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Literary Department.

FAITH.

Baccalaureate Sermon, Delivered June 28th, 1874.

BY PRES. J. ALLEN.

CONCLUDED.

7. *God-Consciousness as Christian Faith.* God-consciousness becomes Christian or saving faith when man finds true life in communion with God, through the *Logos*. Faith, when it is touched, vivified by the Spirit, becomes illumed, and living, and loving. Grace is God's imparting love; faith is man's accepting love. This union makes the recipient a participant of the Divine-human, the Christ-life; in one word, a Christian, to be more and more transformed by this living principle thus entering by the faith-faculty. The root of this divine life in the human is faith, of which hope and love are the branches. Herein is satisfied the craving of the soul for personal insight and assurance, a possession of the truth by an immediate or experimental knowledge. Vital religion has a self-attesting proof. By faith we become partakers of the Divine nature. It gives a realizing sense of salvation as a living reality. Religion thus becomes a vital and practical experience, not a theoretic and mechanical system. Not dogmatic formula and assertion, and logical syllogism with their lifelessness, is what the soul wants, but present self-attesting proofs, a vital relationship and communion of the soul with the Divine. This is religion: the Holy Spirit coming as a living, loving power into the soul. Not a conviction of the understanding by evidence in the form of historical testimony, not an external canon of inspiration, though never so carefully constructed with the balance of probabilities, though they be two or ten to one in favor of the pres-

ent canon of Scripture. The ultimate basis of religious certainty must be in divine communion and life for which we were created, the objective argument is simply introductory, confirmatory, illustrative of this internal assurance. Religious certainty is not the inferences of logic, or the credence of historic testimony, but immediate, and living, an experimental assurance by a personal relation of the soul to God. Not miracles without, and in the past, but a miracle present and within. Religion is the conscious presence of the Spirit in the soul, regenerating, justifying, sanctifying, and ultimately glorifying—a present, living, and perpetual miracle. It is Christ living thus in the very core and essence of self-consciousness.

8. *How can we know the historical Christianity with its founder to be of God?* This is the vital question. Questions of the canon, its extent and inspiration are secondary and dependent on this primal one. Must we depend on historic testimony for all? Is salvation assured to us on no higher grounds than historic testimony? Lessing says, "This, this is the foul, broad ditch over which I cannot get, often and earnestly as I have attempted the leap. Can any one help me over, let him do it; I beseech him; I adjure him. He deserves from me a divine reward." But Lessing was doomed to live and die without being helped over. So have thousands of others. Help cannot come from human agencies. The help must be that divine help, which this historic Christianity was instituted to reveal. The purity of the Hebrew and Greek texts, the extent and limit of the canon, the authenticity and genuineness of the books of this canon depending as they all do, and must, in their ultimate analysis on uninspired historic testimony, and uninspired exegesis, for the meaning of the same, can never satisfy the highest want of the soul, nor meet the deepest doubt. This all-satisfying help, this ultimate test and ground of assurance, comes, and comes alone in the reality of the inward, spiritual, individual soul-life, of every one born into the kingdom of God, becoming biographical in each pious life, and historical in the common consciousness and experience of the Christian church.

Every true believer has the conscious, experimental assurance that he has a new life-power living in and through him. As when from the outward presentation of physical bread for the satisfying of physical hunger, we partake on the testimony that it will meet our physical necessity, and are satisfied, not only satisfied but find our physical life, health, and strength renewed, invigorated; so when, through historical and cotemporaneous testimony we are induced to drink of the water of life and eat of the bread of life, we find our spiritual life renewed, invigorated, and our spiritual nature pervaded by a divine satisfaction. All who have partaken of this divine bread have found their soul-hunger abundantly satisfied, just as assuredly as physical bread satisfies physical hunger and gives strength. They who have drank of these living waters find that they slake soul-thirst and transform the soul itself into a living fountain. All such knowledge is immediate and experimental. All external, logical and historic testimony becomes confirmatory. The Christ within the soul is the highest and most assuring proof of the Christ without. The Spirit living and operating in the soul is the highest proof of the Spirit given on the day of Pentecost. "Christianity," says Coldrige, "finds me in the lowest depth of my being, as no other system can. It meets there my direct needs." Every external revelation of the divine will presupposes the inner one in the conscience to respond to it, otherwise the outer cannot be known and accepted as the divine. External or historic revelation is necessary to supply the light of truth to feed the faith-life, as sunlight is necessary to feed the plant-life; but there must be the internal or subjective life to receive, appropriate, and assimilate the outward or objective. The soul is constitutionally the subject of divine indwelling and influence. Christ, in his person in the incarnation, and by the sending of the comforter after his departure, left not his children orphans, but has come back and made his abode with them. Without Christ and the indwelling Spirit, humanity is incomplete; but with this indwelling, man is restored to that communion with and participation in the divine, for which he was originally created. Christ standing without knocks at the door of the faith-faculty or conscience. We arise and let him in and he abides with us—within us. Christian piety or faith in its Christ-life is an inward certainty of salvation, and the assurance of a personal Saviour in this redemption, which, connecting itself with the historical Christ, gives the assured certainty of his divinity. His Spirit witnessing with our spirits, gives the assurance of his objective reality. There may be innumerable uncertainties, historical and dialectical, but the ultimate fact of redemption rests upon an assurance of life as immutable as any other science. The supreme strength of religious faith is the indubitable experience of a spiritual life, satisfying all the religious needs of the soul. The sense of forgiveness, reconciliation, the beatitudes of communion with God in this new and holy life, with the joyful hopes of eternal life, have transformed the lives of thousands, enabling them to die joyfully in the assurance of its realities. It is not a theoretic-

cal but an experimental salvation, whereby the soul knows that it is

"Disburdened of its load,
And swells unutterably full
Of glory and of God."

9. *Inspiration.* Inspiration, in its most typical or generic sense, is a perpetual divine inbreathing, through the faith-faculty, giving spiritual power, life, health to the ever-increasing spiritual life. In this generic sense, inspiration is the fountain of all religious life, an ever-present energy in all spiritual experience, the source of all spiritual knowledge and power. This God-inbreathed life thus entering the soul, generating and ingrowing through the whole spiritual being, quickens, vivifies the entire spiritual nature, yet is limited and modified by the individual in which it lives; hence its outgrowth and fruitage are neither entirely human, nor wholly divine, but partake of the nature of both, being thus a divine-human. This outgrowth also varies as vary the individuals. The more divine the life, the greater is the inflow of the Spirit, resulting in a more perfectly divine-human character. The great typical divine-human life of all was Christ's—the most divine of all, the most human of all. All children of God, "partakers of the divine nature," are patterned after this archetype. The generic unfolding of this inspired or inbreathed life is in what are termed the Christian graces, called by Paul the fruit of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." This fruitage is not human entirely, not divine entirely, but a divine-human. The seminal principle is divine, the nurture is human, the fruitage is divine-human. Again, this fruitage varies as individuals vary, so that in one, the characteristic, highest, and best fruitage is love; in another, joy; in another, peace; in others, long-suffering, gentleness, goodness, faith, meekness, temperance. The quality as well as the kind of fruit, differs in individuals of like spontaneities or temperaments, so that the love, faith, or goodness of no two individuals are precisely alike. This is the inspiration of life or character restoring the normal state of the soul, purifying, exalting, illumining the life. We next, by adding something new, ascend from graces to gifts. Graces convert truth or principles already possessed objectively into life and character. Gifts add to the truths already possessed, or make new or special application of known truths, for the use of others for their edification or improvement, perfecting them in the graces. Inspiration of character or graces and of uses or gifts are generically alike, otherwise it would need a new inspiration to interpret one to the other. Inspiration of gifts, like those of character, must be a union of the divine and human. It is still an inworking of the divine; hence a divine-human outworking. That is, a Scripture, God-inspired, is not a dictation in a mechanical mode, to or through a passive medium from without, but rather it is inbreathed into the very texture and being of the recipient, thence expressed from the very essence of his Spirit, thus empowered and illumed. The first result is diversit of gifts, as Paul calls them, springing from the same empow-

ering Spirit. To one, wisdom; to another, miracle-working power; to another, prophecy; to another, diversities of tongues; but all of the self-same Spirit working in and through them. By this same inspiration, Abraham was led out and became the father of the faithful; Moses, a leader and law-giver; Bezaleel, the cunning artificer; Joshua, the skillful chieftain; Deborah, a noble patriot and deliverer; David, the sweet singer; Solomon, the wise; Isaiah, the sublime poet-prophet; Elijah, the thunderbolt of destruction; John, the contemplative, semi-mystic apostle; Paul, the intense enthusiastic worker, and sharp logician; Luther, the reformer; Wesley, the renovator; Howard and Nightingale, angels of mercy; Penn, the apostle of peace. There results, also, not only variety of operations in kind, but, likewise in quality. That is, truths of the same kind, expressed by different persons, will be shaded and tempered by their individualities, so that Isaiah, Jeremiah, John, and Peter would all express the same truth with different hues of coloring, like the pure white light penetrating a prism, is unravelled and thrown out, not in abstract whiteness, but rainbow-hued. In these inspirations, those individualisms, best adapted to secure the results sought, are used. If it be the nobler sentiments that are to be awakened and illustrated, then the Spirit moves a soul full of all human sympathies and sweetness. If it be pure truth that is to be revealed, then a calm, clear visioned nature speaks; if activities are to be aroused, then a divinely energized soul of power arises. The teachings of Christ are full of the truth of this living revelation and growth and power. This divine life is a leaven, a seed, a growth. "I am the vine, ye are the branches." These and many others teach the living connection between God through Christ and his children and its growing fructifying power.

10. *Faith as Life-Power.* Faith in these living processes, satisfies Paul's definition as the very substance, essence, living reality of things hoped for, the evidencing, the internal manifesting of things unseen. The trust element in faith is the full and free surrender, by the will of the whole being, to the faith object. When the emotional nature has been favorably affected, when the faith assurances have awakened responsive emotions of approval, and love has been enkindled, then the will thus motivated carries the whole being over in glad surrender, and reliance or leaning upon and devotion to God. Piety is thus the embodiment of faith in trustful love, and glad, filial obedience, joyful service, lifting its recipient from the moral to the religious. It is thus the fruitage of communion of the Divine with the human, filling the soul with divine life and superhuman power. This faith-life diffuses itself down through all the departments and avenues of our being, vivifying the conscience, sweetening the affections, purifying the sentiments, illumining the reason, energizing the will, subduing the passions, and glorifying the body; thus attuning all the lower forces of being harmoniously and symmetrically to the highest, becoming thus at once the life of all spiritual graces, the basis of all noble culture, the inspiration to all labor. It lifts above the merely moral or legal state, wherein all virtue is outward, mechanical self-re-

straint and punctiliousness, resulting, at best, in a tranquil, self-poised, self-centered state, to that state wherein all is devoted, sacrificial, inspirational, full of the elevations of self-forgetting love, and the supernatural energy of a faithful life. In this Christed life, or divine-human life, wherein Christ says, "I in them, they in me," with his indwelling life working out in all the thoughts, feelings, and willings, all selfishness disappears, all mere morality or legal virtue disappears, being transmuted into a life centered in the divine life, swayed by divine inspirations, wherein the outward presence of legality or temptation is no more felt, being superseded by the higher and positive forces of this divine enthusiasm. Faith is the most central uplifting power of the soul. Love is but faith working down into the emotional and affectional forces of the soul, and touching thus upon the springs of the will. It is a world-accepted maxim that knowledge is power, but faith is a greater power. A faith moving, working by love, is the great power in the world's spiritual elevation and progress. What indifference, listlessness, downright laziness pervades humanity for want of faith in God and his eternal principles, in life with its eternal destinies and limitless possibilities. Nothing is so chilling, so benumbing as doubt, skepticism. Better burn in the fires of fanaticism than freeze in the torpers of unbelief. In the old Persian religion, the first and distinguishing characteristic between angels and devils was, the former had for their formula, "I believe," the latter, "Perhaps." Many a soul lying listless in the dormancy of "perhaps," would, if touched by the inspirations of belief, faith, spring to life and activity. As springs to work a sleeping world, when the heralds of morning shout from the eastern hilltops the approach of a new day, so would such souls touched by faith, leap to their work. What light, day, is to the world, such is faith, enlightened by truth, to the soul. As living faith dies, spiritual power dies, and there remains but the cold, dreary sleep of doubt, disturbed, it may be, now and then, by fitful dreams. Faith is the seed from which grows all ideal living, and right manly acting, wherein all faith-assurances are lived out into realities. It quickens and gives depth and elevation to all life's aims. The clear and far-reaching sweep of its "solemn visions" lifts living above all time-serving, and assumes the majestic proportions of eternal relationship. No man can be entirely great, without a clear-visioned faith. He must be free from the chill and hesitancy of doubt. A living faith is full of presence, poise, calmness, self-surrender. It is creative, affirmative, direct, attracting, centralizing, monopolizing. It gives boldness, purpose, specific and lofty, glow, enthusiasm, solemnity, nobility. It sees the ongoing providences and follows their lead, making life easy and strong. The strength of the divine providences becomes his strength. The great faith spontaneities of humanity are the "inspirations of the Almighty." A man resisting these spontaneities is mad; floating blindly, listlessly upon them, he is imbecile; but making way for them, and leading on with aspiration and endeavor, he becomes noble. The innate and supreme aspiration of faith

is oneness of life and aim with Deity. This is attained only as the divine comes into the human, and lifts up the human to the divine. A divine and living faith which touches all the springs of love, lifts the soul with winged hope, tends to give a life full of all nobility, efficiency, self-forgetting and sweetest sympathy, a world-reaching philanthropy, a life more sublime than Niagara or Alps, more beautiful than the flowers of many Springs, more lovely than sunrises or sunsets. It is the ladder whereby the angels of God are descending to the human, and ascending from the human to the divine. Humanity without faith is but one great troubled heart, trembling, palpitating, voicing itself in sobs and wails, struggling against the inevitable—death. The universe is shrouded in mists, and the blackness of darkness—no light, no air—all oppressive, stifling, suffocating. The assurances of faith rifts the clouds, light and air and life breaks in, hope and joy sing in the human soul. This substance of hope, this direct evidence of the unseen, has been the source of all divine living in this world. It enabled the fathers to obtain a good report. It was the excellency of Abel's sacrifice. It translated Enoch. It made Noah a successful sailor, and the father of the new humanity. It made Abraham the father of the faithful, Moses the liberator and law-giver, and that long line of worthies who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, restored the dead to life. Others were tortured, mocked, scourged, imprisoned, stoned, sawn asunder, were tempted, were slain with the sword. Others wandered in deserts, in mountains, lived in dens and caves, clothed in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy, but obtained a good report with God and all good angels and men. Faith gave heroism to the Christian martyrs, reformatory power to Luther, nonconformity to Cromwell and his compeers, inspiration to Milton, genius to Bunyan, organic method to Wesley, persuasive eloquence to Whitfield, victory to Joan of Arc, guidance to Columbus, expatriation, a new world, a new nation, and a new liberty to the Puritan pilgrims. "Faith working by love" inaugurated the modern missionary spirit, which is radiating all the dark corners of the earth, as a divine light, is building schools, proclaiming liberty, equality, and brotherhood, establishing charities and reformatories, removing ignorance, superstition, and wrong. It is teaching man that he was not, in the language of the Roman poet, simply "born to consume the crops," to live in the limited and paltry circle of his daily wants and gains, appetite and gratification; but to live above and beyond the little circle of self, out on the broad plains of humanity, and to climb the mountains of God round about.

To you that are about to leave this Institution, having completed your prescribed courses of study, permit me to say that your lives can never be greater than your faith. Living faith in God, in religion, in all great and sublime truths, is

the only nourishing and invigorating principle to great, sublime, divine living. Faith alone will permit the Seraphim to descend with live coals from the altar and touch your lips, your words, your lives with a living, purifying fire, enabling your whole being to flame with a divine radiancy. Your classics, your mathematics, your science, your theology, which you have been so sedulously seeking through these years, are as dead as Ezekiel's valley of dry bones till inbreathed with life and power from on high. A life with a Stephen-like fullness of faith and the Holy Ghost is the all-conquering life with its triumphant death. It opens the heavens. It sees the spirit-horsemen, God's forces, encamped on all the hills of life. It sees God in all providences. Every morning is radiant with his glory, every evening lovely with his love, every bush aflame with his presence, every soul has the image and superscription of the divine, making all events, all circumstances of life tend to a final triumph. "This is the victory that overcometh the world, even our faith." It gives that "restful peace and sweet content" which the world can neither give nor take, passing all understanding, even the peace of God. "Wherefore let us also, having so great a cloud of witnesses encompassing us, laying aside every weight and sin which doth naturally enwrap us, run with patience the race that is set before us, looking unto the author and perfecter of our faith, even Jesus." Amen.

LIFE'S YEAR.

What do the changing seasons bring?
Full nests the storms will render mute,
And blossoms over-thick for fruit;
Too soft a breeze, too blue a sky,
A day the morrow shall deny!
The fickle, fair, delusive spring!

What do the flying seasons bring?
The tumult of the thronging sense;
The leaping blood, untamed, intense;
A fire that strikes through heart and brain;
A fierce delight that grows to pain,
And summer bloom that hides a sting!

What do the passing seasons bring?
Ripe fruit that withers in its prime;
Strong grain that drops at harvest time;
The splendid colors of decay;
The fever-wasted autumn day
In its gay mantle shivering!

What do the fleeting seasons bring?
A lifeless desert, pale and vast,
With frozen silence overcast:
Forgotten dreams of long-ago
Buried beneath the winter's snow—
And, far beyond, a hope of spring!

—Kate Putnam Osgood, in *Atlantic for November*.

THE report of the examining committee of Williams College impeaches college games on the following grounds: First: Because compelling unnecessary and even prejudicial physical development. Second: As filching from the student

much time which fairly belongs to distinctive college duties. Third: As of that intrusive, exacting, absorbing character which preoccupies the mind, and makes study and more serious occupations distasteful. The report goes on to say: "It is rank educational heresy in students to believe that their time is their own. Entrance into college is, or ought to be, a covenant with binding moral force in favor of strict punctuality, fidelity to study, and the best intellectual products of which they are capable. While your committee emphasize their cordial approval of the gymnastic, aquatic, and other sportive exercises necessary for health and best mental conditions, for which facilities are here abundantly afforded, they feel constrained to discourage all those contests, either at home or abroad, which unduly absorb the student's time in training, which interfere in any wise with the prescribed course of college study, embarrassing the instructors, and impairing earnest, concentrated, coherent, intellectual work."

GERMAN CORRESPONDENCE.

DRESDEN, Germany.

Dear Student,—For some time I have enjoyed the pleasure of reading your pages, and I am glad to learn of your prosperity, which I hope may long continue. The thought came to me that perhaps you would not object to hearing from one of the old boys. Let me tell you something of life and experiences here.

Everything in Europe is so entirely different from American life and customs, that persons coming here for the first time, manage to find as much unpleasantness and discomfort as pleasure. As a rule, they seldom remain here long enough or have any inclination to acquire an insight into life here; they prefer congregating together and maintaining their own customs rather than submitting to those here. If they would only take the trouble, they would find much of which they never dreamed, and see much which would please and interest them, but which now escapes their notice.

Although we pride ourselves on living in a Republic, yet there is perhaps more of the pure democratic spirit extant here in monarchical Germany than in the United States, for with the exception of the nobility there is no position either in society or life that can not be attained by, and granted willingly to a young man striving for it; it might be said that no society is inaccessible. Although we imagine that population is so large here and competition so great, that a young man must remain in the position occupied by his father, it is not the case; industry brings a rich reward and honor to the one possessing it. Money is not acquired so easily as at home, because the Germans are not of so venturesome a spirit as the Americans, which is quite natural, for, should he fail, unlike with us, it is almost entirely impossible for him to begin again, and nothing remains for him but to sink or leave the country; consequently they are more cautious in all their undertakings.

The standard of education is higher than with us, which can be ascribed to compulsory education and the general mili-

tary duty. This may seem strange and yet 'tis true. The law is: Every young man must serve in the army for three years. The exception is then made: Every person making the volunteer's examination need serve but one year, provided he pay his own expenses. In order to make this examination, it is necessary to have gone through *secunda* (the next highest class) in the gymnasium or *realschule*, which is equivalent to one or two years in the most of our colleges and scientific schools. So a premium is given to education which money cannot buy; and as three years is a long time to serve, every one tries to make this examination; for besides they feel a little disgraced when they are obliged to serve so long. It must be confessed that so much attention is not paid to the education of young ladies, and yet they spend several years in school, and acquire a good knowledge of *their own language and literature*, and also as a rule, a fair knowledge of French and English. Of course such culture makes itself perceptible in society. A method of diversion, which I find quite common among both gentlemen and ladies, is to meet together and pass the time in reading literature and poetry. They have English parties, French parties, musical parties, and parties for reading their own authors. I have attended several, and was exceedingly well pleased with them, and, in French and English, have been astonished at the facility with which they translated; it showed that they had prepared themselves before coming. Although I have remarked that German ladies are as fond of gossip, when among each other, as American ladies, yet in society they will hold a conversation on literature, art or music, with pleasure, and show that they are acquainted with the subjects of which they are speaking.

One thing here in society strikes a foreigner as peculiar when he sees it for the first time, and that is, at all gatherings the congregating of gentlemen with each other and the ladies with each other. If you come into a room where company is assembled, as a rule, the ladies are sitting around one table, with their work, and the gentlemen around another, smoking. At a ball, the ladies sit in a row along the side of the hall and wait for a partner, and the gentlemen chat together in the smoking room waiting for the music, when they will condescend to honor some young lady with their hand for that dance. A gentleman is not permitted to accompany a lady home; the servant girl or footman does that. To call upon a young lady is one of the unheard of wonders, which would furnish talk for the town for a month. If a gentleman sees a young lady who pleases him, and does not know her, he finds out from somebody who she is, and where she resides, and then looks up the "parent," introduces himself, tells his mission, gives his recommendations, and asks for the hand of his daughter. If he pleases the *pere*, he is politely invited to call again, and in the meantime a council is held with the mamma, the daughter is then summoned and informed of her offer. If she has no objections or previous inclinations, a favorable answer is given the young man, and their betrothal is announced through circulars and advertisements, and then comes the courtship until the wedding. Sometimes the

young lady does object; the young man is then requested to be patient and give the young miss time to become better acquainted with him, and from that time she undergoes a course of badgering and persuasion until she finally consents or the parents tire; generally she consents though.

Another custom which strikes an American is, that a German seldom passes the evening with his family, he always goes to his restaurant or society-room—every German belongs to a society—where he passes the time with his friends, talking over a glass of beer, or playing cards or billiards. This is not a sign of unpleasant family life, nor of low tastes. The most cultivated and happily-married men leave their wives and families to shift for themselves and enjoy themselves as well as they can, whilst they are among their friends. Then imagine how it would seem to see a lady or several come into a beer-garden and order a glass of beer, take out their work and pass the afternoon drinking their beer and chatting together. This and much besides strikes a foreigner—an American especially—on first coming here, and yet he soon begins to grow accustomed to it, and with time acquires the customs himself; and when called upon to give up his German life does so with reluctance. There is something in the easy going life here which has a great charm to a person who has lived in the bustle and worry of American life.

E. A. R.

BREADTH ESSENTIAL IN REFORM.

Human interests are closely interwoven. Beyond a certain point, no one truth can be pushed forward alone. Reforms are at once general and special. However intensely one may labor in any special reform, he must not ignore the general work. His chosen field is only one part of the whole. Hence the true reformer, earnest in a given cause, does not forget other causes. He is alive to all truth. His soul hears every call. He lends voice and hand to every work as opportunity and ability permit. Thus knowing something of the whole field, he learns how to work successfully in his chosen place. Seeing how others work, he improves his own methods. Communing with others he gains new inspirations. The atmosphere of reform has certain elements which are universal. Those who breathe this atmosphere have kindred impulses, however diverse their departments of labor. Broad views, as well as large charity, are therefore indispensable in the true reformer.

The want of this broad-viewedness is too common among men who seek to be reformers. Loving, and laboring for a single truth, they not only disregard other truths and other workers, but are hostile toward them. They often spend more strength in fighting other reforms than in advancing their own. They seem to fear that success on the part of others will be accounted as failure to themselves. One idea is the world to them, and all good hangs upon its success, as they measure. They intensify the spirit which led the disciples to oppose and forbid one who cast out devils in Christ's name, because he followed not with their company. Such

narrow minds do not see cause for rejoicing in the fact that "devils are cast out," but cause for fighting because he who performs the work cannot or will not pronounce their "Shibboleth." In the long run, all such men seem to hinder rather than aid reform. Narrow views beget selfishness. Narrow-viewed men are full of envy and of intrigue. They are fond of "pulling wires," and often assert by acts, that the "end justifies the means." Such spirit and methods are opposed to the spirit of Christ, and destructive to reform.

Such narrowness engenders fears which cripple reforms. Bravery that knows not how to fear, and faith that can labor and wait, lie at the foundation of all reformatory work. Men are plenty who will shout long and loud in favor of a movement in advance *after* the movement promises success. But when the "forlorn hope" is to be sent out, when a way for truth is to be cut through thick-set opposition, they are not to be found. Would you seek them in such an hour? Go to the rear of the ambulance train and look among the "stuff" for hidden things. Such men dare not come to the front, when it implies the charge of being unorthodox, impracticable, or radical. When success comes, and they float upward on the tide, the world remembers their cowardice and places little confidence in them as "tried and faithful servants; for it knows that when the foe hedges the front again, they will skulk, or faint in fear. One element of cure for such cowardice is breadth. If a man can see something of the whole field, and know that all truth is a thought from God, he cannot fear concerning its triumph. Broader views will also show that ones own views of truth may be imperfect, and hence that though his own notions may be obliged to give way, still truth will prevail. Narrowness is frantic with fear if obliged to abandon a cherished view.

On the other hand, the true reformer delights in finding new truths, as the scientist rejoices over new "specimens" and new "demonstrations." As the geologist plies chisel and hammer that he may release a new-found fossil, as the astronomer sweeps the fields of space with his glass, peering into the great beyond to find an unknown world, so the reformer is ever seeking to bring something new from the great *plenium* of truth. If the new shall supercede the old, he rejoices still more, since the world is thus brought nearer to God. If narrow minded men venture to act the part of the iconoclast, they are eager to destroy the images which other men worship, because they differ from their own. The true reformer is willing to break even his own loved images, if thereby the faintly-shadowed truth may be more clearly brought to light. Narrowness defends an idea because it is its own. Breadth defends it because it is true. Narrowness assumes that all truth is within its horizon. Breadth expects to find cause for enlarging its horizon every day. Hence, let every reformer add to his prayer, "From all narrowness and bigotry, all littleness and envy, good Lord deliver us." A. H. L.

AUGUST, 1874.

An old lady from the rural districts spoke of her daughter's having the "Serious old final come and git us."—*Ec.*

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STATE AID TO ACADEMIC INSTITUTIONS.

The academies of New York are organized under general provisions of law, and are classed as a part of the system of public instruction of the State. As a condition of incorporation, they are required to hold property, raised by private subscription, to the amount of \$2,500 in buildings, library, and apparatus, over and above all debts. It has been the policy of the State, from an early day, to encourage the establishment of these institutions. A State grant amounting annually to \$40,000, has, for the last thirty-six years, been distributed to the Academies, according to the number of scholars who have made certain attainments in their studies, as prescribed by statute. The examination, to determine these attainments, have, for several years past, been most thorough, and have exerted a marked and most beneficial influence on scholarship, in the common branches, throughout the State. This grant continued without augmentation till 1872, notwithstanding academic institutions had increased two fold, while the number of scholars and expenses had become three fold.

In 1872, in response to the solicitation of the friends of these institutions in all parts of the State, an additional appropriation of \$125,000 was made. This extra appropriation was defeated in the last Legislature. An effort is being made to have it restored by the coming Legislature. The following are among the many considerations in its favor:

1. *Its justice.* The total cost of the common schools of the State for the year 1873, according to the Superintendent's report, was \$11,556,038, being at the rate of \$11 28 for each scholar in attendance upon these schools. The amount raised by tax, general and local, was \$7,280,928 for their support, being at the rate of \$7 10 for each scholar. To six normal schools it has paid as high as \$122,728 toward the education of 1,054 candidates for the profession of teaching, being at

the rate of \$122 per scholar, or if the academic students be also added it was \$93 per scholar. The old appropriation to academies, for several years past, has been on an average about \$1 30 for all in attendance. The extra appropriation increased this, last year, so that the *pro rata* was \$6 34. This was still \$4 94 less than what was paid for each scholar in the common schools, and some \$85 less than was paid by the State for educating the same class of scholars in the normal schools. It costs the Academies, including all outlays, on an average, \$54 yearly for each scholar instructed. Of this amount the State paid, previous to last year, only a little more than three per cent. Last year, it paid not quite twelve per cent. From the above data, it is abundantly evident that the State receives more ample returns for the money expended on its academic institutions than from any other educational source, and all the principles of justice demand some equivalent satisfaction. We would not abate one iota of the amounts paid to our common or normal schools, only let the academies be paid proportionately well for the public good they are doing. The friends of academies are, and ever have been, among firmest and foremost supporters of all our educational interests.

2. *Its wisdom.* Aid to these institutions encourages the voluntary method, individual enterprise, public spirit, and munificence. It is desirable to cultivate in each citizen all the public spirit and liberality possible. These two hundred academies, with their twelve hundred teachers and \$3,500,000 of vested property, are largely the results of individual or associated enterprise and munificence, and the comparatively small aid rendered by the State hitherto has been one of its chief inspirations. Every dollar thus contributed relieves taxation and does just as much public service as if raised by taxation, while every youth thus educated is trained just as much for citizenship and the public good as if educated entirely at the public expense. The thirty thousand youth in yearly attendance upon these institutions, and that pass through them out into the work or up to higher institutions, constitute the very flower of our youthful army. Their average attendance upon these institutions is about two years, so that nearly fifteen thousand pass to and from them yearly, fully thirteen thousand of whom receive no farther school culture, but go directly to their professional preparation, business pursuits, and the varied labors of life. Our common schools look to them for the greater share of their teachers, and must continue to do so.

Again, in the cities and larger villages, while free academies may take the place of the old-form academy, yet they cannot meet the wants of all. In those cities where free academies exist, only a little over three per cent. of those of school age are found in these institutions. In New York City it is less than one per cent., being, in the Free College proper, only one-seventeenth of one per cent., while throughout the remainder of the State the attendance of such persons upon the academies, though not generally free, is nearly six per cent. From a recent report of the Regents it seems that academical departments of Union Schools throughout the

State average only about ten non-resident pupils, while the great body of the students in the Academies proper are of this class, thus showing the general and continued favor in which they are held in the rural districts, as well as by not a few from the villages and cities. The very nature of the case precludes the application of the village and city system to the needs of the country at large. The freer and more varied courses of study in the academies are better adapted to the pupils of more advanced age from the country than the more primary and strict course of the academic departments of Union Schools, these being adapted to a much younger class of pupils. The appliances likewise possessed by the former over the latter for taking entire charge of the pupil will, hereafter as now, induce those seeking a school away from home, to patronize the academy proper, rather than the village and city free schools, free to all within the district, but tuition fees for all without, the same as academies. It is evident, then, that these institutions ought and will continue to exist and thrive in spite of all opposition, and that instead of their influence being deleterious, it is most salutary and invigorating upon all our educational interests. They are not antagonistic to our public schools proper but supplemental and greatly helpful. Assuming thus the continued existence of these institutions founded by private munificence, all the best interests of education demand that the State should supplement this by such aid as shall enable them to become the most efficient possible, furnishing the best educational facilities as nearly free as possible. All true culture should be fostered and helped.

The crowning objection to giving State aid to these schools, is that they are sectarian. While now and then one may come under this ban, the charge is without force in respect to the great body of them. The objectors do not clearly discriminate between religious and sectarian culture. Many of our academies were founded and are sustained by local enterprise or public spirit, no more sectarian or even religious than was that which founded or located our normal or any other of our public schools, while most of those institutions which were founded through religious or even denominational enthusiasm, have been devoted sacredly to unsectarian culture. In them, students from all denominations and those from none meet upon a perfect equality, finding equal rights and privileges. Doubtless these institutions, as a whole, are as free from the taint of sectarian tenets in their training, as are the normal and other schools. Is not a school officer or teacher coming to his position through denominational impulses, quite as likely to work for the public good as one coming through the machinations of party politics? Is the sectarianism of our religionists to be any more dreaded in our school officers than the Philistinism of our politicians? A public officer, though coming into power through political partyism, if he use his official position, not for party ends, but solely for the public good, is accounted a faithful public servant, worthy of honor; so an institution of learning, coming into existence through religious, even sectarian inspirations, yet using this existence for the public weal, should

be accounted a public good, and worthy of generous support. This is an open field wherein all denominations can enter and work, not for sectarian ends, but for public ends. On this common and broad platform all should be accepted, none rejected.

While thus perfectly unsectarian in their culture, yet it is true that they are, to some good degree, though all too imperfectly, striving to permeate their culture with the religious element. This, we claim, instead of being a defect or wrong to be punished, is their crowning glory, for which they are to be upheld and cherished.

We would therefore respectfully call public attention to the importance of securing the renewal of the appropriation which was discontinued at the last session of the Legislature. By this act, if persisted in on the part of our Legislators, the cause of education will be greatly injured. Whatever cripples these institutions; cripples all others, and whatever helps them, helps the cause of education at large. These institutions furnish educational facilities to be obtained in no other way, and cannot be dispensed with, without the most disastrous results. They are not antagonistic to any other portion of the school system of the State, but supplementary and greatly helpful. The State cannot so economically and efficiently advance the cause of education in any other way. These and many other considerations, familiar to all the friends of education, will, doubtless, induce them gladly to co-operate in securing, if possible, the renewal of the State Aid. They are earnestly solicited to see the members of Assembly in their districts, and secure, if possible, their support of the measure; and to aid in circulating petitions to the next Legislature in behalf of the proposed object, as well as aiding in all other ways that may seem right and effective.

CULTURE AND CIVILIZATION.

In order for culture to become civilization, it must be embodied in organizations, institutions. Individuals can discover, invent, inspire by word, by deed, by life, thus starting influences that shall flow onward; but in order to render these influences enduring, growing, and controlling, they must be embodied in systems, organizations. A single individual is like a plant springing up, maturing and dying in a summer. Institutions are like trees, growing through years and ages, gathering value, grandeur, power, each year. Man is as a drop of dew, disappearing with the morning. Institutions as springs flowing perennially, swelling into great rivers, becoming ministries to man, bearers of civilization. Principles are souls, institutions their bodies. Institutions without principles are dead, corrupt. Principles unorganized are bodiless spirits, unadapted to the world's work. Principles thus embodied are essential to human progress. The history of humanity affirms that the controllers of human destiny—those individuals who have taken humanity by the hand and lifted it to a higher plane of civilization—the great spirits commissioned of God to discover new truth, promulgate new laws, or inaugurate new eras. All such have been

noted, not only for their clear intuitions as discoverers, but likewise for their great organizing power, thus not only discovering principles, but also reducing these principles from the abstract to concrete forms, shaping them into systems, giving them bodily form in organizations, perpetuating them in institutions. Man is not made for institutions, but they for him. They are regulative, preservative, educative, developing and preserving human power, and applying it to individual culture.

At Home.

TEACHERS' ASSOCIATION.

At a meeting of the teachers of Alfred and other towns, held in Alfred, Oct. 12th, School Commissioner Renwick proposed an organization for the mutual instruction of all interested in teaching, and the sessions to be held once a month at the different school districts, when convenient. Acting upon this suggestion, the following officers were elected for the first quarter:

President—Mrs. O. D. Sherman.
1st Vice President—Prof. A. B. Kenyon.
2d Vice President—E. L. Magnier.
Recording Secretary—Ella E. Eaton.
Corresponding Secretary—T. W. Williams.
Chorister—E. L. Maxson.
Critic—U. M. Babcock.

While the committee were preparing a report of literary exercises, Mr. U. M. Babcock made an extempore speech on the subject of "Teachers' Associations." After him, Mr. E. L. Magnier was called for, and recited "Pyramus and Thisbe," and Mr. L. A. Place, "The Battle of Lookout Mountain." Each exercise well merited the hearty applause it received from the assembly.

It was decided that the next session should be held in Alfred Centre, Wednesday evening, Nov. 4th, 1874, and the following programme was adopted:

Prayer,		Prof. H. C. Coon.
	Music.	
Introductory Remarks, by the President.		
Best Manner of Teaching the Alphabet, and a		
Review of the Four Methods,		Miss M. L. Green,
	Music.	
Divisors and Multiples,		Mrs. H. V. D. Burdick.
Paper on School Government,		E. L. Magnier.
	Music.	
Recitation,		T. W. Williams.
Closing Remarks,		Horace W. Palmiter.
	Music.	
Each item to be followed by discussion.		

The rapid and easy manner in which the business was dispatched, caused Commissioner Renwick to remark, that at the annual school meetings, to occur on the following evening, there were not a dozen districts in New York State where

parliamentary rules would be as strictly enforced, and this showed the benefits of Lyceum culture.

THE ALLE-ORO-ALFRIE-NEAN ASSOCIATION.

On Wednesday evening, Oct. 7th, the Alle-Oro-Alfrie-nean Association gave an entertainment at the Chapel which was well attended and gave general satisfaction. The exercises were opened with prayer by Professor Williams. H. G. Stillman (Orophilian) presented an essay. It was well written, well read, and well received. Then followed D. C. Hopkins (Alleghanian) with an oration. "Keep Cool," was the theme, and it was well conceived and happily rendered. Miss Jennie I. Green (Alfriedian) delivered a recitation, "Pulpit Eloquence," in a highly creditable manner. J. G. Burdick (Orophilian) read correspondence from Avoca and Squintville (the geographical location of the "Delectable Land" last named cannot be readily ascertained through the medium of Cornell's Geography) and a communication claiming to be an *expose* of the sins and shames practiced by the Alfred Typographical Club. If the statements made in said communication are true, the Club is a society which all good citizens should strive to suppress. Miss Eva Allen (Athenæan) gave a reading, "Curfew shall not ring to-night." This fine selection of an actual occurrence in the days of Cromwell the Protector, was rendered in such a manner as to make it, in point of execution, the event of the evening.

At the close of the literary exercises, Professor Williams again took the platform and made a short and pertinent address. He said: "We are now to enjoy a social season, and let it be *intensely* social. Let each take pains to introduce to the other his or her friends." He spoke of his early school days in this place, and humorously depicted the perplexities arising from bashfulness and strange faces. He closed, as he had commenced, with a plea for intense sociability. It soon became manifest. Introductions were many—very many—and a pleasant time was enjoyed by all present. Such social gatherings are keenly appreciated, and if they shall occur more frequently in the future than they have in the past, the result, we think, will be highly beneficial to the students.

GYMNASIUM ASSOCIATION.—A permanent Gymnasium Association has been organized, and the following officers elected for the present term:

President—Prof. A. B. Kenyon.
Vice-President—G. E. Cotton.
Secretary—T. W. Williams.
Treasurer—L. W. Potter.
Directors—Prof. H. C. Coon, F. E. Mungor, I. A. Place.
Building Committee—Prof. A. B. Kenyon, F. E. Mungor, G. E. Cotton, Prof. H. C. Coon, Stephen C. Burdick, A. B. Sherman, Pres. J. Allen.

Sufficient funds have already been subscribed to guarantee the commencement of quite a commodious building, and it is expected that work on it will soon be commenced. The plan of the building, now under consideration, is that it be 24x50

feet, with 20 feet posts, and furnished with suitable apparatus for gymnastic exercises. The payment of five dollars to the Treasurer constitutes a life-membership, and one dollar, the use of the gymnasium one term, without the privilege of voting or holding office. The students have shown their enthusiasm by liberal subscriptions, and we hope that our Alumni and old students will heartily co-operate with us in raising a sufficient amount to complete the present plan by immediately remitting their subscriptions to the Treasurer.

THE ALFRED TYPOGRAPHICAL CLUB.

The Alfred Typographical Club was organized Oct. 9th, 1873, by the printers employed in the Publishing House of the American Sabbath Tract Society. The object of the Club is the acquisition of "a more perfect knowledge of the 'art preservative of all arts,' by the study of the history, theory and practice of the art of printing in all its branches." The motto of the Club is, *Vita sine literis mors est*. Its meetings are held on Thursday evening of each week, usually at the office of the *Sabbath Recorder*. On the 8th of October, 1874, the Club celebrated its first anniversary, with the following programme:

Address of the President	S. H. Coon.
Essay—"The History of the Art of Printing,"	J. P. Mosher.
Reading,	F. E. Mungor.
Essay—"The History of the <i>Sabbath Recorder</i> and American Sabbath Tract Society."	J. M. Mosher.
Recitation—"The Battle of Lookout Mountain,"	I. A. Place.
Essay—"Types,"	T. A. Burdick.
Discussion—"Resolved, That the Naturalization of Foreigners is Detrimental to the Best Interests of the United States Government."	

CHAIN LIGHTNING PNYX.

Motto: "To save time is to lengthen life."

J. Davison,	Scholarship.
F. E. Mungor,	Consul.
J. P. Mosher,	Prætor.
J. E. Spicer,	Quillist.
A. W. Coon,	Cashier.
C. B. Crandall,	Janitor.
S. H. Coon,	Associate Press Reporter.
L. W. Potter,	Chapel Reporter.
T. A. Burdick,	Theological Reporter.
F. C. Cobb,	Night Reporter.
H. Shoephelt,	Dramatic Reporter.
G. L. Gleason,	Historian.

Article 3d of the Constitution reads:

This Pnyx shall be composed of any citizen of the United States or Canada interested in the Study or Practice of Phonography.

The Pnyx holds its sessions on Sunday and Wednesday evenings of each week, at 8 o'clock, in the Tremont House.

We are pleased to notice Mr. Frank L. Green, who was compelled to leave Amherst College on account of illness, again on our streets.

ORDINATIONS.—The following named gentlemen, graduates in the Theological Department of Alfred University at the last Commencement, July, 1874, have been ordained to the work of the gospel ministry: Theodore L. Gardiner, at the General Conference held at DeRuyter, N. Y., in September last; Horace Stillman at Ashaway, R. I., Oct. 8th; David H. Davis at Verona, N. Y., Oct. 23d, all of whom have been called to pastoral charges.

MOONY.—On the night of Oct. 24th, our midnight slumbers were disturbed by the moon gazers—total eclipse of the moon.

MARRIED.

HEINEMANN—WAFFLE—In Wellsville, N. Y., Oct. 1st, 1874, by Rev. J. Allen, Mr. N. W. Heinemann, of Colegrove, Pa., and Miss Annabella Waffle, A. M., of Wellsville.

WATRINS—FULLER—At the residence of Mr. Christopher Tefft, in Almond, N. Y., Oct. 14th, 1874, by Rev. L. R. Swinney, Mr. Samuel H. Watkins and Miss Ina A. Fuller, both of Almond.

BENNEHOFF—ROSEBUSH—In Andover, N. Y., Oct. 14th, 1874, by Eld. J. Kenyon, at the home of the bride's father, G. D. Rosebush, Mr. Lyle Bennehoff, of Genesee, and Miss Emma E. Rosebush, of Andover.

BURDICK—LYMAN—At the residence of the bride's parents, in Roulette, Pa., Oct. 14th, 1874, by Rev. J. L. Huffman, Mr. Orlando Burdick, of Alfred Centre, N. Y., and Miss Sybil Lyman of Roulette.

DIED.

LEE—In Alfred, N. Y., Oct. 29th, 1874, of consumption, Alice, wife of Francis M. Lee, and daughter of Wm. M. and Sophronia Potter, in the 21st year of her age.

Correspondence.

THE following is from an old student, now Judge in the Supreme Court of Iowa: "I remember with feelings of gratitude the kindness and goodness of the Faculty toward me, and particularly Pres. Kenyon and Prof. Allen. Pres. Kenyon is gathered with the fathers and garnered among the great of the earth. When the news of his death came, all over the Union, wherever his boys and girls were, tears fell. I have taught my children his stirring for time, for labor, and for integrity, and so he will live. As I grow older, Alfred University grows greater, and it will be so with you."

The following is from one of the leading teachers of the State: "It is true that the world and life-work appear quite a different thing, than in those days of school; yet not in any sense to send back from me a whimper or complaint to the oncomers, yet in the hive on Classic hill. I never joined the whiners then, nor have I any notion of so doing now. 'Tis true there is sunbeam and dust and blister in the highway, but dust is soil, and soil is earth, and earth and sunlight and seed are but the embryotic harvest, rich and golden. So while there is exquisite pleasure to wield the keen-edged

sickle amid the ripened grain, yet the pleasure is half lost if the knife be over dull, and highest kind of prudence is shown in making the most perfect preparation before leaving for the field. Ringing all along the line, then, may be heard the word, 'Hurry not, delay not; make ready the perfect blades, and then come forth.' 'The harvest is truly great, the laborers few.' "

Alumni Notes.

We earnestly solicit items from all sources concerning any of the Alumni or Old Student.

ALUMNI.

'46. Mrs. Susan M. Spicer, A. M., is teaching in Carlston, Minn.

'48. Rev. D. R. Ford, D. D., of the Elmira Female College, and Rev. Gulusha Anderson, D. D., ('51) of Brooklyn, N. Y., were attending the Baptist State Missionary Association at Hornellsville, the last week in October.

'59. Prof. William H. Rogers, A. M., is principal of the Nunda (N. Y.) School.

'61. Miss Ellen F. Swinney, A. M., is practicing medicine with her brother, J. G. Swinney, M. D., in Smyrna, Del.

'62. Prof. Darius H. Pingrey, A. M., has charge of the Public Schools of Lacon, Ill., and is contributor to several magazines and papers in the West, and announces himself as willing, for the consideration of fifty dollars, to deliver, a limited number of times during the coming Winter, his lecture on "American Institutions."

'62. Col. T. B. Thorpe, A. M., for a long time connected with Public Schools in Buffalo, N. Y., has entered into partnership with a business firm in that city.

'65. E. C. Van Duzer, Esq., is practicing law at Elmira, N. Y.

'69. Miss Anna S. Davis, A. M., is spending the Winter in Daytona, Fla.

'69. Prof. Albert E. Wardner, A. M., is Superintendent of City Schools in Jefferson City, Mo.

'74. Miss Inez R. Marson, A. L., is teaching in Berlin (N. Y.) Graded School.

'74. Miss Julia M. Davis, A. L., is teaching at Lower Hope-well, N. J.

'74. Jas. McHale, B. S., who was spoken of in our last number as studying law in Hornellsville, is now occupied in business at Belle Plaine, Wis.

Prof. Rufus Anderson, B. M. E., late of the Mechanical Department of this University, is now connected with the Montrose Military Institute, South Orange, N. J.

OLD STUDENTS.

'57-'58. Seth Lewis is a prominent lawyer in Lewisville, Pa., and has been District Attorney eight years.

'58-'59. M. F. Elliot is Attorney at Law in Wellsboro, Pa. He was a member of the Pennsylvania State Constitutional Convention of 1872.

'60-'61. Gen. Thos. J. Thorp is stumping in Steuben and Allegany counties in the employ of the Republican State Committee.

'60-'61. W. J. Horton is in the firm of W. J. Horton & Bros., Dry Goods merchants, Wellsboro, Pa.

'66-'67. Truman C. Griffin has served a term in the Kansas State Legislature, and is now candidate for prosecuting Attorney of Atchison county.

'68-'69. Geo. W. Haight is studying Law in San Francisco, Cal.

'69-'70. Murray Carl is flourishing as salesman in one of leading Dry Goods houses of Hornellsville, N. Y.

'69-'70. D. Milton Lounsbury is studying Law at Wellsboro, Pa.

'70-'71. Horace B. Packer is Attorney at Law at Wellsboro, Pa.

'68-'71. Fred W. Evans has engaged successfully in business in Chicago and Washington, and has lately returned to Chicago where he intends to establish himself permanently.

'67-'71. Frank L. Green, member of the class of '76 of Amherst College, is at present at home recovering from severe illness.

'71-'72. Fred L. Gleason is in W. H. Mandeville's Insurance Office, at Olean, N. Y.

'73-'74. A. W. Cottrell is in the mercantile business at Andover, N. Y.

'73-'74. J. P. Wager, one of the former editors of the STUDENT, is at present studying Law in Elmira.

Correction.—D. H. Woods, mentioned in our last number as at Elmira, has gone to Colorado for his health.

Gleanings.

NOTES

Taken at the Science and Art Club.

April 29, 1874. Specimens of the *Osmoderma Scaber* in several stages of larva, nymph, and imago were exhibited. These specimens were taken in winter from a hollow log in wood-dirt, which was saturated with water, and frozen hard. In chopping them out, several were broken out of their cocoons, but by care they were kept till spring, changing daily under the eye of the person who obtained them, till at last, one arrived at the full stature of a beetle. Mrs. Sheppard described a peculiar formation of ice in a tub which had a small piece of board in the bottom, the ice forming a facsimile of the block, even to the screw holes and grain of the wood. Explained by the fact that the wood was very dry and porous, and the water still, and the minute bubbles of air arose from the pores to the surface as the film of ice was forming, making the form in the ice.

May 6. Prof. Anderson described the new system of Automatic Telegraphy. The dispatch perforated on a piece of paper is passed through a transmitter. The rapidity of the

movement is almost unlimited. After the paper has been perforated, 1,500 words can be dispatched per minute, under the present system only 1,000 to 1,200 words per hour. The Perforator was invented about two years ago. At the receiving end of the line, a recorder takes down the dispatch in the Morse Alphabet, the same in which it is sent.

May 13. Prof. Anderson, paper on the Curve Line of Beauty. Beauty consists in forming a reconciliation between extremes of uniformity and variety. This point illustrated by of leaves Hypatia. Perfect unity represented by a straight line. Such a line not beautiful; but if made tapering we add variety to uniformity, increasing beauty. A line in which unity is sacrificed to variety, as a broken curve line, becomes distorted. The circle is least beautiful of all regular curves. There is not so much variation as in the oval or ellipse, and consequently not so much beauty. The effect of contrast is to assist in producing beauty.

June 2. Lecture by Prof. Coon on Molecules. Two substances: Organic and inorganic. Organic have been subject to life; have cells, membranes, and fibers. Result—animal or plant. Inorganic exist in present form without interposition of life. Matter has mass, molecule, atom. Its attractions are between masses, between molecules or cohesion and adhesion, between atoms. Its motions are visible or mechanical, molecular, atomic. Mass, molecule, and atom belong alike to organic and inorganic. Growth is by a multiplication of cells under control of single molecule, called nucleolus. Tyndall, in lecture "Haze and Dust," says: "From their respective viruses you may plant typhoid fever, scarletina, or small pox, and, as surely as plants spring their seeds, so sure does the virus of each increase and multiply into the respective diseases from which they spring." From this, we conclude that what we vaguely call a virus is really a seed. Molecule has dimensions, weight, and motion. Matter is solid, liquid, and gaseous. In solid, molecules confined to motion in one direction. In liquid, have free motion in space, bounded by definite surface, and limited by mass of liquid. In gas, have active motion in every direction, limited only by temperature and pressure. Solution is filling up the spaces of one substance by molecules of another. In saturation, the spaces all full. All substances, when gaseous, with like temperature and pressure, have in equal volumes same number of molecules. If same volumes differ, the weight of different molecules must cause it. Molecules are in constant motion in every direction, in straight lines. Origin of all physical force is molecular. Molecular energy is constitutive, formative, or structural.

The College World.

COLLEGE RECORD.

Dartmouth College, Hanover, N. H., opens auspiciously, with a Freshman Class of eighty and a Medical Class of sixty-

five. A new scholarship of \$2,000 has been established, and the \$10,000 left the College by Jeremiah Kingman has been received. Also John B. Clarke, of Manchester, N. H., has established four prizes of \$40, \$30, \$20, and \$10 for excellence in declamation. There are to be sixteen contestants, two from each class in the Academic, and Scientific Department; each class to select one from its own number, regard being had only to his merits as a speaker, and the faculty of the College to select another in like manner.

One hundred and twenty-two applications for admission to the Freshman class in Amherst College, and eleven to the advanced classes have been made. Of the Freshmen 117 have been admitted, 86 of them with conditions, and some of these conditions were so heavy that a portion of those on whom they were imposed have withdrawn, and will probably go to some other college whose standard of admission is not so high. There were 62 conditional in ancient language, 47 mathematics, and 17 in spelling; some being conditional in all three.

The trustees of Cornell University have changed the tuition to twenty dollars per term, instead of fifteen as heretofore, except for students holding State scholarships and those in the Agricultural department, where the tuition is free. The Freshman class numbers 125, distributed by courses as follows: Science 39, Literature 7, Classical 9, Agricultural 2, Architecture 3, Chemistry 3, Engineering 14, Mechanic Arts 21, Natural History 2, Optional 25.

The Fall Session of Yale College opens with more than the usual attendance. The Freshman Class in the Academical Department numbers one hundred and ninety; in the Sheffield Scientific School eighty seven, and in the Divinity School nearly fifty, making in the three Freshman Classes about three hundred and thirty.

A class in Sanskrit and one in Anglo-Saxon is to be organized in a few weeks in Boston University. Instruction will be free in both departments, to members of any department in the University.

It is reported that the incoming class at Syracuse University will number between 60 and 70. Altogether it is calculated that the University will begin its new year with 225 students in the College of Liberal Arts alone.

Williams College began its Fall term September first. Between seventy and eighty students applied for examination, but only sixty have been admitted, as the ideal class of this institution is fifty at graduation.

The Fall term of Union College opened Sept. 15th. Already fifty-two applicants have been admitted to the Freshman class.

The State Normal School at New Britain, Conn., has a total attendance of 140, and the largest entering class it ever had.

Colby University, Westerville, Me., commences the year with a class of 35, quite a number of them being ladies. This is a larger class than they have had for several years.

Three young ladies have just entered the Freshman Class at Wesleyan University.