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Literary Department.

DOMINION OF MIND.

ABSTRACT OF A LECTURE BY PRESIDENT KENYON.

On every page of the world's history, no less than in revelation, is inscribed the grand truth that mind shall have dominion over matter. There is a universe of spirit and a universe of matter. Matter comprehends nothing. Mind comprehends itself and matter too. Spirit, in its connection with a physical organism, may be so hampered in its activities, and so blunted in its susceptibilities as to have only an imperfect comprehension of either mind or matter. Nevertheless, mind, even under such disadvantages, has such marked attributes, unmistakable characteristics, as distinguish it from not only matter, but also from all forms of animal life and brute instincts. The cattle "upon a thousand hills," the birds that warble their delightful carols in the bright morning, the countless millions of insects that sport their brief existence in the balmy air at the setting sun, the swarming life of ocean depths, all these have their sports, their gratifications, their pleasures, but have no elements of mentality by which to penetrate the veil that conceals from them the knowledge of the scope, the design, the end of life, or that the "hand that made them was divine." The soul that is in the image, the similitude of God, is alone the interpreter and appreciator of the beauty, grandeur, and sublimity presented in the relations, proportions, harmonies, and adaptations of this fair earth and its furnishings.

It shall be our object first, briefly to advert to some of the triumphs of mind; secondly, show the importance to be attached to the development of its powers and functions.

It is the mind of man, not his corporeal organism, that gives him the supremacy and renders him the undisputed lord of

terrestrial things. However necessary the body may be to the development of the powers of the soul and to its triumphs, yet it is only the casket which contains a gem of infinitely more value than all bodies. Not by the fleetness of the horse, the penetrating eye of the eagle, the watchfulness of the tiger, the strength of the mastodon, the venom of the serpent, the instinctive mechanical skill of the bee, does man awe into subjection the brute creation, but by the God-like capabilities of his mind. It is the deathless spirit beaming from his eye upon which they cannot gaze. How frail a thing is man in his bodily organism, yet under the impulse of mind he subdues the rugged earth and causes the solitary places to blossom as the rose. Under that impulse, the forests yield their place to the luxuriant vegetation, the ripened fruits and the golden harvests. Under that impulse, the beasts that prowl and prey give up their domain to the quiet pasturage of domestic herds. Under its impulse, the curling smoke ascends from millions of cottage homes full of domestic blessedness and surrounded with neatness, even elegance, rich with inviting comforts. Under its impulse, the church-going bell echoes the announcement that man has recognized his divine origin and obligation. Under its impulse, the mighty forces of nature have been seized upon and rendered subservient to man in supplying, in abundance, the necessities, the conveniences, and the luxuries of life, with the least practicable expenditure of vital power. Machinery is devised that multiplies production a thousand fold beyond what could be produced by human toil; bridges are spanning rivers; hills are leveled; roads constructed; obstructions to navigation removed; the iron ribbed horse is making neighbors of lands that had else been strangers; men are united by the ties of commercial interests; the forked lightning is tamed, and as an electric dove is commissioned to carry the messages of business and affection with the celerity of thought. Under its energizing impulse, numerous cities are built upon a scale of magnificence that almost equals the creation of a new world, where but a few years ago the night of undisturbed centuries brooded over the forests;

floating palaces connect continents by closer ties than bound cities of the same state a half century ago. Thus men are linked in the brotherhood of common interests, agricultural, mechanical, and commercial—all the industrial enterprises through the improvements and inventions of the age.

But men everywhere are not equally developed, intellectually. All men have not felt the spark of light divine burning within their souls. Those mental developments upon which depend the grand discoveries in the sciences and the arts which have so multiplied the blessings of the age, are not made under all governments. Mind is not given by its author in perfection of development, but in germ with the conditions for awakening, unfolding and maturing. These germs may be warmed into healthful life, vigorous growth, efficient activity, coming forth in completeness of structure, in proportion, in symmetry and in beauty; or they may be chilled and crushed, coming forth deformed, unsymmetrical, and destitute of beauty. It is important, then, to inquire by what means the soul may be fully and perfectly developed. The inquiry is worthy of consideration. Under what influences and impulses has mind subjugated the beasts of the forests, subdued and beautified the earth, unfurled the canvas to the breeze, applied the water to the wheel, and steam to the piston; constructed roads, bridges and rivers too, made the lightning ride post, built cities, and stirred up the hum of mechanical and commercial industry; dotted dangerous shores and reefs with beacon lights, built the asylum for the deaf, the blind, the sick, the poor, and the orphaned; constructed sciences, penetrated the mysteries that dwell in the dewdrop and upon the delicate flower petal; brought down the distant heavens for inspection and analysis; laid hold of the comet's mane, taken the dimension of his parts, measured the circuit and magnitude of his orbit, estimated the period of his revolutions, and disarmed him of his terrific majesty? Under what impulses, let the inquiry be repeated, has mind secured these glorious triumphs? The reply is at hand. It is not to be sought for by the mysteries of the black art. It is under the impulse of education. The primary significance of this word, education, means the art of leading out, in just proportion, all the elements of mind. Or, in the language of Webster, "Education comprises all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts, and science, is important; to give them a religious education is indispensable; an immense responsibility rests upon those parents and guardians who neglect these duties." With this definition of education before us it will help us more clearly to appreciate the importance of education, and contrast the state of society under different systems.

We lay down this proposition, that it is education which constitutes the chief distinction between savage and civilized life. Let our own land furnish the first lesson upon this point. Contrast, if you will, the green pastures, the waving

grain, and the quiet and substantial homes of the industrious yeomanry of these hills and valleys, with what these were when the Indian roamed here in his wilderness. Contrast his frail canoe with the noble steamer; or look into the happy homes on every hillside, and take an inventory of the comforts and even luxuries of life found here, and compare with them a like inventory of the wigwam. Or compare the wealth and prosperity of this whole land at this day with what it was prior to the landing of the passengers of the *May Flower*, and if we can compute the revolution wrought since that time, we may then have an adequate conception of what education has done for a portion of our race. Why has superstition, vileness, and brutality settled down in a long, dreary night of wretchedness and woe upon all the continent of Africa? Why are the sunny plains and palm-growing hills of India filled with habitations of cruelty, and sending up one vast wail of desolation? And why do the millions of the Celestial Empire tread the same round of degrading idolatry, that their ancestors did a thousand years ago? Ignorance has chained down the mind. Its noble powers, its deathless energies are forbidden to rise. Or, again, what has been shaking the old dominions and principalities of Europe for the past few years? It is mind struggling to throw off its cringing servility and be free. It is mind, however, uninstructed, unenlightened, mind penetrated by a few glimmerings of light only, a mass of agitation trembling and heaving like the earth convulsed by its central fires, and scarcely less horrible in its wide spread desolations. It knows that it has wants that are unsupplied and unsatisfied. It would burst the cords that bind it to earth, and soar in freedom; but the star of its destiny has not yet arisen. It cannot rise in utter darkness. Tossed by violent, unsubdued, and undirected passions, it is like a ship at sea, in a night of storm, without helm, chart, or compass, surrounded by rocks and quicksands. And why such fearful agitation? Why, when conquests for liberty have been won, do not the people set about remodeling their forms of government, correcting abuses, preparatory to the full enjoyment of their blood-bought rights? Simply because there is not intelligence enough among the masses.

Let the inquiry be made, why has the success and prosperity of this republic so far surpassed the republics of Mexico and South America? The answer is found in the different classes of men that settled those several countries. This portion of America was fortunately settled by a well educated people, whose first concern, after they had procured shelter from cold and storm, was to provide churches, school houses, and competent instructors. With learning was established a love of liberty, joined with a respect for law and order. And thus was laid upon a solid and permanent basis the foundation of institutions that are now the admiration of the civilized world. The people in other parts of this Continent, emulous of our illustrious example, demanded liberty, republican governments. What could not be denied, was granted. But they have proved themselves incompetent to use what they demanded. And why such signal failure of

self-government? Because of the ignorance of the multitudes. The reason is to be sought nowhere else.

Here permit the remark that in our panegyrics on the beauties of liberty, and the superior efficiency of democratic institutions, we have quite often overlooked or forgotten the conditions upon which their perpetuity rests. When we have seen the poor, crushed, and misgoverned millions of Europe, and have compared the working of aristocratic and democratic institutions, we could scarcely restrain our anathemas against despotism, and our appeals for a larger liberty for man the wide world over. Yet, as warmly as every pulsation of my heart beats for liberty, and as enthusiastically as I love our own republican institutions, I can not bring myself to believe that the conditions of the peoples of Europe would this day be bettered by the establishment of democracies after the model of our own upon the utter ruin of the now existing royal governments. Nothing is hazarded in the declaration that for any people to enjoy the full fruits of liberty, they must have a much larger share of intelligence than is possessed by most of the nations of the earth at the present time. And I have greatly mistaken if a prominent business of rulers and all who would secure for man more liberal principles of government, is not to provide a practicable means for waking up mind, and diffusing a greater amount of knowledge among all classes of people.

Again, what is it that has changed, is constantly changing, the individual and social condition of men? What is it that is multiplying the comforts, the refinements, and the socialities of civilized life? What is it that is strengthening the reason, purifying the affections, waking up the deep sympathies of the soul, arousing the tender emotions, governing, ennobling, and dignifying humanity? It is education. It is this which gives vitality and efficiency to all the grand schemes for the progress of society. Not the education of the few and the degradation of the masses, but the education and consequent elevation of all. Would any other, for illustration, than a highly educated people, keen in perceiving their own interests, and quick in selecting means for securing valuable ends, ever have converted their frosts and rocks into gold and silver? The very ponds of ice are made far more productive of wealth to New England than all the gold and silver mines of Mexico and South America have ever been to Spain. Her rugged rocks and frozen water produce more wealth than do the cane-growing and cotton bearing plantations of Louisiana. It is the very nature of education to develop and utilize all natural resources, hence it need not be surprising if among an educated people, every rivulet is made to turn a spindle, drive a shuttle, or direct a needle, or, converted into steam, is made to transport the products of labor to distant markets. It is mind fairly aroused to the consciousness of its own powers that is fruitful in bringing out the resources of a country. Bring out an increased amount of mind, and every department of public or private business feels its energizing efficiency. Among an educated people the fields are better cultivated, and yield a richer harvest, the fences are in better order, the fruit is larger, fairer, of

better flavor, and more of it, the cattle are better taken care of, and consequently more productive, smoother, fatter, fairer, larger, the very lambs are prettier, smarter and gambol more gracefully. Everything is more cleanly, healthy, cheerful, and vigorous from the chickens to the horses, from the flower garden to the meadow and pasture lands and grain fields, from the stable to the cottage. Nay, an educated people are themselves a nobler people. They are better dressed, a handsomer people. The lustre of the eye and the bloom of the cheek are not as early lost, and the marks of old age do not as soon show themselves.

This is a very plain matter. An ignorant people are necessarily a degraded people. Ignorance is the very center and soul of all the sensuality, bigotry, and persecution that has blasted the world. It is the right-hand agent of the power of darkness for thwarting all that is noble, generous, and God-like on the earth. It is the demon that has applied the torch of persecution, brought contending factions into deadly strife, and drenched the earth in human gore. It is ignorance that conceives that what at evening plays along the swamp, fantastic, clad in robes of fiery hue, the devil in disguise, and makes the cringing, cowering spirit flee homeward with quivering heart and winged footsteps. It was the eye of ignorance, that, less than two centuries ago, saw sporting children and decrepit old women flying through the air on broomsticks, or crawling through keyholes on fiendish errands. It was ignorance robed in legal majesty, impaneled juries, examined witnesses, and pronounced sentence of death upon those accused of witchcraft.

Again, it is the ignorant who do the drudgery of society. I speak not disrespectfully of labor. Not only is every kind of necessary or useful labor honorable, but every man and woman is laid under the highest obligation to be industrious. By the sweat of his brow man shall eat his daily bread, and this wise arrangement may never be repealed. But it is labor directed by knowledge that renders toil productive. It is the ability to manage economically, take the advantage of the powers and agencies of nature, and make wind, water, and brute force do the drudgery, that distinguish an educated from an ignorant people. Who toil the hardest and sweat the most on the hardest kind of work and get the smallest compensation? Who are the street cleaners, coal shovelers, hod carriers, ditch diggers of our country? They are those who have but little else than a robust physical constitution to recommend them to places, and of course must expect to find employment in doing those kinds of work which require but little skill. 'Tis mind that commands salaries beyond a mere pittance of food and clothing of the coarsest kind; mind that can plan, arrange, adjust the complicated movements of machinery, and the more complex movements of society.

I conclude, then, that popular education is the noblest work that man can engage in. That which augments the comforts of life, refines and elevates, must commend itself to the consideration of every lover of his species. But here an important thought presses for consideration. What is the

education that shall make a people great, good, and happy ? And what are the means and appliances for securing such an education ? The education demanded is one that shall reach the whole man. The Spartan was educated, yet only in part. Those athletic exercises which gave the firmest and strongest muscle and the greatest ability for endurance were the most appreciated by a people destined to the camp. A courage that would sooner die a hundred deaths than turn a back upon an enemy, a hardihood that would sooner plunge the dagger to the heart, than die a natural death. An education that developed these, well suited the purpose contemplated by the Spartan lawgiver. The Athenian was educated, yet only in part. He studied the arts of peace. In philosophy, in logic, and in rhetoric, he could cope with the world. And yet in all his system there was no conservative elements that prevented universal decay. The Roman was educated, yet only in part. He inherited his martial spirit. He borrowed his philosophy, logic, and rhetoric from the Greek ; but it was unsubstantial. The Frenchman, the German, the Englishman—they are all educated, yet only in part. The education that shall develop the perfect man, that shall bring out every constituent of mind in perfect proportion and symmetry, is yet to be sought. An education that shall diffuse peace, order, harmony, happiness, over the wide earth, that shall give sanction to law, and permanency to all noble institutions, such an education is wanted. It is not enough that men be taught the elements of reading, writing, and arithmetic, or even the elements of science and art. It is not enough for the physician that he be taught the elementary principles of the anatomy and physiology of the human frame, and the diseases to which it is subject, and the remedies most appropriate. It is not enough for the lawyer that he be taught the elements of law, the workings of the human passions, and the oratory that will move judge and juror. It is not enough for the mechanic that he be taught the construction and use of machines, the strength of materials. It is not enough for the merchant that he be taught how to estimate the value of stocks, how to regulate and control the market. Undoubtedly men should be educated for their business. In their particular professions they should be instructed in every thing that is necessary to give success ; but men are not mere machines. The all of life does not consist in gathering up dirt and dollars, nor in feeding and clothing the body, nor yet in a round of fashionable pleasures. There are those principles that humanize, refine, purify, and exalt, truths upon which man's hopes for good in this life, and the life to come, are based. It is these that constitute the grand conservative powers of society. These must be the foundation upon which to build for all time.

“The mind's the measure of the man.” If the poet's notion of man be not correct, if the size, the firmness, and strength of the corporeal organs be the standard of measure for humanity, then it were not difficult to prove that the ox were the better man. Maim and cripple the body as you will and the man is man in despite all that. Hence the inference

that neither bone, muscle, nerves, neither color of hair, shape of face, complexion of skin, neither one nor all these in any combination or arrangement constitute the essentials of manhood. But the mind is the man ; mind is the measure of his stature.

“Pigmies are pigmies still, though perched on Alps,
And pyramids are pyramids in vales.”

But what is mind ? By mind we mean the manifestations of the soul. The soul is the principle that thinks, wills, enjoys. The reasoning, willing, enjoying we call mind. The soul is the active force, mind is its activities. The soul is not simply a passive recipient, nor animal life and instincts ; but a real, active existence, constituted by the Almighty, and prepared to know the realities of a material world and the realities of spiritual existence. It is a grand thought that there is a universe of mind as well as a universe of matter, and that man is of the universe of mind, of an ethereal mold, a spirit allied to angels and to God, a noble being with a nobler destiny unfolded to his view. And still more enchanting is the thought that mind is not always to be hampered in its activities and blunted in its susceptibilities by its connection with physical organs. That it may not always be chained ; but after a brief stay in this frail tenement, it shall, if pure and holy, range the universe of God, hold communion with celestial spirits, learning the untold and unrevealed glories of the Godhead.

TIDE MARKS.

BY O. M. R.

Far above the sandy floor
Of the ocean's wave-washed shore ;
Far above the crystal sheen,
Circled round with living green,
Verdant plain and mountain side
Bear some mark of ancient tide.

Wave the golden fields of grain
On the bed of stormy main ;
Thrills the air with song of bird,
Where the silent currents stirred :
Opening flower and fossil shell,
Thus the magic story tell.

So the ways and thoughts we trace
Of the fathers of our race ;
Gather up the bronze and stone
Their succeeding waves have strown ;
Bare the brow at cave and mound,
Where their dust makes holy ground.

By the ceaseless ebb and flow,
As the nations come and go—
Empires crumbling to decay,
Kingdoms of a fleeting day—
Still is strown along time's shore
Marks of glory, gone before.

Massive piles and sphinxes grand,
Towering over wastes of sand ;
Temples vast, whose turrets high
Cleaved the blue of orient sky ;

Forms of grace and matchless art,
Tell how throbbed some master heart.

War's dark flood of crimson waves
Marks its course with heroes' graves;
Tinging though with sorrow's stain
All the good it bears amain,
Dims the deeds by valor done,
Clouds the glorious victories won.

When upon the human soul
Passion's angry surges roll,
High resolve and purpose good
Perish in the raging flood:
Though the swollen waves subside,
Still the tidal marks abide.

When, above man's haven far,
Gleams no light of guiding star,
And o'er waters deep and dark,
Aimless, hopeless drifts his bark,
Shattered wrecks upon the shore
Tell the voyaging is o'er.

Yet the darkling slopes of time
Gleam anon with deeds sublime,
Actions grand that mock the fall
Of oblivion's sable pall,
And our raptured spirits feel
Kindlings from their holy zeal.

There indelible we find
Signets of immortal mind,
Records, where the floods of thought,
By the human mind have wrought
Truths upon time's flinty page,
Truths that brighten age by age.

Fair, above our stony creeds,
Bloom the flowers of noble deeds;
Bright, beyond the sullen tide,
Glorious visions open wide;
Teeming beauty clothes the sod,
Quickened by the smiles of God.

FRAGMENTS.

'Twas resurrection time. I put on my garments of praise and went out to the grave of nature, to listen if I too might hear the "trumpet" call to the "sleepers" to "awake, arise." Presently a deep, heavy murmur, like the distant sea, bore up from the south a vital force, which stole through nature's veins, breaking her dreamy slumber, and awakening into new life the latent energies of the sleeping world. The children of the earth were "born again" into the aspirations of the spirit, and longed to become the children of light. Their way was to work. Their work was to gather, to build up. Many times the work was hard. The way was *always steep*; oftentimes there were obstacles which they must go around, but the way must be up toward the light. Thus they toiled slowly, sometimes wearily, but always bravely, climbing step by step toward the top. There was a double purpose in their work. The immediate result, which might not always be pleasant, was to make each step firm, and though in itself a result, it was again the means toward the accomplishment of their ultimate purpose to become the

children of light. I think sometimes a prophetic gleam was given to cheer them when the way was very dark. As they neared the light, the attraction became stronger in that direction and weaker toward the earth—there was a feeling of lightness as of a load removed and put behind them. Sometimes sensations of a new life would flood their being and blot out the earth and time-life, and they were limitless. At last, when their work is done, and but a thin covering shuts them out from the light, they put on their beautiful "ascension robes"—the gift of the sun—and burst out as the children of light. We call them the flowers. Their spirits come to us on the gentle breeze as a sweet perfume, and we name it the fragrance of the flowers. I think it is these spirits which come again another year to wake the earth-children and inspire them with the beautiful purpose of becoming the children of light. It is perhaps these which send down the rays of light to cheer them when the way is so dark. But I think that total eclipse of the earth-life in the pure essence and effulgence of spirit being none but God can give, and only to the pure in spirit. This is what I thought I heard, listening at the resurrection time, and it seemed to say, "O child, dost thou not see thyself in me?" This have I learned of nature, that pursuing, you never overtake her. I have followed her through valleys and woods, over hills and along streams, and could never catch her. She was never *here*, always *there*. But sit you down on a stone, a bed of moss, or tuft of grass, self-surrendered, and she will come to you in her most caressing mood and give you such a delicious sense of possession in her, you will not need to seek her elsewhere. Her "purple hills," which have so long eluded you, will rise up at your feet, and on the conditions of silence and repose, she will unroll before you the veil from her mysteries. With nature, silence is the measure of a man; with a man, noise. I have sometimes thought were the *month* the measure of power, how much more mighty were man than the Almighty.

Life, like the year, has its winter and summer, its sorrow and joy, and there is somewhat of each in every experience or event. The delight which a beautiful flower gives you has mingled with it a feeling of emptiness as of grasping a shadow. You gaze upon the sea with such a thirst for its liquid beauty, that all its waves could not satisfy you, or fill this sea of soul. The sky above you is a challenge for wings. The joy born of exquisite music is not ecstatic till it merges into pain. The divine passion, love, is the unlocking a great empty room in the soul, which seeks furnishings. The man craves womanhood as his furniture. The woman desires manhood as hers. Yet neither man nor maid shall furnish it. Nought but the universe can fill it. Love may be defined, the endeavor to put the universe away in the soul. The miser clutches his gold, his all, thinking to make it the more his own, but he dies with that great pain of emptiness and want stamped upon his face. It was only a shadow he held; the real gold he did not know. Thus the greater part of our lives is spent in clutching shadows, of the substance back of them we know nothing, till in some throes of

nature, with great pain, we are born into the mysteries of the spirit and the possession of God. In this new possession all things become ours, for God is all. The universe pays tribute to us. Creation kneels in worshipful adoration and sings for us her morning song of joy. In this resolution, spirit melts into the universe and mingles with God. Now is love's labor won. Life is a series of brilliant fragments of time. Its art is to make of them a beautiful mosaic, fit for the corner stone of eternity. *

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PUBLIC SPIRIT AMONG STUDENTS.

For the last half dozen years, the spirit of public enterprise manifested by the students of this Institution has been admirable, more having been done by them during this period, in the way of general improvements, than during the whole previous history of the Institution. Witness the Society Rooms and their furnishings, the Chapel piano and chandeliers, the Park, the Fountain, the grounds, the tree planting, the Reading Room, the STUDENT, the Gymnasium. In all this citizens and the institution have shared, aiding, leading or supplementing with generous support. All honor to them. But it is this spirit as manifested by students of which we wish now more especially to speak.

That is a right and admirable impulse which prompts students to labor for the general good of their Alma Mater. When one becomes a member of any institution of learning, he thereby, in a very important sense, links his name with its destiny. The institution does not belong to trustees or faculty, but to every student as well. Its glory is his glory. He shares in its prosperity or adversity. He rejoices in its success, and mourns its reverses. The spirit thus animating students is akin to love of family or country. The inspirations of patriotism which lead to sacrifices for one's country is similar in kind to that which leads students to labor for the weal of their chosen institution. Public spirit in the student will, when de-

veloped and applied in the broader fields of life, make the public spirited man or woman in all social, religious, or political relations. Note the student who is foremost in all these generous enterprises, follow him through life and you will find a citizen foremost in all the public enterprises of the community blessed with his presence; while the student that is self-seeking, indifferent to all interests save his own, will be so in whatever community that shall, in after years, have the misfortune of his presence. Such efforts produce mutual kindness of feeling between the students and the institution. Is a student carping, fault-finding, everything going to the bad, in his view, let him do a generous deed toward the institution and he will feel better at once. It is not the amount, but the quality, the spirit with which it is performed, that tells. No student is so poor and helpless but can do something to shed sunshine within and without. For the encouragement of those on whom most of the labor of these enterprises fall, you have the assurance that your efforts are appreciated. The hand-in-pocket helpers, those who look on and laugh or carp, are doubtless as small both as to quantity and quality here, as you will ever find them in the world at large. The voluntary workers for public weal are always few, while the mass look on quite ready enough to enter into the benefits arising from the labors of others.

It is a genuine satisfaction in after years to look upon the fruits of such public enterprises. A helpful hand here, kindly efforts there, a flower planted to shed fragrance and beauty for a season, to leave pleasant memories for life, a tree set and nurtured into vigor and growth to wave in beauty long after we shall rest from our labors, a good paper or book added to reading room or library; all these give genuine satisfaction to the doer, and lasting benefit to the recipient.

TRUE HEROISM.

Every great enterprise must weather darkness and storm. Fortunate if it have a pilot who can see the gathering tempest long before it breaks in its fury, and courage to face it. If unskillful hands have placed the noble ship in a false position by ignorant maneuvering, where seemingly she must go down at the first shock, his it is to warn of the approaching danger, and amid the painful suspense, grasp firmly the helm, and however destitute of helps, with nearly every ray of hope gone, every energy absorbed in the resolve, the ship shall be saved. If she goes down, he goes down. While the other officers may betake themselves to the life boats, he will share the fate of his ship; sink or sail with her. With such a pilot, the vessel is very sure to outride the storm and moor in calm waters, with her magnificent cargo safe. The Divine goodness that assisted the noble pilot thus with his ship to outride the tempest calls for thanksgiving. Such have been the salvation of many noble enterprises that bless humanity.

c.

Now is the time to subscribe for the STUDENT.

SYSTEMATIC STUDY.

Study, in order to produce the good intended, should be systematic. Nature and reason both affirm the truth of this proposition. Order is one of the first laws of nature. Through all her variety, uniformity appears. Day and night regularly alternate. The seasons follow each other in orderly succession. Infancy, youth, manhood, old age, come and go according to certain settled and fixed laws. Plants and trees grow from little but regular accretions. Rivers have a never-failing flow only as fed by perennial springs. Lakes, clear and pure, sparkling in the sun, or trembling in the breeze, are perpetually fed by little rills and living though hidden fountains. Even old ocean owes its steady fullness to the perpetual flow of numberless rivers. Man pines and dies without regular food and sleep and exercise. The farmer that thrives manages his farm according to some system. The thrifty mechanic has order in his business. The professional man does not succeed well without a methodical attention to his business. Religion does not thrive well in the soul of him who devotes to it only the odd ends of time. It needs to be made the regular every-day business of life.

Analogy would thus seem to teach that education will thrive best under systematic arrangements. System gives that order and regularity so essential in all departments of labor, in all enterprises, so essential throughout all the operations of nature. Man's intellect needs systematic culture, through orderly reading, studying, thinking, and he who undertakes these without order will most assuredly fail to accomplish much, or develop his intellect thoroughly and systematically. System tends to form habit. It is the frequent and stated repetition of an action which forms a habit respecting that action. An individual by adopting and steadily pursuing an orderly plan of study, will soon have a habit formed that will be a kind of second nature, which will not only make it very easy for him to pursue his accustomed studies, but will also make it unnatural and discomforting for him to neglect them, hence what he first did as a duty will be performed as a pleasure. What was studied, at first, with much grumbling and squirming, will after long practice be studied with true satisfaction. The most shriveled, disproportioned intellect, can, by long processes of systematic training, be expanded into fair and symmetrical proportions. The naturally strong, will, under such a system, become still more vigorous and perfect. Such a habit is likewise needful as a counteracting principle—a regulator of the wayward impulses, and a spur to the inertia of laziness. Love of learning can not long hold sway against all the allurements to idleness, play, and worldly getting, without systematic modes of study crystallized into habits. The seeds of system need to be sown and take root early ere opposite tendencies have found a lodgment in the mind.

Systematic habits of study well ingrained into the fiber and texture of student life will be a wonderful help in after life. It will open a channel into which may flow all such stray moments as would very likely, without some such chan-

nel, glide away in useless idleness, or worse than useless frivolities, that would eat into the mental and moral vitals, like a living canker, or a putrid gangrene, or a rust and corrosion to gnaw at the heart-strings of life. Every individual needs some such outlet for all loose moments which he is in continual danger of spending on activities which do not add to the real, substantial good, either of himself or of others. Such studious habits will lead him to look well to the value of life's labors. It will tend to cultivate a systematic economy in the use of time. He will endeavor to lop off all the superfluous branches of its expenditure. This will lend energy, decision, and enterprise to labor, inspiration, vigor, perseverance to character.

At Home.

BASE BALL.

The amount of enthusiasm manifested here during the last month in the "National Game" is alone equaled by the number of clubs organized. The first match game of the season was played by Alberti's Club and the Tremont boys, resulting 30 to 13 in favor of the Tremont. On the following day the Hotel players were treated to a sumptuous and well-arranged supper by the matron of the club, Mrs. West. The next game was played between the Brick and Tremont nines, for the championship of the two boarding houses, and the Tremont won the belt by a score of 39 to 23.

The following are the names and respective colors of the nines now organized: First Nine U. B. B. C., blue; Second, red; Third, lavender; Fourth, pink; Boss "9," green; and Independents, magenta.

It is the desire of the First Nine to play a few games with outside clubs, just to try their metal and probably to get the high opinion of themselves lowered, but opposition in this athletic game, and that of the lively kind, is what they want, and we hope the Faculty will consider this question and grant us this much desired privilege.

The following has been furnished by one of the scorers:

On Wednesday, May 26th, an exciting match game was played on the college campus, between the U. B. B. C. and the Second Nine. At 2.20 P. M. game was called by Umpire Rosebush, the Second Nine taking the bat, and succeeded in scoring one run, when the sides changed and Burdick, (the champion light weight,) stepped up to the plate and sent a daisy cutter through the field. In the 2d inning the Second Nine did their sharpest playing—running in three scores while at the bat, and getting a "blinder" on the U. B. B. C., when they took the field. A noticeable fault of the inside playing of the U. B. B. C. was that of batting fly-balls, which were well taken by the Second Nine fielders; Spicer "bagging" five and Pollard four. At the bat the Second Nine showed some unskillful playing in running the bases; making the most outs at the first and second bags, and leaving

one or more men on bases at the close of nearly every inning, but generally batting safe ground balls. The field playing of the U. B. B. C. was characterized by straight throwing and good base playing. The game, with a few exceptions, was well played throughout, and is considered the best one yet played this season on the Alfred grounds. We append the score:

U. B. B. C.	O.	R.	SECOND NINE.	O.	R.
Burdick, P.	4	3	Williams, P.	2	3
Lewis, C.	3	3	Jillson, C.	4	1
Newitt, 1st B.	5	2	Simons, S. S.	3	1
Dinniny, 2d B.	3	3	Maxson, 1st B.	3	1
Mungor, 3d B.	3	2	Pollard, 2d B.	1	3
Cap. Green, S. S.	1	5	Cap. Estee, 3d B.	5	1
Baker, L. F.	3	3	Spicer, L. F.	3	3
Hyde, C. F.	2	4	Hatter, C. F.	3	2
Potter, R. F.	3	0	Saunders, R. F.	3	1
Total,	27	25	Total,	27	16

SCORE BY INNINGS.

U. B. B. C.	2	0	6	5	5	3	2	1	1—25
Second Nine	1	3	1	1	2	5	1	2	0—16

Flys caught, by the U. B. B. Cs. 8, by the Second Nine 11. Time of game, 2 hours, 10 minutes. Umpire—G. W. Rosebush. Scorers—H. Eagan, Second Nine; Sam H. Coon, U. B. B. C.

A second game was played by the above clubs May 31st, the Second Nine having to get out only two, while the U. B. B. Cs. put out three of the former. At the end of the ninth inning the score stood, Second Nine 18; U. B. B. C. 31.

On Tuesday, June 1st, the Boss "9" met the 3d Nine for a match game. J. G. Burdick was chosen Umpire, and the game commenced at 5.20. After two hours and ten minutes play, at the end of the sixth inning, the game closed with the following result:

Boss "9"	1	11	5	11	9	6—43
3d Nine	2	7	3	5	8	1—26

The 3d Nine took six flys, and the Boss "9" seven. Scorers: N. J. Baker, 3d Nine; Sam Coon, Boss "9."

On Wednesday, at 5.45, the 2d Nine, assisted by two 1st Nine men, played the Boss "9," the former giving the latter two to one advantage. The first two innings were well contested, but in the remainder of the game the Boss boys played off both at the bat and in the field, and in the middle of the eighth inning the game was called, as they made no effort to get out the 2d Nine.

BUSINESS NOTICE.

The second volume of the STUDENT will be completed with the July number. It is very desirable that the present Publishing Board should be able to discharge all its obligations, and leave the financial affairs of the STUDENT in good shape for its successors. All that is required to this end is that those of our subscribers who are in arrears, remit their dues without delay.

The present subscription list of the STUDENT is one which in number and character is exceedingly gratifying to us, as it seems to insure the success of our enterprise, and establish a permanent bond of union between the widely scattered (both

as to time and place) children of our Alma Mater. We wish to increase our circulation, and feel that it ought at least to be doubled.

The STUDENT is not published as a money making enterprise, and has no ambition to accumulate any greater surplus of funds than may be needed to carry it over dead points. It is therefore willing to pledge itself to reduce the subscription price as soon as larger receipts make it possible. We do not wish to part with any of our subscribers, and shall not strike any name from our list unless we are instructed to do so, or are required to do so to protect ourselves from loss. If any subscriber fails to receive the paper regularly, notify us by postal card, and the fault, if ours, shall be corrected. Send us new names.

GYMNASIUM ASSOCIATION ENTERTAINMENT.

As previously advertised, the Gymnasium Association gave an entertainment in Chapel Hall, Wednesday evening, May 26th. The exercises were opened by a tableau, Evening Devotion, during which the Lord's Prayer was chanted by the choir, and the drawing of the curtain disclosed a little girl dressed in white, in the posture of prayer. This was followed by a short impromptu address by Prof. T. R. Williams, in which he gave a sketch of Gymnasiums in ancient as well as present times, spoke of the salutary effects of our Gymnasium upon the students, and closed with bespeaking for it an increased success in the future. Next came a paper, the Alfred Gymnast, read by L. W. Potter, followed by a tableau in two scenes, the Commencement Oration, which was very appropriate at the present time, and will command the sympathy of our graduates elect.

The best part of the evening programme was then introduced, a farce, entitled the Irish Tutor, which was rendered to the evident amusement and satisfaction of the audience; the part of the Tutor being successfully represented by Mr. Rogers Stillman. The tableau, Bluebeard's Wives, followed, which has only to be seen to be appreciated, as was evidenced by the enthusiastic applause of the audience. The last item was the presenting to Gen. and Lady Washington a company of their old time friends. The following persons with their respective ladies were represented: John Adams, Thos. Jefferson, Gen. Marion, John Hancock, B. Franklin, and Gen. La Fayette. Gen. and Lady Washington were represented by Prof. and Mrs. A. B. Kenyon. The costumes were appropriate, and showed thorough research among the antiquities of all the old people in town. The audience was then invited to tea with Lady Washington, and a social time followed. Lemonade, Ice Cream, &c., were furnished, and a Post Office conducted on the colonial plan was a source of considerable amusement. Excellent music was furnished during the evening by the Quintette Club. The net receipts were over \$62, which will go far toward removing the present indebtedness of the Association.

For this generous patronage, for the liberality and kindness of the towns-people, and the hearty assistance of the

young ladies and gentlemen whose aid was very acceptable, the Society extend a vote of thanks and its most graceful bow.

TREE DAY.—Owing to a mistake in shipping the trees, the day was necessarily postponed once, but finally the tree planting occurred on Monday afternoon, May 24th. The following is a list of those who took an interest in beautifying the University grounds: Pres. J. Allen, Prof. H. C. Coon, Prof. W. R. Prentice, Mrs. I. F. Kenyon, Rev. N. V. Hull, A. E. Crandall, J. S. Kenyon, John I. Langworthy, Mrs. M. V. Crandall, Mrs. M. Collins, Mrs. T. Place, Mrs. M. A. Saunders, T. Rathburn, M. V. Tucker, H. M. Carr, Vinnie Champlin, M. White, A. Sullivan, J. Davison, H. Hall, G. E. Cotton, Dora Burdick, C. F. Randolph, D. A. Stebbins, Sherman Burdick, Charley Barney, M. Huntington, May Allen, Ella Chatfield, I. A. Place, Ella Lewis, W. M. Alberti, George Alberti, E. A. Witter, W. I. Lewis, W. B. Dinniny, G. B. Cannon, E. A. Higgins, M. Davis, H. P. Howell, O. Lewis, J. G. Burdick, T. T. Burdick, F. E. Mungor.

NOTICE TO THE ALUMNI.—As next year is the fortieth of the existence of the School at Alfred, and one of general celebration, it has been decided, at the suggestion of the Faculty of Alfred University, to defer the literary exercises of the present triennial year, to the Commencement of 1876. Meanwhile, let none who have arranged to attend the coming Commencement change their plans, as a pleasant reunion is expected.

LIST OF ARTICLES found in the Bell Room after the entertainment: Breastpin, fan, thimble, cologne, one bottle, handkerchief, darning needle, two ribbons, two half boxes starch, two Pierce's account books, one pair overalls, one white apron, one boot, one old hat, gent's, two cotton wigs, one flax wig, one basket, thirteen hairpins, and one article supposed to be of woman's wear; name not mentioned.

DR. HAYES of New York is to deliver the Annual Address before the Literary Societies, Tuesday evening, June 29th, on the subject of Iceland. The Doctor has written many interesting lectures upon such subjects; was present at the Millennial held in Iceland, and will undoubtedly present something on this topic both pleasing and instructive.

Two hand organs made their appearance on our streets June 1st, much to the gratification of the students and "little ones." Mark Twain says hand organ music is vulgar, and quotes Eccl. 12: 4—"The sound of the grinding is low"—to prove his assertion.

A CARD.—In behalf of the Gymnasium Association, the Treasurer thereof takes pleasure in hereby expressing hearty thanks to the Ladies' Alfredian Lyceum for the generous and timely gift of fifteen dollars (\$15) to be used for the purchase of paint for the gymnasium building.

THE July number of the STUDENT, the last of Vol. II., will be published and ready for distribution as soon after the close of Commencement exercises as possible. This number will contain a full report of all the Anniversary Sessions of the Societies, and of Commencement day.

MR. D. D. BABCOCK is still principal of Rogersville Seminary, and is in Chicago only temporarily, leaving the school in charge of Prof. John R. Groves. The announcement in our last number concerning these gentlemen was incorrect.

THE duties of the "College World" editor have become so laborious that he has procured an assistant. The name of the young typo is not yet announced, but the first "proof reading" made him over seven pounds avoirdupois.

GEOLOGISTS AND ZOOLOGISTS are seen, every pleasant day, meandering around with the utensils of their profession, breaking up rocks, capturing bugs and butterflies, and otherwise defacing nature and demolishing her inhabitants.

MR. IRA A. PLACE, who had the misfortune to break his arm in the Gymnasium some time ago, is again occupying his old position at the "case," and informs us that he did not miss a recitation on account of the accident.

A YOUNG LADY in town, whose next mathematical study will be "Chronic Sections," remarks that she does not see how the Alfred folks can "excommunicate" all the people who are to attend Conference here next Fall.

J. HALE SYPHER, ('56) ex-Member of Congress, and A. J. Sypher, planters, of St. Mary's Parish, La., have gone into bankruptcy. Their partnership liabilities cover \$140,000, and assets less than \$25,000.

COL. E. A. NASH will deliver the lecture at the Orophilian's Anniversary Session, Monday evening, June 28th, and Rev. A. H. Lewis at the Alleghanian's Session, Tuesday afternoon, June 29th.

L. C. VAN FLEET, of pleasant memory, and an old student, has been in town a few days, and reports himself as "laying on his oars" at present.

THE OLD ELM by the chapel has been shorn of nearly all its branches, and its numerous worshipers can now imagine it as having the appearance of a chanticleer minus his caudal appendage.

THERE was a lively chase a few mornings ago, after Milo Green's tame fox which had loosed his chain, and was making it uncomfortably warm for the neighbors' poultry.

CAL REYNOLDS is a happy man—it is a girl.

THE census list of Alfred has been increased by the addition of a numberless few, nearly all boys.

PARTIES *en route* for Quarterly Meeting should procure through tickets to Independence.

STILL ANOTHER NINE—the Invincibles—color white, the emblem of purity (?).

MARRIED.

LAWRENCE—SPICER—At Nile, N. Y., May 18th, 1875, by Rev. G. J. Crandall, Mr. N. Z. Lawrence, of Friendship, and Miss Frankie A. Spicer, of Nile.

PINCHIN—HUNT—At Mt. Morris, N. Y., May 19th, 1875, at the residence of the bride's father, Mr. Albin A. Pinchin, of Fremont, and Miss Francis B. Hunt.

TITSWORTH—BENTLEY—At Westerly, R. I., May 24th, 1875, by Rev. Geo. E. Tomlinson, Mr. Lewis T. Titworth, of Danellen, N. J., and Miss Emily F. Bentley, of Westerly.

Alumni Notes.

WE earnestly solicit items from all sources concerning any of the Alumni or Old Students.

ALUMNI.

'51. Rev. Charles R. Burdick is pastor of a Presbyterian Church, Somerset, Niagara Co., N. Y.

'57. Mrs. Mary Bassett *Clark* resides at Walton, N. Y.

'59. Leonard H. Marvin, C. E., is assistant engineer in the construction of a railway bridge across the Missouri River at Atchison, Kan.

'63. Prof. D. H. Pingrey, A. B., is Principal of the High School, Lacon, Ill.

'66. Rev. L. E. Livermore, A. M., is Principal of Big Foot Academy, Walworth, Wis.

'68. Miss Mary E. Brown, A. M., is at her home in Little Genesee, N. Y.

OLD STUDENTS.

'42-'43. B. F. Burdick is proprietor of a sash and blind factory, Little Genesee, N. Y.

'45-'46. Mrs. Antoinette Farnum *Hall* resides at Wells-ville, N. Y.

'48-'49. Joel B. Crandall is a farmer in Little Genesee, N. Y.

'49-'50. B. McConnell is a lumber dealer in Hornellsville, N. Y.

'53-'54. Asa L. Maxson is a farmer and surveyor at Little Genesee, N. Y.

'53-'54. Walter Crandall is in the mercantile business at Brockwayville, Pa.

'55-'56. Mrs. Eliza Bassett *Stillman* resides at Westerly, R. I.

'56-'57. Mrs. Marcella Crandall *Bassett* resides in Independence, N. Y.

'58-'59. George Blackman, Esq., is a lawyer in Wellsville, N. Y.

'59-'60. R. B. Perkins is leader of the Hornellsville Cornet Band.

'59-'62. A. Stewart Stillman belongs to the firm of Stillman & Very, Wellsville, N. Y.

'61-'62. Abel S. Titworth, M. D., is in a store at New Market, N. J.

'62-'63. Cyrenus P. Black is a successful lawyer and district attorney in Marquette, Mich.

'64-'65. Rev. A. J. Titworth is pastor of a church in Westfield, Mass.

'65-'66. Frank B. Titworth is in a plaining and flouring mill in Milton, Wis.

'65-'66. Rev. R. J. Kellogg is pastor of the M. E. Church at Damascus, Pa.

'66-'67. Miss Nettie Potter resides at Plainfield, N. J.

'66-'67. Mrs. Mary E. Bentley *Santee* lives in Hornellsville, N. Y.

'71-'72. Miss Georgie F. Randolph is a student of the Ladies' Institute, Atchison, Kan.

'72-'73. C. F. Casey is studying law in Whitesville, N. Y.

'72-'73. Lyle Bennehoff is farming in Portville, N. Y.

'72-'73. H. C. Morgan is clerk in the First National Bank of Cuba, N. Y.

'72-'73. L. H. Cobb is reading law with Omstead & Larabee at Coudersport, Pa.

'74-'75. Miss Jennie Stephens is teaching in Howard, N. Y.

Correction.—A. L. Titworth is editor of the *Targum*, and not A. A. Titworth, as reported last month.

The College World.

OUR EXCHANGES.

The *Madisonensis* has an editorial on "Bachelors and Benedicts," in which some good things are said. It "would not advise a man already wed to put away the object of his affection in order that he might the better prosecute his collegiate course," but maintains that a single man "will derive a far greater benefit therefrom than he who is blessed with a family to divide his time and multiply his expenses," a fact that has been learned by many a student when too late. In another place in the paper, some fun is anticipated. It seems that a certain piece of ground formerly used for a ball ground was last year plowed up and planted to corn. It was supposed then that it was owing to a mistake on the part of the committee who have the Society farm in charge, but when the Student's Association sent a committee requesting them not to plow it up this year, word was sent back "that it was a mere matter of grace that any of the ground is given" for that purpose, and "that they intend to plow.

the field for two years yet," whereupon the Student's Association voted "that the whole college turn out as a body and play foot ball in the said field as soon as it is plowed." The impression is general that it will be hard work to raise a crop there this year.

The Crimson—The Magenta—We don't think it a good plan after a paper becomes known by one name to give it another, but circumstances have led Harvard to change the *Magenta* to that of the *Crimson*. It appears that crimson was the original color of Harvard, and about ten years ago a man bought for the University crew the nearest shade he could get at the time to crimson which proved to be magenta, but at a late meeting the question was discussed as to the change or restoration of the crimson, and a large majority both of graduates and undergraduates were in favor of the move, and by vote crimson it was. The reasons that led the founders of the paper to choose *Magenta*, as its name now dictates a change of that name to the *Crimson*, which was accordingly done, and we have before us as the representative of Harvard the *Crimson* instead of the *Magenta*.

The *Trinity Tablet* advocates a plan whereby the students can have the afternoon for recreation, and that is by having all the recitations come in the morning. It says: "The plan works well in the English Universities; it would furnish us with the time for physical exercise which all of us need sadly and most of us neglect persistently; it would give our crews all the time they now require; better than all, it would obviate the inconvenience of studying after a hearty dinner, and we do not believe the recitations would be the worse prepared." This may be all very well for the students, but would it not crowd the Professors?

The *Tripod* of May 22d is in a somewhat fault-finding mood, and several College exchanges get a wipe. It is very much exercised about our sending out the *STUDENT* without cutting the leaves. Mr. T., wouldn't you like to have some one to breathe for you? Perhaps you may find a couple of little yellow dogs to assist you.

Received: Hornellsville Herald, Magenta, High School Monthly, Bates Student, College Argus, Madisonensis, Crimson, Trinity Tablet, Tripod, Brunonian.

SPELLIZOOTIC ITEMS.

Bill Smikes came home mellow the other night, and when his wife asked him what ailed him he said he had been to the spelling school and had (hie) got foul of hip-pip—poppo—peppo—hip popity—hip-pop—hippityhop—himus—hippimus—hip—hip—hip—hippitymus—hipopytimus—or some such (hie) confounded word, and it had given him one of his "spells."—*Saratogian*.

"No, I stayed to home and had a spell with the baby while my wife went, and the young one fetched the hired girl and myself down fourteen times on "colic" and then we didn't get it right until Mrs. Gudd came home from the spelling school.—*Independence Kansan*.

Hon. Edward Kent, ex-Judge and ex-Governor, tripped on "synonyme" at the great Bangor spelling match, but he entered heartily into the laugh that followed. That is the way to aid the fun. A miss once in a while adds materially to the interest of these occasions.

"John, John, wake up, there's a burglar in the house," said his wife. John sat upright in bed. "Burglar, b-u-r-g-l-a-r—burglar"—and he rolled over waiting for a harder word.

Mrs. Keen, of Springfield, declined to allow her daughters to take part in a spelling match because she heard somebody say that knotty words would be given out.

The spelling schools that are spreading all over Ohio are said to have demonstrated the fact that a woman can spell five times better than a man.

A printer, hard of hearing, at a spelling match the other evening, asked the Captain to "Write the darned word down so a fellow can tell what 'tis."

At the spelling school in Indianapolis all the lawyers, editors, clergymen and teachers went down on "ipecacuanha." The spelling mania is raging. Parties of four in the cars turn two seats facing each other and spell.

PY SHIMINY! ISH DOT SO?—There is doubtless such a thing as excessive promptness in emergencies. Presence of mind and determination are admirable qualities in themselves, but it sometimes happens that a decision made upon the spur of the moment is regretted upon a more deliberate survey of the field. This remorse seems to have overtaken lately a worthy Dutchman of Anoka County, Minnesota. The Dutchman was seeking to reach a town at some distance from Sauk Centre, and to accomplish this must drive over the prairie from the latter town. He was unaccustomed to the road and night overtook him with his vehicle fast in a slough and no town in sight. He sought the solitary farm house visible and asked permission to stay till morning, the farmer telling the traveler, however, that it would be necessary for him to sleep with the children or with the farmer himself, as their accommodations were limited. Quick as lightning, the Dutchman expressed his resolution not to sleep with the "bodderation shiltren," so he slept with the farmer. The rest of the story may be given in his own language:

"Vell, in der mornin', ven we comes mit der stairs down, I see two girls apout seventeen und nineteen years' old, und I ask der old man: 'Pees dem girls die shiltren you told me apout?' und he say 'yaw; dem ish mine only shiltren!' und I says to myself, py shiminy! Ish dot so?"—*N. Y. Commercial Advertiser*.

A HINDU FABLE.—Vishnu spake, "O Bal! take thy choice with five wise men shalt thou enter hell, or with five fools pass into paradise." Gladly answered Bal, "Give me, O Lord, hell with the wise: for that is heaven where the wise dwell, and folly would make of heaven itself a hell!"

CLIPPINGS.

An old fashioned couple who were waiting at the Central Depot recently to continue their journey westward, were strolling up Third street and gazing around when the woman espied one of the street cars of the city railway line, which happened to be empty at the time. "That's a hoss car," replied her husband to her query. "So that's a hoss car, eh?" she mused, mounting the steps and looking in. "Well, now, who'd ever think that they'd go and fix up cars as nice as this to ride hosses in!"—*Free Press*.

A Detroit gentleman walking behind two school children the other day heard the boy inquire: "Will you be at the party to night?" "I shall be there," answered the miss, "but I may as well tell you now that your love is hopeless. Mamma is determined, father is set, and it isn't right for me to encourage your attention. I can be a sister to you, but nothing more. Therefore you needn't buy me any valentine or give me any more gum."

An old college Prex. used to say that he would always assign a reason for any official act of his. One day Jones, who was a stupid fellow, went to him and complained that in the distribution of commencement honors, no oration had been assigned for him to deliver, and asked Prex. what reason there was why he was not to speak. "Scriptural reasons, sir," was the reply; "there is no *piece* for the *weak head*."

Detroit boys seem to advance in education whether they attend school or not. A newsboy who couldn't change a ten-cent piece a year ago, was recently heard remarking: "William Scott, if you ever corrugate your brow at me in that way again, I shall temporarily deposit my papers on the pavement, and cause the blood to coagulate under your left optic. Hear me, William!"

Phenia Epps of Hamilton, Ohio, asked her mother to take a note for her to a friend of the family living in a near street. The note when opened was found to read: "This is a little ruse of mine to get mother out of the house. Before she can get back I will be on the cars with dear Lorenzo, and before night will be married."

"Mamma, where do the cows get the milk?" asked Willie, looking up from the foaming pan of milk he had been intently regarding. "Where do you get your tears?" was the answer. After a thoughtful silence he again broke out: "Do the cows have to be spanked?"—*Exc.*

A little girl at school read thus: "The widow lived on a limbacy left her by a relative." "What did you call that word?" asked the teacher; "the word is legacy, not limbacy." "But," said the little girl, "my sister says I must say limb, not leg."—*Boston Courier*.

The following puzzle is again on its rounds: "To five and five and fifty five the first of letters add; 'twill make a thing that killed a king and drove a wise man mad." It was published first about twenty years ago and has never been correctly answered. But they say there is an answer.

A colored preacher remarked: "When God made de fust man He set him up agin de fence to dry." "Who made de fence?" interrupted an eager listener. "Put dat man out!" exclaimed the colored preacher; "such questions as dat'd destroy all de theology in de world."

A school in Vermont is presided over by a cross-eyed teacher. A few days ago he called out: "That boy that I am looking at will step out on the floor." Immediately twenty-seven lads walked out in front of the astonished pedagogue.

During a trial the Judge called a witness. No one answered, and an elderly man arose and solemnly said, "He is gone." "Where has he gone?" asked the Judge, in no tender tone. "I don't know, but he is dead," was the guarded answer.

An old lady, hearing some one reading about a Congressman at large, rushed into the kitchen door shouting, "Sarah Jane! Sarah Jane! don't you leave the clothes out all night, mind I tell you, for there's a Congressman at large."—*Exc.*

An advertisement for a dry-goods clerk reads: "Wanted, a young man to be partly out door and partly behind the counter." It doesn't specify what part of the young man is to be out-door.

"Julius, why didn't you oblong your stay at the Springs?" "Kase, Mr. Snow, dey charge too much." "How so, Julius?" "Why, de landlord charged dis colored individual wid stealin' de spoons."

Above all things, learn your child to be honest and industrious; if these two things don't enable him to make a figure in this world, he is only a cypher, and never was intended for a figure.—*Josh Billings*.

The Alfred Student.

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