different abodes.

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BACCALAUREATE SERMON

Continued from page one

of a rational religion which will satisfy both the enlightened mind and the hungry heart.

The principles enunciated in these texts seem to me to furnish the basis for a rational religion which shall be spiritual as well as rational, and which shall steady the thought and the life of the multitudes who are neither iconoclasts nor dogmatists. It is for that reason and because of the strenuous times in which we live, intellectually, ethically and spiritually, that the theme "Enlightenment and Religion" seems peculiarly appropriate for a baccalaureate sermon at this time.

The injunctions: "If Jehovah be God, follow him; but if Baal, then follow him," and "Choose ye this day whom ye will serve," imply four principles which I desire, especially to emphasize at this graduation time.

I. The Relation of Intelligence to Religion.

The significance of the first of these injunctions, "If Jehovah be God, follow him; but if Baal, then follow him," lies solely in the implied ability of the individual intelligence to discern between the claims of Jehovah and of Baal for reverence and worship as Deity. There is no other ground for the selection by any man of the object of worship or the form of worship, than the individual's understanding of the merits of each claimant for his worship. Competing objects of worship and opposite courses of conduct are challenging men's attention and adherence with the same persistence as they did in the days of Joshua and Elijah. If it is not the Phoenician idol Baal, they are the equally degrading modern substitutes, in a thousand forms, that challenge Jehovah worship and absorb the thought, attention and devotion of men. Money seems to be Baal's biggest image just at this time, and the greed for it is absorbing the worship of millions of minds. "The love of money is a root of all kinds of evil" is an old proverb.

Men talk about "bootlegging" as a weakness of the appetite, but it is mainly because bootlegging is just now a form of the easiest money for lawless men, that it is so common. Because it furnishes to ambitious men the hope of political gain through alliance with certain powerful interests, rather than through the weakness of the appetite, an occasional state governor or college president will bow the knee to the Baal of Bootlegging. Political power for its own sake rarely tempts men to graft and crime, but corrupt men have a failing for "big money."

But Baal has not come down to us alone in the form of "easy money" or "big money." He is here in selfishness and the pride of ambition, and in countless other varieties of luxury and self-indulgence. When sectionalism blinds men's eyes to the common good and "Bloc" fights against "Bloc" for local advantage; when Americans ruthlessly exclude Japanese from the country regardless of treaty understanding, "Gentlemen's agreements," or international good will; when a great nation selfishly refuses to cooperate in any way in a League of Nations or in a Court of International Justice; then we have modern varieties of Baal worship as corrupt and degrading, and on a more gigantic scale than Phoenician or Canaanitish Baal worship ever invented.

But I have enumerated some of these modern varieties not so much to condemn them as to show that the same principles of intelligent discrimination must be made to apply today as were the test of religion three thousand years ago.

Now if personal ambition, easy money, selfish advantage, and international exclusion and isolation are challenging love and ethics and service and international brotherhood for the dominating religion; enlightenment must be the court of appeal to decide between these two challenging religions, as truly and as definitely as it had to decide in the days of Joshua and Elijah. As the personal issues and national issues are more varied and complicated now than in ancient times, a better education comes to the rescue. Enlightenment increases the ability of men and of nations to discern between competing standards of ethics and religion.

You will lose the kernel of what I wish to impress upon you by this

study if you do not see that there is nothing in religious belief or practice which must not be determined for each individual and each generation in the light of present education and present enlightenment. What was a wise and statesmanlike utterance for George Washington when he retired as the first president of the United States in 1797, when he advocated a policy of "no entangling alliances" need not for that reason alone, be binding upon wisdom or statesmanship now. Modern transportation, communication, commerce and international relations have created new situations, new dangers, and new responsibilities. The twentieth century must measure its responsibilities and duties differently from those of the people of the eighteenth century. Enlightenment must say how differently.

Religious belief and obligation are not different in this respect from political faith and obligations. A theology or a philosophy, like a piece of furniture, may have added interest because it is old, but nobody claims that an antique is better adapted to modern needs and uses merely because it is an antique. Intelligence must determine the availability for use, both of an antique and of a modern piece. He would be a fool who would say that merely because a thing is old it is bad, or because it is new it is good. Other elements of quality must enter in and all alike, must be measured by intelligence. If three thousand years ago the prophets applied this principle of intelligent judgment to the choice of beliefs and forms of worship, how much more is it essential now with our wider educational outlook and infinitely refined theological distinctions?

II. Religion a Matter of Voluntary Choice.

Joshua and Elijah presented the evidence and then left the people to choose for themselves in the light of the evidence. They discharged the responsibility placed upon them by their position in stating the case as they saw it, and then rolled the responsibility upon the shoulders of the people by leaving them to choose.

It has taken the world many centuries to understand and apply this principle of the Prophets. Prelates of the Church, dogmatists, legalists and law makers have ever been tempted to use coercion in the promulgation and enforcement of religious beliefs and practices. The spirit of coercion has not been confined to ecumenical councils, edicts and the union of Church and State. It is present today in many forms of intolerance, both radical and conservative. Whenever men presume to dictate the opinions and beliefs of others and brand as heretics, infidels or fools men who differ from them, then religious freedom to choose is not recognized as it was recognized by the Prophets themselves.

The highest attainment in faith and worship can never come to a soul until he is conscious of his free and whole-hearted choice of his faith and mode of worship. When he has reached that point, he can not consistently deny to any other soul the freedom which he himself enjoys. I am aware that this freedom places an added strain upon forms and practices of the organized Church, but its deeper spiritual content, when fully realized, will more than compensate for any formal loss. May God hasten the day when freedom within the Church shall be such as to itself form a unity embracing all believers within one universal Church.

III. Personal Privilege and Responsibility Heightened through Education.

When enlightenment and freedom are increased, privilege and responsibility increase proportionately. College training has many rewards, but none so precious as the heightened privileges and opportunities for enjoyment in service. It is a privilege to be enlightened by knowledge. It is a responsibility to have the larger, freer choices and options that come through wider knowledge and understanding.

Parallel to the stimulating promise of Scripture, "Ye shall know the truth, and the truth shall make you free," runs that other teaching equally operative, "To him that knoweth to do good and doeth it not, to him it is

sin." Where privilege is, there is contingent responsibility. Education is defective if it has not heightened the consciousness of individual responsibility in proportion to increased knowledge and understanding. The choice between God and Baal is not, to the educated man, a choice for himself alone. It is a choice pregnant with importance for society. Much of the best knowledge that many of your fellowmen have, is their acquaintance with you and their understanding that you have enlightenment and the right to decide. They assume your "light and leading" and will often follow confidently even though you are making wrong choices with your eyes wide open.

Educational institutions are social institutions because their service is social, more than personal. Otherwise there would be little ground for appeal to public benevolence and philanthropy for the maintenance of higher learning. It is one of the marks of Alfred's distinguished success as an educational institution that so large a proportion of her graduates have chosen to serve society rather than self; that they have chosen to follow Jehovah rather than Baal. Her greatest teachers have been men and women of self-sacrificing devotion to the ideals of education, rather than followers after material gain. Graduates from this college can not be true to their Alma Mater and to their enlightenment, unless they likewise assume the responsibilities of service in proportion to their enlightenment.

IV. Enlightenment Adapts Religion to Current Needs and Uses.

The American Indian's religion included a belief in the Great Spirit and in a future state represented by the conception of a "happy hunting ground;" but it included also the crude superstition and barbarous ceremonies of the savage. It lacked the refinements of philosophy, ethics, and the social service of culture.

The Chinese religion includes a struggle to escape harmful effects of evil spirits; but as education comes, the perils of evil spirits are farther and farther removed from these emancipated minds.

The ancient Hebrew religion was constantly threatened by the physical aspects of idol worship. Enlightenment spiritualized their religious conceptions and idol worship disappeared.

The religion of the southern Negro is high emotional but devoid of ethical concepts. Culture softens the emotional element and elevates ethical values.

The little child of a cultured home interprets the religion of its infancy in childish images of fancy, but maturity replaces these childish fancies with the strong spiritual values of an ethical religion.

A pioneer civilization burned witches and a mediaeval religion guillotined as heretics, scholars, scientists, philosophers and inventors; but modern enlightenment knows no witch craft, and welcomes scholars, scientists, inventors, and philosophers. Our early American Christianity stressed doctrine and legalism and hell-fire, but built no hospitals or orphanages or asylums. It organized no social settlements or playgrounds or boys and girls clubs. But as our civilization has changed from the austerity of pioneer life where hardihood was a paramount religious virtue, to the social responsibilities of a complex civilization, religion now takes on the great social aspects which have lain dormant in the teachings of our Lord for nearly two thousand years. These illustrations will make clear to you, I am sure, my meaning: viz., that religion is so big and universal and Divine that it can adapt itself to all ages and conditions of individuals and of races, and yet be suited for the needs and experience of every individual and every race and at every step of progress.

If these transitions and adaptations are normal in the history and in the progress of individuals and of races, how unenlightened and absurd it is to pick out any one dogma or creed or interpretation of any one period, or group, or individual, and herald that as the final word of religion, the whole truth, and the eternal fiat of all future ages. Such assumptions forget that God is progressively realizing his will in nature and in history. They overlook the fact that God has to use

as the vessels of his spirit and the instruments of his labor such frail and imperfect and partially educated human creatures as we happen to be at any particular period of history or of personal development. When educated men and women grasp this truth: viz., "that enlightenment adapts religion to current needs and uses," we shall have no more of the conceited bombast which throws religion overboard as something to a worn out and by-gone age, and for which the present has no use. Likewise, we shall be free from that conceit, intolerance, and narrow-visioned dogmatism which requires that all men now and in the future, in order to be honest, or intelligent, or spiritual, or to be saved; must adopt their creed, their interpretations, or the creed and interpretations of some particular party or period of the past.

Only in such freedom will religion be a living, growing, spiritual force, shaping and moulding generation after generation, more and more, into the image and character of our Lord.

My dear young people of this Senior class: I have tried to set before you in this baccalaureate sermon, four great principles of enlightenment and religion: viz., the determining power of intelligence, the freedom of choice in religion, the heightened responsibility of college-trained minds, and the adaptability of religion to the current needs and uses of civilization, at any particular age or time. Instead of discarding religion to the museum of antiquities, or putting the brakes on education to hold it back with last century science and theology, these principles exalt religion, spiritualize and universalize it, and make it evident that the man without religion is a "dead one" and the man whose religion is antique, is a proper specimen for a museum.

In your college education at Alfred you have enjoyed the privileges of expanding intellect, widening mental horizon, and all the forms of enlightenment which come through study, discipline, contact in class room and laboratory with men and women of learning, and contact with fellow students. You have been accorded large privileges of choice and self-direction in matters of religious belief and practice, as well as in courses of study, self-government and honor systems, etc. Alfred believes that education is not efficient unless it results in self-chosen and self-directed activities along ethical, moral and religious lines. It believes that educational institutions can only furnish opportunities and guidance to students in these processes of education, but that colleges can not coerce to culture or religion.

Now that you have had the four years of training in intellectual pursuits, and in voluntary choices in matters of religious faith and practice, the problems of assuming personal responsibility in proportion to your superior advantages and of adapting religious thinking and practice to the needs and uses of the times in which you live, we must leave to you, in confidence that you will in honesty and fidelity to yourselves and your generation, do well your tasks and leave the world better than you found it.

Your Alma Mater is proud of you. She loves you and trusts you. You have arrived at a time when you must choose for yourselves whom you will serve. Selfishness and narrowness and evil are possible, but you have been shown the better way. We believe you will follow it. No man can escape the responsibility which Elijah declared to Israel. "If Jehovah be God, follow him; but if Baal, then follow him."

May God guide you in right choices and guard you and bless you in the great service which is before you, and bring you all into the fullest joys and rewards of enlightenment and religion.

For the first time in the history of Alfred University, diplomas bearing the inscription, "magna cum laude," will be presented to two members of the Ceramic Engineering Course, Walter A. Preische and Edward J. Vachuska. Grades between A and B netting an average index for the four years of 2.6 are necessary for obtaining this honor.

COMMENCEMENT PLAY

Footlight Club Presents Play Saturday Night

"If I Were King," the Commencement production of the Footlight Club, made a very favorable impression on the large and interested audience in Firemens Hall, Saturday evening.

An unusually large cast, entirely novel scenery, and an interesting plot were alone worth the effort expended by the Club in producing the play. The fact that the play had but two weeks in which to be really prepared pardons the few roughnesses which did appear in the performance.

The tavern scene was very effectively worked up to a really dramatic climax. The scenery prepared especially for the occasion, worked into the action of the play admirably. As for the two garden scenes, the large cast sometimes hindered the action. The final act again showed a new and interesting arrangement of scenery for the court yard of the gibbet.

The stars of the play are hard to pick. All the old favorites "came across" in true dramatic form. Margaret Prentice as Huguette, Edith Teal as Lady Katherine, William Navin as Francois Villon, and Tom Moore as King Louis XI, were noteworthy for their command of their characters. William Navin was assuredly the best character interpretation of the evening. It was refreshing to find a heroine or demi-heroine who was not a "perfect lady." Margaret Prentice deserves great credit for her interpretation of the underworld woman, Huguette.

Miss Bleiman as director, labored long and nightly for the success of the production. The fact that the Footlight Club could put on such a play successfully, is due to the ability of the director. John McMahon did remarkable work as stage manager, in preparing for the production as well as taking an important role.

The cast and producing staff was as follows:

CAST

(In order of appearance)

Huguette	Margaret Prentice
Jehanneton	Dorothy Schulze
Blanche	Louise Gratz
Guillemette	Elizabeth Babcock
Isabeau	Elizabeth Richardson
Denise	Mary Wells
Rene de Montigny	Frank Gibson
Guy Tabarie	Neal Welch
Colin	Doane Daly
Casin	Oray Fraser
Jehan	Walter Preische
Robin—Landlord of the Fir Cone Tavern	Rodney Robinson
Tristan L'Hermite	John McMahon
Louis XI—King of France	Thomas Moore
Francois Villon	William Navin
Lady Katherine de Vaucelles	Edith Teal
Olivier Le Dain	F. St. Clair Danforth
Thibaut O'Aussigny	Ernest Eaton
Captain of the Watch	Frederick Coots
Soldiers	Duane Anderson, Robert Witter, Jay Evans, Stoneson Grant
Astrologer	Stoneson Grant
Noel Le Jolys	Edward Lebohner
Pages	Margaret Kinney, Kathryn Sherwood, Edith Winklemeyer, Beatrice Hunt
Queen	Catherine Neuwiesinger
Her Ladies	Lillian Barden, Elsie Swallow, Charlotte Rose, Mary Wells, Elizabeth Richardson, Elizabeth Babcock
Courtiers	Stoneson Grant, Ralph Smith
A Minstrel	Katherine Dienemann
Burgundian Herald	Fredrick Coots
Dancers	Louise Gratz, Dorothy Schulze
Archers	Harold Laanwe, Alfonso Guiglia, Gilbert Shults, Lester Spier
Trois Eschelles	Rodney Robinson
Petit Jean	Doane Daly
Herald	Harold Rogers
Peasants	Anna Martin, Constance Spalding, Beulah Newton, Esther Bowen, Ada Mills

PRODUCING STAFF

Director: G. K. Bleiman
Stage Manager: John McMahon
Committees:
Costumes—Alma Wise, assisted by Beulah Newton, Esther Bowen, Esther Seamons and Ada Mills
Stage Carpenters—Duane Anderson, Rodney Robinson, Ellis Drake
Scenery—Lillian Barden, Fredora Moore, Chester Lyons and Paul Kelly
Lighting—Harold Rogers
Properties—Anna Martin
Music—Eleanor Prentice
Music during intermission was rendered by the trio, pianist, Ada B. Seidlin, violinist, Harry Okean, cellist, Donald Prentice.