

# The Alfred Student.

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## Literary Department.

### TRUTH SEEKING.

The question, What is truth? is as old as the human race. A form of it was involved in the debate between Cain and Abel, which resulted in the first murder. Eve might well have given a little thought to the question still earlier. Pontius Pilate merely repeated a question which Greece and Rome had long been asking when he asked our Saviour, What is truth? The answer to that question had been sought by the philosophers of all antiquity, and the success of some of them in the search surprises us all. We wonder, for instance, at the clearness and fullness of view to which Socrates and Plato attained. The picture of Cicero, "weary of civil discords, and harrassed by domestic troubles, turning his back upon the noisy city, and taking the parchments of Plato and Aristotle to be the friends of his councils and the companions of his solitude, seeking by their light to discover truth, which Democritus had declared buried in the depths of the sea," is an interesting, but not a solitary example. The writers whom he studied had themselves been engaged in the search, and had been stimulated and guided by others before them, who in turn had drawn from still earlier fountains of truth.

In spite of this long search for truth, she has been revealed to us only by slow degrees. There is a legend that truth, long ago, was dismembered and scattered over the whole world; and since that time men have been seeking to find and unite the scattered fragments. If so, they have discovered a new portion only after long search. Each century, out of all its thought and investigations, has given succeeding generations few new truths. The majority of men have misapprehended the character of truth, and so have been misled in their search for her, and have gained a limited view of her. She is of grander and nobler proportions than they had imagined. While they have fondly believed that the few fragments which they happened to hold were all of truth, and have spent the years of their growth in disputing the claims of others holding other fragments, truth herself as a grand and beautiful whole, has escaped their view. Like men dwelling at the foot of a mountain, they have seen only a part, and that part has seemed to them the whole; the near but limited view has shut out the remoter but grander and completer view. Their effort, as a whole, has not been to really enlarge their field of view, to pass around the

mountain and up the mountain, to ascertain if they really had seen it all, but merely to convince men that the view from their own door is all that there is. The whole history of the past presents the melancholy spectacle of parties fighting to maintain their own views, rather than to discover the whole truth. The church has fought against herself, and against science, her own handmaid, instead of fighting error. The time was, and even is, when, as Whittier sings:

"Each zealot thrust before my eyes  
His scripture garbled label;  
All creeds were shouted in my ears  
As with the tongues of Babel.  
Scourged at one cart-tail each denied  
The hope of every other;  
Each martyr shook his branded fist  
At the conscience of his brother."

Science herself, while shouting against persecution, has fought her own progress. In medicine, in law, in art, in all departments of study and thought, the same process has been passed through. The Religious Book of Martyrs has an analogue in the Martyrs of Science, and might have in any other department. Every new truth has been compelled, sword in hand, to fight its way to recognition, not only against the professed enemies of truth, but even against her own followers. Of course truth has been advanced by these very contests, but there is a better way, and it devolves upon us, in this age of the world, to put ourselves into better relations with truth, and to advance it by wiser and more efficient methods. We must be truth-seekers if we fulfill our mission on earth, and it is worth our while to consider how we may best conduct that search.

First of all, we must have a love of truth for its own sake. The mass of men have been mere passive receivers when they have not been active opposers. They have accepted the teachings of others without questioning and without understanding. In many, there has been no active love of truth, no earnest desire to know it in its purity; while many of those who professed to love truth have, in reality, loved their own ways, the traditions of men, their own interests, and have been ready enough to give over the pursuit of truth when it seemed to lead into new and difficult fields. The true seeker must possess a different spirit. He must have a love of truth so deep and true that he will follow wherever it leads, even though from friends and home, from all loved associations; to those he has formerly despised and hated. If truth demand a sacrifice of his ambitions and aspirations, he must freely grant it. All the world's real progress has come through this earnest and sincere love of truth and devotion to it.

In the successful pursuit of truth, party must be cast aside, or at least, all dependence upon party as party merely. Nothing so destroys all true investigation as a partisan spirit. Its cry, in effect is, our party, right or wrong; orthodoxy is our doxy, heterodoxy is your doxy; and all questioning of the party by any one, even though in sympathy with its general aims, is instantly cried down. It has been thought enough to condemn any sentiment to call it the heresy of the opposition party. The Republican cries, "Tis a Democratic measure;" the Democrat retorts in reference to something else, "Tis a Republican effort;" the orthodox religionist cries heresy, infidelity, and each expects, and often with reason, that the cry will demolish the hated measure or sentiment. Party prejudice is opposed to progress in all things. Goldsmith says, in reference to poetry: "Party entirely distorts the judgment and destroys the taste." F. W. Robertson most truthfully says: "The first maxim in religion and in art is: 'Sever yourself from all sectarianism; pledge yourself to no school; cut your life adrift from all party; be a slave to no maxims; stand forth unfettered and free; servants only to the truth. And if you say, 'But this will force each of us to stand alone,' I reply, Yes, grandly alone! untrammelled by the prejudices of any, and free to admire the beauty, and love the goodness of them all.'" Vinet says: "Nothing is more opposed to candor than party spirit, which believes only itself, never really discusses, hears only for form's sake, neither allows that we are wrong, nor that we are ignorant; colors, palliates, explains without end, distinguishes without ceasing, and thinks it is to be strong and to manifest power, never to make a concession." From this freedom from party bonds, this readiness to accept new truths, it does not follow that we must give up the views our fathers have held, or that we must sever ourselves from all associated work, or that we shall necessarily be bettered by joining the so-called liberal schools. The only claim is, that we shall honestly and carefully canvass every view we hold, and retain it only because it is the truth as best we can understand it. The religion of our ancestors may have more of truth than the newer notions; and we may then hold to the old and be freer from prejudice, more liberal in our sentiments than the professed liberal. Very many, to-day, who cry loudest for progress, truth, and liberality, are really more bigoted than the Jesuit, or Puritan of old. We need not refuse to work with a party, but the party must always be our servant, never our master, in politics, religion, literature, art.

Another condition for successful truth seeking is the recognition of the fact that truth is many sided, that much of error is involved in our conceptions of truth, and that each party and faction holds truths which belong to the great sum of truth. In the first place, truth has not all been seen at once, has not been fully formulated. Science has not presented all her truth at once and to one investigator. Here a little and there a little, she makes her revelations, and men must gather up the items, one by one, and weave them into the complete fabric of truth. So in politics, all the truth is

not in one party, all the error in the other; and the wise man draws from both. So in law, metaphysics, theology. "Religion in all its reaches is as boundless as the spirit of God, and the infinitely varied life of man can make it, and there can be no exhaustive system of religion in the hard, dry sense of the term." Truth is broad, far-reaching, manifold in its forms of expression. We see its whole extent only after a life-time of thought, and perhaps not even then, for it may be that the future world has growth and development for us. As Whittier says:

"I touched the garment hem of truth  
Yet saw not all its splendor."

If truth were not thus broad, thus exacting in its demands upon our study and thought, it would be unworthy the God who gave it, and the thinking humanity to whom he gave it. In the second place, we must realize that truth and error are mingled in all our systems, and that we can not defend fully any system of truth which has yet been formulated. As Vinet says: "There is not a truth whose remembrance is not interlaced with that of an error." Another eminent writer has said, "Substantial truth and formal error exist in all great doctrinal systems," *i. e.*, real truth and an untruthful statement of it.

In all the great controversies, in the conflicts of the ages, where the good and wise of the world have stood opposed to each other, truth and error must have existed on both sides, and each party saw only its own truth and the error of the other. Some of the ancients understood fully this union of truth and error, and were influenced by it in forming their opinions of any system. We must remember, then, that each faction of truth's followers possesses some rays of light that the others do not, and the full beam of truth's rays is formed by a union of all the scattered rays. "The varying bells make up the perfect chime," and we get the perfect harmony by rejecting none of them. One of the elements of truth seeking which is not to be lightly regarded is courage. The coward will never be an independent follower of truth in anything. The brave, free man alone is able to accept unpopular truths, as all new truths must be, especially if they involve sweeping reforms. The truth does not now demand courage in the same form that it did in the martyrs of the past, in Latimer, Rogers, or even in Luther, Galileo, Garrison, or John Brown, yet it requires a courage no less real, and no less noble. The force of public sentiment, the blandishments of wealth and power, of fashion, respectability, self-interest, call for a courage and devotion more difficult to attain than that which sustains the martyr in the midst of the flames. But I need not dwell upon the elements which a truth seeker's character must contain. They suggest themselves, unsummoned, to your minds.

The truth-seeking spirit is most needful in our times; no less so than in any past times, and the young man who, in his education, neglects to form a love of truth and a zeal in its discovery, fails of attaining one of the most important ends of his training and of his life. In politics, history is repeating itself. In the past, a thousand years before the

Christian era, Republics began their race, and all, Argos, Carthage, Sparta, Athens, Rome, flourished for a time, and fell, and fell forever, through the corruptions of their own citizens. Those proud Republics have been under the heel of despotism for thousands of years, and the time of their redemption may never come. We seem inclined to run the same race. The last of the Republics, we show the same weaknesses which have destroyed all the others, and it still is an undecided problem whether any Republic can long endure. The cries of Demosthenes over the loss of the liberty of Athens may, ere long, be appropriate for America. The only escape is through citizens in whom the love of truth rises above all else; citizens who ask, not what is expedient? what does my party favor? what will give me the most plunder? but, casting aside all entangling alliances, ask only what is right? What do the immutable truths of God, in reference to society, to government, demand of me? Unless the mass of American citizens shall possess such an independent and truth-loving and truth-following spirit, the time of the existence of the Republic will be limited. In science—and that word covers much ground—the need of such men is hardly less urgent than in politics. Here, as in everything else, there is a constant progression and each investigator must come with mind open to all suggestions of truth. In religion, the demand is most strong, because religion is interwoven into all things, government, science, art, politics, the daily life of statesman and peasant, and because it is inclined, most of all systems, to rest on its history, and rely on prestige and tradition. Whoever advances religious culture and progress aids all humanity, and each one should be free to accept the best light that is offered, not that the religion of God is itself a variable thing, but our apprehensions of it are, and perhaps always will be variable. Each generation will doubtless come nearer a perfect understanding of its fullness and power.

But the chief glory of truth seeking is in its relations to our own development and manhood, for if we be true men, the Church and the State will not suffer by us; while our own greatness of soul—broad, powerful, and farseeing—will bless our fellows, render ourselves happy, and finally abide forever. Bacon says that "truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature."

Even a heathen poet, Lucretius, long ago uttered this sentiment: "It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene) and to see the errors and wanderings and mists and tempests in the vale below." It is said that it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth. The man, or woman, unfettered

and free, growing steadily and constantly all his life, in all truth, never contented with his own poor, limited vision of the harvest of humanity, but ever reaching out for broader views and fuller apprehensions, proving all things and holding fast that which is good, is the grandest product of culture.

### ELEGY.

The winds creep through the lonely forest here,  
With sweet repinings in their Autumn breath,  
Almost as if they felt the glad, bright year  
Lay hidden in this casket, sealed by death.

Ah, something sweeter, dearer than the May,  
That smiled in starry flowers from field and grove,  
Something more rare than Summer's golden day,  
Here lieth cold, unmoved by tears of love.

No need, O, Winds, no need that ye should wail;  
Nor blossoms fade above this peaceful breast,  
Nor morn grow dim, nor star-rays glimmer pale;  
For more than Nature weepeth o'er his rest!

The mountains and the vales shall pass away;  
But Love, immortal, leaneth o'er his sleep.  
Hearts, that outlast the fleeting night and day,  
Are wrung with anguish while their watch they keep.

True, they that love thee, child, like thee shall die;  
Their tears shall be forgotten on the earth,  
But, howso'er the centuries sweep by,  
There shall be tears for death, and smiles for birth.

Thou art a symbol of all earthly loss,  
A treasure hidden for a little hour,  
That by the wounding of this heavy cross  
Some faint, lone heart may gain celestial power.

And when this mound is sunken and o'ergrown,  
Some thoughtful soul shall pause and whisper here,  
"They all are comforted who used to mourn  
For some lost blessing more than earthly dear.

"And if thou wert a mother's first born child,  
Or some dear Benjamin—a father's pride,  
We can not even guess; these grasses wild  
Reveal thy resting place, but naught beside.

"A little child! the hope and joy of some  
Who wept above thee for a little space,  
But have long since rejoined thee in a home  
Where those redeemed look on their Saviour's face.

"Their thankful songs are lifted up to God,  
That once they drank the bitter cup of wrath,  
That, by the faithful wounding of this rod,  
He led them safely in the narrow path.

"And thou, so early gathered to the blest,  
Left but thy useless garments in the sod,  
Lifting thy young head from thy mother's breast,  
To lean forever on the heart of God."

M. E. H. EVERETT.

OCT. 25th, 1875.

It is the study, the mental effort involved in scholastic exercises, and not at all or only in a very inferior degree, the knowledge gained and retained, that disciplines the mind. The porter grows strong from the frequent use of the muscles

employed in bearing burdens, though he may not retain any of the precious merchandise that gives him such invigorating exercise.—*Olin.*

### ENFORCED SCHOLARSHIP.

The sentiment is often entertained, both by teachers and students, that compulsion, in some form, is needful in making scholars. Many teachers threaten, scold, drive, and bribe, as if all hope of progress rested on external means. Students themselves, lazy and weak of will, but wishing for progress, often long for some strong power which shall take them in hand and compel them to work in spite of themselves. All such scholars lose sight of the chief end of scholarship, viz., discipline, culture, vigor, clearness and grasp of mind for all the duties of life. The proper performance of life's duties (and for that men are in the world) demands certain qualities of mind—strength of will, enthusiasm, self-reliance, a spirit of labor. All these, and other needful qualities, it is the province of education to develop; but the development can only come through the student's own exertions. He who wishes to strengthen his will, can only do so by a persistent exercise of that will. He may make fair progress, may become a good scholar, as scholarship is estimated in college, and yet utterly fail in life because he has no root in himself; because he has not learned to rely upon himself and to exercise his own will when motive forces acting on him in college are removed. So with every other faculty. The student must work out his own intellectual salvation with fear and trembling. The work of the teacher is important, but the responsibility for the result rests upon the student himself. But it is often claimed that poverty and other disadvantages are goads to drive men to eminence, and that the goads of college perform a similar office for its students. It must be remembered that the power does not come from the poverty but from the man's own heart. It is the spirit within the man that causes one of a gang of railroad employees to rise to the United States Senate and the Vice Presidency, while the rest drudge on all their lives mere laborers on a railroad. It was the power in the man himself that gave us Abraham Lincoln, Horace Greeley, and the thousand others who have risen from the ranks to eminence. If poverty and its kindred trials made the man, millions who now drag out a miserable existence would be the peers of the world's great men. In the same category is the desire for the influence of a great name in one's education. Many a youth sighingly says: "If I could only go to Harvard or Yale, I could be somebody, could have some ambition, could rise in the world;" not that they care for, or can appreciate the advantages they might find there, but because their weak and trifling souls feel the need of some outside pressure or stimulus. Such students should realize that success in Harvard and Yale depends on just the same qualities that it does in the log school house or in the rustic kitchen, where the ambitious lad is studying by the light of a pine knot. There is no royal road to learning, and

all may well remember the words of Webster: "Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect that it can only grow by its own action; and, by its own action and free will, it will certainly and necessarily grow. Every man must therefore educate himself. His book and teacher are but helps; the work is his." *Locus.*

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### TRUTH.

Truth, in its ultimate analysis, is not an impersonal abstraction, but a power of the divine reason, inherent in, and springing from the energies of that reason, subjectively ideas, objectively unfolding into the realities of the universe. As sunlight illumines, warms, and vivifies the physical world, so do the rays of the divine reason interpenetrate, illumine, and vivify all realities. Subsisting in the divine reason, truth becomes, when objectized, the principles of the universe embodied in realities. The ideas of the reason become laws to the ongoings of the will. Law is thus truth guiding will in action. It is truth passing from a static to a dynamic state. Divine ideas are truths; highting action, they are laws. Truth and law are one in essence, bi-fold in manifestation.

1. Truth being thus the manifestation of the divine reason, it is essentially pure, shadowless, luminous.

"Bright effluence of bright essence increate."

It is the radiancy of his being. It is the outshining of his reason. It is embodied in all existences, raying out from all realities. It is a halo of glory alike to circling stars and minutest atom, to archangel and tiniest insect. They are all fashioned after its similitude and illumined by its brightness.

2. Divine ideas being primordial truths, truth is absolute, unconditioned, save as conditioned by the divine nature, uncreated, eternal, immutable, the type of all that is born or

dies; it is not subject to birth or death. It is not one thing to-day and another thing to-morrow, not one thing here and another thing there; but alike in all times and to all peoples, under all conditions. It has the sweep of the divine omnipresence; it perdures through all time; it is the light of all life, the law of all activity.

"It warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

Thus the ideas of the divine reason, as truth, has the absoluteness of the absolute, the infinitude of the infinite, the perfectness of the perfect.

3. Truth has two modes, ideal or abstract, and real or concrete. Deity in creation embodies ideal or abstract truths in concrete forms. In this embodiment, the divine ideal is more or less obscured, either from the finite limitations, or the untractableness of the material, on the one hand, or, on the other, by the limited and beclouded preceptive powers of all finite reasons; hence there arises two phases to all truth, the ideal and the real. Concrete truth is the divine idea modified by its environing limitations or the contortings of its refracting mediums. No word, no language, no deed, no life was ever a complete expression in its entirety of thoughts, the truths attempted, especially if they represented great principles abstract and comprehensive. Ideal truth is thus the unattained lying just beyond, which we are ever approaching, but never attaining. It is ever a halo surrounding the real. Ideal truth becomes real in so far forth as it is appropriated and embodied. The truth seeker is ever striving to apprehend and appropriate the ideal. Truth has thus a three-fold correspondence, the divine ideal, the human ideal, and the object in which these are embodied. The real is the ladder by which we climb to the ideal.

4. Truth is an organic unity. The universe is an organic whole, fashioned after one divine plan, harmonious, symmetrical, complete, as is the system of truth of which it is an embodiment. As the leaves of a tree, though separate, run back into a common life source, so does each several truth connect back into the great system, where they all become one in the higher and all-comprehending ideas of the divine reason, of which the universe is the organic expression. This ideal, generic truth, received specific revelation down through all the various degrees of individualizations. The proportion of truth revealed in any individual, or sect, or party, or nation, or age is the degree in which they manifest in completeness the generic truth embodied in, and to be worked out through humanity in its completeness. They are and can be only the dwarfed embodiment and imperfect examples of the complete system. All persons and parties, while believing that they have the truth, full orb'd, can and should be spurred on to further seeking by the assurance that they have not the whole, and that what they do have is not unmingled with error. The scientific basis of any fact is this generic principle from which sprout all phenomena; and in seeking this organic principle we are seeking science.

5. Truth has a gradational manifestation, from the simplest and most universal principle up through all organizations and systems. Man is the highest and most complex earthly embodiment, wherein the bi-fold material and spiritual meet, coalesce and become a complex system, intricate, manifold, mysterious—a microcosm, wherein all truths meet, unify, and radiate. Each individual thus becomes an organic center for the receiving, organizing, and outworking of truth. In this union of the physical and spiritual in man, the free becomes wedded to the necessary. Truth as law of the ought in the free, becomes united with truth as law of the must in the necessary; not, however, for the necessary to control and imprison the free, and thereby the must give law to ought, but for the free to reign over the must. The union may be of such a nature as to limit, modify, and curb free agency, in its outward activities; but in its choices it rules uncontrolled, supreme. A way is thus always left open for the free play of the affinities of the reason in the realm of truth and allegiance to its behests, whence the radiancy of its illuminations may be received and the behests of its outworking law may be heard in the still-voiced conscience, and obeyed. In this sovereignty of the spirit, there dwells the power to transmute all truth into growth and power; all opportunities and circumstances, all educational, domestic, social, civil—in one phrase, all truth, all reality into culture, into civilization, into perpetual progress towards the perfect.

6. Truth is a life-power. It is a seed, essentially genetic, growing, fruiting. A truth is not like a drop of water, which though dropped never so carefully up in the hill-country where rivers rise, it will not gush forth in a perennial fountain and run a river, nor like the outward aggregations of rock or crystal; but rather like the seed-grain. Drop a single seed into the earth, and the proper conditions of earth and wet and heat and light being granted, it germinates through its inherent living energies, and springs up according to its kind, or the ideal, or plan embedded in the germ; but how fragile! The foot could so easily tread its life out; the worm so easily eat it away! Continue the proper conditions of growth. Let the dew and the rain water it. Let sunlight warm it. Let earth and air nourish it. If the plant perchance be grass, it has latent forces wrapped up within it, which if developed and perpetuated under proper conditions, would clothe the earth with verdure, and furnish food for all the grass-eating animals which tread its surface. If, perchance, it be wheat, then its energies properly protected and perpetuated will enable it to furnish bread for the whole family of man. If it be oak or pine, let the rains descend, let summer heat and winter storm warm or beat it as the years come and go, and it grows, first a thing of beauty, then of strength and grandeur, multiplying through the ages, till it becomes a crowning glory to all hills, a strength to all navies, a shelter to all men, a warmth and cheer to all firesides. Thus it is with truth, when sown, perchance, at first in a single soul, enough spiritual life-power has been thereby implanted, if rightly nourished and propo-

gated, to touch humanity with a new vitality. Truth sowers have been broadcasting it over the world through all ages, and wherever it has fallen on good ground, it has taken root, and, springing up, brought forth fruit, some thirty, some sixty, some an hundred fold.

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### FIAT LUX.

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Deity, the absolute, infinite and perfect person, the verity of verities, principle of principles, essence of essences, being of beings, spontaneous, efficient, ineffable, held intuitively revealed within his own reason all possible archetypes of a universe. The behests of his own perfections demanded that the best possible, and that alone, should become the actual; consequently the present system, though finite, and therefore necessarily imperfect, is the best of all possible embodiments of the divine ideals. An approximate end, therefore, in creation, must have been to make real the best possible system of ideal truth, and thus satisfy the behests of the divine verity.

When Deity, guided by the light of his reason as ideals, worded forth the first-principle of the universe, the light and life ether sprang into being, imponderable, elastic, mobile, incoercible. It fills all interstellar space, permeating all material substance, the medium for the transmission, of the phenomena of light, heat, electricity and gravitation, through its quivering, rhythmic movement. It is this pulsatory or rhythmic wave, impinging upon the proper nerves which produces the sensation of light, heat, electricity. In this fluid, the stars describe their orbits; in it the atoms perform all their movements. It is the ocean in which floats the universe; the radiant messenger of light and heat, through which beat the pulses of all life. A perpetual stream of force is ever circulating from atom to ether, stored up in atoms as affinity, liberated as electricity, and transformed into all dynamical movements. This essential activity of this etheroid substance is life-energy, with its instinctive structural or organic tendency or appetency, thus constituting this light ether also the life principle. In its downward dynamic movement, it becomes matter; in its upward organic energies, it becomes being, vegetal and animal. This is the energy spoken into activity on that creative eon when God said, "Let light be!"

Gradually this light and life ether began to curdle itself into atoms and globe itself into worlds. Light scatters night, rolls back the murk, raises the waters in mist to descend in showers, and feeds the fountains that make the rivers. Light beamed upon the barren earth, and forthwith it began to sprout and green with life, gradually ascending through all of its gradations and forms, vegetal and animal, through the slow lapse of eons up to man. Void and old night gave place to light, life, growth, beauty. Chaos became Cosmos. Deity pronounced each advance "good, very good." And the morning stars sang together for joy.

God is light, is truth, is life—are the symbols by which his nature and manifestations are represented. These light

and life symbols, with their various modifications, run as rays of wonderful variety, beauty, and glory through all the leading languages, literatures and religions, found nowhere else in all the range of symbolic language. His elder name signified primarily light, thence power. He dwells in light unapproachable. His vesture is woven of light. The fire that goes before; the burning bush; the Shekinah, that enfolding cloud of glory; that same glory descending on Sinai, and filling tabernacle and temple with a blinding radiance, all symbolize the divine presence. In his light all see light. He is manifested in the flesh, and becomes the light of the world, inasmuch that those which sat in darkness and the shadow of death saw a great light.

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### AGE.

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In youth, most look forward to old age as the appointed and much-desired goal of life. Most, if they could have their choice, would have life prolonged till it gradually faded out with age, like some mid-autumnal day, with its falling leaves, and the farewell song of departing birds, the cast-off garment of life, worn with age and long service, could with nature's, be laid aside, and the freed spirit seek a brighter, purer spring-time than ever gladdened this earth. Age is the season well suited to develop the contemplative and spiritual of our natures. The fever and heat of life have subsided. Its bustle and drive are over. In their stead, quietness steals gently on. Sedateness creeps over the soul. Life stops to meditate. It is the season of memories. Thoughts of the past flood the soul. Life, that in youth gushed full and free, seems to withdraw from the extremities to the centers of being, gathering up its forces for departure. Its sun is no longer hot and scorching; but, like autumn time, the days, voiceless and breezeless, glide along, while thoughts as thistle down float lightly through the mental atmosphere. The hum of other days, soft and subdued, pulse with a minor-keyed music in the ears of memory. Most of the friends of youth have been gathered home. Time has tinged the leaves of being with the many-hued autumnal pencilings. The bright mists of life's morning wrap their dim silvery wreaths about the brow of age.

May our lives, after the labors of life are over, be like some calm, serene, mid-autumnal day, ere mists come on, and gray fogs enshroud the earth, and dull, heavy clouds creep along the hill-tops robing them in snow, and the leaves which have sung and danced their lives away have gone to a common grave, clad in their many-hued burial robes; but rather amid mild airs and softened light, and pathway fringed with the ripened fruits of a well spent life, cheering the soul, and falling at last in resignation and peace. The new Jerusalem no longer a far off and strange city, with no acquaintance there, but with its foundations resting down upon all the summits of life, and its walls melting and mingling in the spiritual horizon, and the murmur of the river of life, and the foretastes of the tree planted by its waters, soothing and refreshing the way-weary spirit, flash the



foregleams of glory earthward, lighting the soul heavenward.

## At Home.

### PREPARATION FOR JUBILEE SESSIONS.

As the time for the Jubilee Sessions draws near, the representatives of the Lyceums will be devoting themselves more or less earnestly to the work of preparation for those occasions. Some have performed similar duties before, and feel more at home in their positions than those who are on the public programmes for the first time; but, doubtless, all feel anxious to present exercises that will be creditable to themselves and to the societies which they represent. To do this is not an easy matter. We sometimes hear of persons of high culture and ability, producing, in moments of inspiration, with apparently little effort, works of decided merit; but these are exceptional cases, and are possible only where there is thorough culture. As something can not spring from nothing, so a worthy literary work can not be produced without labor. When the composer has selected his subject and thought it over till he has developed his best ideas on it, and has written them out, he needs to study his production carefully to see that it is duly proportioned—to see that the main thoughts are fully and clearly expressed, that the minor points are not too prominent, and that the thoughts are arranged in proper order. Then there will be sentences to rearrange to make them as clear and expressive as possible. There will be superfluous words to be dropped out, others to be exchanged for those that will more exactly express the desired thought. In this way it will be necessary to work the production over thoroughly, and perhaps repeatedly, before the composer can say that he has done his best. Some grow weary before the task is done, and some seem to have no just conception of the amount of labor that may be profitably expended on a single production. When an article is cut to pieces by the Professor or committee, whose business it is to criticise the productions, the author is, in some cases, discouraged, and feels as though he was required to devote too much time and labor to one production. But, aside from the importance of having a good exercise on a public occasion, it should be remembered that there is nothing lost in thorough preparation. We have thought many times of the remarks made by a Professor in this Institution some years ago, the substance of which was, that faithful study is never lost, although the person may fail to accomplish the immediate object in view; the student will be repaid for his efforts in the culture which they afford. We believe this to be true in the preparation of literary exercises. The actual merit of the exercise, and the appreciation of it by the audience, are of less importance to the individual than the culture gained in its preparation. We would not lessen the desire of any one to do credit to him-

self and his society on any occasion; but if any one is inclined to feel that too much time and labor are being required of him in preparing an exercise, we would remind him that his own culture will reward him for all faithful labor bestowed on a literary exercise.

### OROPHILIANISM.

The session of the evening of the 20th of November was more interesting than usual, owing to the fact that the Society had invited the Alfredians to witness the exercises and participate in the discussion.

About 7 o'clock P. M., the fair damsels put in an appearance to the number of about forty, and the exercises were promptly commenced.

Devotional exercises were conducted by Mr. Ernst.

The President then called upon Mr. McNett for a story, which was produced. He entitled it "My Uncle Jake," and proceeded to relate the sad tale of his single blessedness, attributing its cause to his inordinate affection for tobacco.

Mr. McNett ought to take a lesson from the experience of his bachelor uncle.

Then followed Messrs. W. E. Burdick and John M. Mosher in two extemporaneous speeches. Mr. Mosher dwelt particularly on the necessity of cultivating the habit of extemporaneous speaking, expressing the belief that it ought to be made much more prominent in all our institutions of learning. His speech was appropriate and well received.

Mr. Ernst then followed in an oration.

A declamation by Mr. Stebbins and an essay by Mr. Smith concluded the first part of the exercises.

An exceedingly interesting paper was then presented by Mr. Geo. B. Cannon, consisting of original articles, selections, advertisements, etc., which were highly acceptable to the audience.

The most interesting part of the exercises, however, was the discussion of the question, "*Resolved*, That the Dominion of Canada ought to be annexed to the United States." Prof. Prentice led in the affirmative. His points were, 1st. Do we want it? 2d. Are the Canadians willing that we should have it? 3d. If not, would we be justified in taking it? On the first point, he argued, from the immense resources of Canada in minerals, timber, etc., it would indeed be a very desirable territory to obtain. In answer to his second question, he made the assertion that a vote of the Canadian people to-day would be largely in favor of annexation. On the third point he said: "Granted that the Canadians oppose annexation, the United States, nevertheless, would act justly in forcibly annexing Canada as a retaliatory measure, for past injuries inflicted upon her by Great Britain."

Mr. Scott followed on the negative. On the second point made by Prof. Prentice, he offered a flat contradiction. His arguments were, Canada ought not to be annexed, because it would be prejudicial to the interests of the United States. 1st. The Canadians are unwilling to be annexed. A rebel element is still waiting on her southern border for revenge.

Place Canada in an attitude of hostility at the north, and the condition of the Union would be most perilous. 2d. The United States has already sufficient territory. Her future condition will depend upon how she will employ the resources which she already has.

Mr. Bennett said that the Canadians were slaves, that they did not dare whistle "Yankee Doodle," and although it would not benefit the United States any, yet in her compassion for an enslaved race, she ought to take Canada under her protection.

Mr. McNett said that the Canadians were a barbarous and ignorant people, that Canada was divided into an Upper and Lower Province, that the Upper Province was inhabited by English, Irish, and French, who were entirely ruled by priests; in short, he hated them with the hatred of a genuine Yankee.

Mr. J. G. Burdick wisely alluded to the danger of a desire to extend our borders, intimating that the prosperity would come to the American nation in proportion as she turned her attention to the development of her internal resources.

In closing the debate, Mr. Scott spoke on objections to annexation from a Canadian standpoint. He said that the ignorance of Americans in general on Canadian affairs was deplorable, and that exhibited on that occasion utterly inexcusable. He intimated that it would be a good idea for many of them to be sent to her common schools to learn geography. He then briefly gave the physical features of Canada, a synopsis of her mode of government, explained the school system of Ontario, challenged a comparison of her schools with the schools of any State of the American Union, and asserted that in no country on the globe could a more free, intelligent and happy people be found than in Canada. His arguments were, Canada does not want annexation. 1st. When her mode of government is compared with that of the United States. 2d. Financially, it would be an injury to her. 3d. Educationally, no advantage.

Prof. Prentice being absent, Mr. Cannon replied in the affirmative. After summing up the arguments on both sides, the President decided in favor of the negative.

The session was then adjourned.

### SCHOOL TEACHING.

As is usual at this time of year, a considerable number of students have gone from this Institution to teach district schools during the winter. The first term's experience in teaching is an interesting and eventful period in the life of many persons. Bright hopes and anticipations are often sadly disappointed; the ideal is lost sight of in the real; but the experience can hardly fail to be beneficial. If the young teacher is of a hopeful turn of mind, and inclined to idealizing, he may form beforehand a very charming picture of the surroundings and duties of a district school teacher. A neatly painted, commodious, and well furnished school house is a pleasant sight; and to meet a band of bright, happy children, and assist them as they press eagerly forward in the attractive path of knowledge, and up the hill of

science, is not an unpleasant task. But, alas for the reality as too many have found it! Shattered and weather-beaten clapboards, broken windows and battered door; a room scarcely half large enough, with dingy walls, and a scanty supply of broken furniture. And the children—well, not as clean and tidy as they might be; and, as for helping them on in the attractive path of knowledge—dragging them through the Slough of Despond, would better describe the process with some of them. And, besides this, to be judge and jury in numerous disputes in which a Philadelphia lawyer could not decide who was innocent or who guilty, even if his fee depended upon it! All these and many more drawbacks have dampened the ardor of many aspirants to the position of teacher.

While there are somewhat amusing and discouraging sides to district school teaching in some places, there is, or should be, a serious side in all cases. No thoughtful person can enter upon the duties of a teacher, for the first time, without feeling, in some degree, impressed with a sense of the responsibility of his position. However unpromising may appear the children who are under his care, there is in each one a possibility of doing an incalculable amount of good or evil. Their minds are undeveloped, and susceptible of receiving lasting impressions from apparently trivial causes. The teacher is, to a great extent, their model and guide; all his actions, words, and even looks, are observed and have their influence. When a young person finds himself in such a position, and thinks of the far reaching consequences that may result from his influence, it would seem that he can not avoid striving to make his example worthy of imitation.

In various ways, the young teacher's new experience will awaken new trains of thought that will have their influence on his character. If he has a sincere desire for improvement, the close of his first term will find him more thoughtful and more manly than he was at its beginning.

### AN ALFRIEDIAN SESSION.

Former students of this Institution will remember with pleasure the time-honored custom of the lyceums, of occasionally inviting one of the brother or sister societies to attend a session arranged specially for the entertainment of the visitors. The Alleghanians having received and accepted an invitation attended the Alfriedian session on the evening of Nov. 27th. The first literary exercise was an "Original Story," by Miss M. L. Green. The story was an account of the circumstances and mishaps through which a young physician became acquainted with a charming young lady; it closed with a glimpse of a pleasant home of which the young gentleman and lady were joint proprietors.

A recitation was presented by Miss Mary Green.

The paper was read by Miss Belle Brasted. The "Leaves of the Nineteenth Century" were as fresh and lively as though it had been the first of June instead of the last of November. Wit and wisdom were mingled and well expressed.



"News from the Dead Letter Office" was read by Misses Santee and Forbes. It consisted of a number of letters ostensibly written by various members of the lyceums, containing disclosures, insinuations, etc., designed for the amusement of the audience.

An oration was delivered by Miss Inez Maxson. She very justly maintained that education should not be confined to the learned professions—that a farmer or other laboring person may be educated and refined.

The discussion was opened by Mrs. A. B. Kenyon. The substance of the resolution was that the right of suffrage should be placed on an educational basis. A considerable number of members from each society participated. The affirmative held that many persons are now allowed to vote, who are too ignorant to know what they are voting for—who do not appreciate the right, but are ready to sell their votes to the highest bidder, and that this is one cause of the political corruption with which our country is cursed—that virtue and intelligence, not ignorance and vice, should rule—that elevating the standard of suffrage would be an incentive to the ignorant to become more intelligent. The negative claimed that the educated are often dishonest as well as the ignorant—that the responsibility of the voter is a stimulus for him to inform and elevate himself—that suffrage is the right of all citizens of a republic, and none can be justly deprived of it. After discussion, a vote of the assembly decided in favor of the resolution.

The music which was furnished added much to the pleasantness of the occasion; in this particular we believe the ladies usually excel the gentlemen.

#### THANKSGIVING.

This beautiful New England custom seems to have hard work to gain acceptance outside its native home. And yet nothing seems more fitting than that a Christian community should thus in a public way acknowledge their obligations to the great fountain whence flows all our blessings. Well, too, that the busy wheels of care should stay for one day their ceaseless whirling, and back from the crowded highways of life, to gather around the old hearthstones, should come the children, to renew again the hopes, the joys, and the loves of childhood, rolling back the curtain of the present, live in the sunshine of other days. We are sorry that the day is not more universally observed in this community. Fitful endeavors have been made in years past to secure this desirable end, but without much success. The fear lest Jones, the cobbler, would sell a three-cent pair of boot laces and thus secure a monopoly of the shoe string business for that day, keeps every dry goods, grocery, hardware, book and variety store open. We note, however, a larger attendance upon the services at the church than formerly, especially of students, and we make no doubt but that the number of sacrificial turkeys was as large as that of former years.

In the evening, the Women's Sabbath Tract Society gave an entertainment in the church, which was indeed a rich

feast both to mind and heart. This society has just been organized. It is an auxiliary of the American Sabbath Tract Society, and this (if we may use the term) was their introduction to the public. The following programme was presented:

Responsive reading of Scripture.  
Prayer, by Rev. N. V. Hull.  
Music.  
Calling roll of members and responding by Scripture texts.  
Music.  
Opening address, by President Allen.  
Music.  
Concert Recitation.  
Paper, "Christian Armor," by Corinne Stillman.  
Music.  
Recitation, by May Allen.  
Music.  
Concert Recitation.  
Collection.  
Music.

The calling of the roll revealed the fact that the society has enrolled a large and efficient membership.

The address by President Allen, although as we should judge, mostly the work of the inspiration of the hour and the occasion, was full of inspiration, solid thought, and sparkling with wit. Truth apprehended by the mind, warmed into life by the heart, becomes righteousness in life and action, was the text of his discourse.

The first Concert Recitation was worthy of especial commendation. The class was composed of four little girls: Annie C. Mosher, Louise Ellis, Emma Green, and Leona Burdick. First was a recitation of two little poems, and then they sang, "Work, for the night is coming."

The Paper was distinctly read. The matter, prose and poetry, in about equal proportions, and all, we should judge, original.

The Recitation, by May Allen, was gracefully rendered, contained many excellent features, both in matter and delivery, and only lacked in distinctness of enunciation to have been fully appreciated.

The last exercise was very interesting. A class of young ladies, one repeating the Lord's Prayer, and each sentence responded to by an appropriate Scripture text.

The music was furnished by a quartette, composed of Messrs. Burdick and Rosebush, Misses Velma Crandall and Ella Lewis, Mrs. Rosebush giving the organ accompaniment. It was well selected and deserving of much praise.

The collection and the closing song were open for all to join in the "chorus," and both were generally responded to.

One very pleasant feature about this entertainment, and what is desirable in all of like character, was the brevity of the exercises. The whole programme was finished before the audience was wearied, and all went away feeling satisfied, and wishing prosperity to the society that had so richly entertained them.

CASH is wanted on subscriptions by the Treasurer of the STUDENT; also new names.

## CABINET CONTRIBUTORS.

Every year witnesses a deeper and broader interest in the forward march of Natural History. This is evinced by the numerous expeditions entered upon for exploring and collecting specimens, as well as by individual interest in such pursuits. No doubt the ravages of destructive insects, which have appeared in devastating armies in certain sections of the country, have greatly contributed to the interest awakened in Entomology. Curculios—*Conotrachelus nemophar*—have destroyed our plums. Potato bugs—*Doryphora lineata*—in untold millions, have scrambled for the leaves and succulent stocks of the last plump tuber in the "tater patch," and our western neighbors of Wisconsin, Minnesota, Iowa, Nebraska, and Kansas have experienced an almost famine on account of destruction of crops by the locust—*Caloptenus spretus*—and the chinch-bug—*Micropus leucop-terus*. A like enthusiasm is seen in the departments of Archæology and Numismatics, enhanced greatly by the discoveries of the site of Ancient Troy, and those now being made by Ger. Cesnola on the isle of Cyprus, by explorers of the *Kjaekkenmaeddings* of Denmark, and those of the New England and Florida coasts, and by Archæological discoveries made by Bancroft on the Pacific coast.

In common with other institutions of learning, we are pleased to record some of the benefits from this increased interest, in enlarged and more numerous contributions. It is proposed to publish in the ALFRED STUDENT the names of all who have hitherto contributed, or may hereafter contribute, to the various Cabinet collections, or to the Library, with a proper classification of the objects contributed. In some instances, the name of a contributor has been lost, while the object contributed is carefully preserved; in any such case, it is desirable that such person communicate, at once, the name, objects contributed, with all circumstances of interest, to President Allen or Prof. Larkin, that the record may appear in a future number of the STUDENT. Any such omission, however it may have occurred, is regretted, and will be cheerfully corrected. In conclusion, we most earnestly solicit a continuation and increase of contributions to the Cabinet and Library of Alfred University. The figures after each of the following names signify the class to which the specimens presented belong: 1, Archæology; 2, Numismatics; 3a, Mammalia; 3b, Ornithology; 3c, Reptilia; 3d, Ichthyology; 4, Entomology; 5, Mollusca; 6, Radiate; 7, Botany; 8, Mineralogy; 9, Palæontology; 10, Library; 11, Apparatus.

Allen, A., 1, 5, 10, 11

Allen, Mrs. A. A., 1, 2, 5, 7, 8, 9,

10

Allen, John, 1, 10

Allen, C., 1, 5

Allen, M., 1

Allen, R., 1, 5

Allen, Miss Eva, 1, 2, 4

Allen, Wm. M., 1

Allen, F. G., 1

Allen, A. R., 1

Allen, M. B. M., 1

Allen, A. O., 1, 2, 3b, 5, 8, 9

Allen, Mrs. A. E., 1, 5, 8

Anderson, Prof. R., 8

Appy, Mrs. S. E. K., 5, 8

Ayers, Sarah, 5, 9

Babcock, D. M., 3, 4

Babcock, H. C., 2

Babcock, Rev. H. E., 1

Babcock, Prof. D. D., 1, 5, 8, 9, 10

Babcock, A., 1

Bailey, Rev. J., 3, 3a, 3b, 3c, 8, 9, 10

Baker, Mrs. Dr., 3d, 5, 6

Baker, N. J., 1

Baker, J. W., 1, 3

Barber, Capt. U. S., 5

Barber, W., 3b

Beadle, Dr., 5

Bell, Miss H., 3b

Benjamin, M. J. L., 8

Benjamin, W., 2

Beyea, F., 1

Bible House, 1, 5

Boyd, C. C., 3b

Brewster, F. A., 1, 2

Burdick, Alex., 1, 5, 10

Burdick, J., 1

Burdick, S. B., 1, 5, 6, 8

Burdick, R. K., 1

Burdick, J. G., 2

Burdick, W. C., 1

Burdick, S. C., 1, 2

Burdick, S., 5, 8

Burdick, C., 1

Burdick, A. A., 2

Burdick, L. E., 1

Burdick, R. W., 1

Burdick, T. J., 3b

Burdick, James R., 1

Burdick, A. M., 1

Caezier, C. P., 1

Caezier, Sarah, 1

Campbell, Miss A., 7

Canfield, W., 3b

Cartwright, J. C., 3b

Casson, E., 1

Casson, M., 1

Chase, T., 2

Chaffee, J., 3b

Clark, W. P., 1, 3b

Cleveland, Captain and Officers,

Ship Nigar, 5, 9

Collins, L. D., 1, 2, 3b

Collins, L. W., 1, 3b

Collins, Brof. J. D., 7, 8

Collins, M. J., 1

Collins, N. R., 2

Collins, Mrs. M. J., 2

Coon, A. W., 2, 3b

Coon, M., 1

Coon, Mrs. L. E., 7

Cogswell, A., 1

Cole, Rev. A. F., 8, 9

Cornelius, A., 3b

Cornwall, Prof. A. R., 1, 3b, 7, 8, 9

Cottrell, G. M., 3, 4

Cowley, W. W., 1, 2

Crandall, Hon. W. W., 1, 2

Crandall, W. H., 1, 2

Crandall, Prof. A. R., 1, 2, 5, 7

Crandall, A., 1

Crandall, Capt. Albert, 5

Crandall, E. P., 8

Crandall, M., 3a

Crandall, C. G., 3b

Crandall, Prof. A. J., 1, 2, 3b

Cross Chas., 1

Crumb, O., 3b

Dall, Miss C., 1, 3b

Davis, M. B., 1

Davis, D. D., 1

Davison, J., 1, 3a, 4, 6, 8, 9

Davis, P. F., 5

Demming, J., 1

Department Interior, 10

Dinninny, Col. J. W., 1, 5, 6, 8, 9

Dinninny, W. B., 1, 2, 5

Dow, Capt. J. M., 5

Drake, S. A., 2

Dunham, J. D., 1

Dye, J. S., 1

Edwards, Daniel, 1, 4

Ellis, Thomas, 3b

Estee, J. A., 3b

Eaton, H. D., 1, 3b, 9

Everett, Mrs. M. H., 1, 3b

Ewing, T., 1

Fendick, A., 5

Ford, Prof. D. R., 1, 2, 8

Foster, 1

Fox, K. M., 3, 5, 7, 8

Gardner, G. W., 1

Gifford, T. I., 1

Graham, M. G., 9

Green, J. R., 1

Green, M. J., 2

Green, Miss J. I., 4, 5, 9

Green, Benjamin F., 1

Green, T. L., 1

Green, Mrs. H. L., 1

Green, O. C., 1, 2

Green, Milo, 3b

Green, B. M., 3b

Green, T. H., 1

Green, Joel C., 1, 9

Green, J. C., 2

Green, Edward, 2

Green, H. M., 1, 6

Greenman, B. F., 1

Greenman, H. M., 1

Greenman, C., 1

Greenman, G. &amp; Co., 1

Greenman, G., 8

Hand, Miss Mary, 1

Hall, J., 10

Hulbert, L., 3b

Hammond, M., 3b

Hamilton, Mrs. H., 8

Hardy, R., 3b

Harris, H., 1, 3b, 5

Harrington, Capt. Francis, 3, 5

Hardy, Capt. and officers, 5

Hart, Miss M., 2, 7

Hartshorn, Hon. J. R., 3a, 11

Hartshorn, Mr. and Mrs. C., 1, 2

Haskins, O., 1

Heath, B. S., 5, 6

Head, Hon. C. R., 3b

Hendrick, Rev. Mrs., 1

Henderson, Mrs. M. F. C., 8

Higgins, E., 3b

Howell, H. P., 2

Howell, Mrs. A., 9

Hough, C. F., 2

Hunt, W. L., 5, 8

Hull, Rev. N. V., 10

Hull, Rev. Mrs. P., 2

Institute, Smithsonian, 5, 10

Irish, Rev. J. R., 8, 10

Karr, H. M., 4, 9

Kenyon, Mrs. I. F., 1, 2, 5, 7, 8, 9,

10, 11

Kenyon, Mr. and Mrs. L., 7

King, J. C., 1

Kingsbury, G. H., 1

Lackey, Miss, 1

Langworthy, L. T., 1, 2, 3a, 3b

Langworthy, D. B., 2

Larkin, Prof. E. P., 1, 3a, 3b, 3c, 4,

5, 6, 7, 8, 9, 10

Larkin, O. S., 1

Ledyard, Mrs. Dr., 1, 5

Ledyard, Henry, 1

Ledyard, Frank, 1, 3b, 5

Leonard, L. E., 1

Lewis, A. C., M. D., 1, 2

Lewis, D. M. D., 1

Lewis, R. F. R., Com., U. S. N., 5

Lewis, Capt., U. S. N., 5

Lewis, Mrs. A., 1

Lewis, Rev. A. H., 1, 2, 5, 8, 9, 10

Lewis, W. I., 1, 2, 3b, 4, 5, 8, 9

Lewis, Hon. S., 1

Lippincott, T. B., 1

Lord, A. A., 1

Lyman, L. R., 3a

Lyman, M., 1

Lyon, Mrs. A. N., 5, 10

Macomber, F., 5

Marvin, F. E., 8, 9

Marsh, S. M., 1

Maxson, W. P., 1, 2, 8, 10, 11  
 Maxson, J., 1  
 Maxson, N., 1  
 Maxson, Eugene, 9  
 Maxson, F., 1  
 Maxson, Hon. Benjamin, 1  
 Maxson, E. P., 1  
 Maxson, Miss C. H., 1  
 Maxson, Mr. and Mrs. C. H., 1, 3b,  
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 Maxson, A., 1, 2  
 Maxson, N. M., 1, 2, 5, 8  
 Maxson, Miss Nellie, 1  
 McColl, A. J., 1, 5  
 McFarland, 1  
 McCormick, 1  
 McCray, A. J., 1, 2  
 McLennan, J., 4  
 McGibeny, Prof. J. B., 7  
 Mead, Paymaster E. B., U. S. N., 5  
 Messinger, L., 1  
 Milligan, Judge Henry, 5  
 Mitchell, Dr. G., 1  
 Mosher, John M., 10  
 Miller, Prof. P., 1  
 Newcomb, Dr., 5  
 Norton, H., 1  
 Noyes, Mr. and Mrs. C. E. P., 4, 5,  
 7, 8  
 Nugent, J. F., 2  
 Ogden, Geo. W., 1  
 Osborne, P., 1, 8, 9  
 Osborne, Julia E., 1  
 Parker, M., 1  
 Perkins, G. O., 4  
 Perkins, D., 9  
 Peters, L., 1  
 Pettibone, H. C., 1, 7  
 Place, E., 3b  
 Place, H. A., 3b  
 Place, W. F., 1, 2  
 Potter, Joseph, 10  
 Potter, Dr. C., 1  
 Prentice, Prof. W. R., 1, 2, 5, 6,  
 8, 9  
 Prentice, Mrs. L. A., 5, 6  
 Prentice, Rev. A. B., 1  
 Randolph, L. F., 4  
 Rathbun, Miss L., 2, 4  
 Reeve, J. F., 3b, 5, 6  
 Reeve, Ernest, 5  
 Reynolds, 3b  
 Rhodes, Sailing Master, U. S. N.,  
 5, 6  
 Ripley, Miss, 5  
 Rich, Miss, 1, 8  
 Rogers, G. A., 2  
 Rogers, W. A., 10, 11  
 Rogers, F. L., 3b  
 Rogers, H., 8  
 Rogers, O. M., 1  
 Rosebush, Mrs. H., 2  
 Rudiger, E. F., 2, 9  
 Saunders, Mrs. C. A., 1, 2, 5, 8, 9  
 Saunders, Mrs. Sarah, 1, 2, 5  
 Saunders, L. A., 1, 5  
 Saunders, I. P., 1  
 Saunders, D. S., 1  
 Sheldon, J., 1  
 Sheldon, J. N., 1  
 Sheldon, M. A., 5  
 Shaw, A. A., 1  
 Sheffield, Mrs. Dr., 1  
 Sheppard, M., 1, 2, 3b, 4, 10  
 Shoephelt, H., 3b  
 Sherman, Clark, 1  
 Shearar, M. D., 1  
 Sittcal, A.  
 Silover, J. B., 1, 9  
 Simpson, Mrs. E. F., 1, 8  
 Simpson, Miss N. C., 1, 2  
 Sisson, C., 3b  
 Sisson, E., 3b  
 Skinner, C., 2, 4, 5, 8, 9  
 Smith, A., 1, 3b  
 Smith, W., 3b  
 Smith, J. W., 4  
 Smith, R., 9  
 Smith, E., 1  
 Smith, Miss, 1, 5, 7  
 Spencer, A. H., 3b  
 Spicer, J. E., 1, 2, 8, 9  
 Stephen, J., 1  
 Stewart, Mrs. J. M., 2  
 Stillman, G. W., 1  
 Stillman, Dr. Chas., 5  
 Stillman, H., 3b  
 Stillman, Mrs. T. B., 1, 10  
 Stillman, Miss A., 1, 4, 7  
 Stillman, M., 3b  
 Stillman, Dr., 3b, 9  
 Stuart, A., 1  
 Sweeny, A. M., 5  
 Tennant, M. S., 8  
 Thomas, A., 8  
 Thornton, J. S., Capt. U. S. N., 5  
 Towle, T. D., 1  
 Thomas, Mrs. R. A., 5, 7  
 University, Harvard, 9  
 Van Allen, John, 1, 5, 9  
 Van Allen, Miss S., 1, 5  
 Van Campen, J., 1  
 Van Vecten, Wm., 1  
 Walton, J. C., M. D., U. S. N., 5, 6  
 Ward, Prof. H. A., 1, 5  
 Wardner, M. S., 1, 2, 4, 5, 6, 7, 8,  
 9, 10  
 Wardner, Mrs. O., 1, 5, 7, 8  
 Wakeman, Rev. J., 10  
 West, P., 1  
 West, Mrs. P., 1  
 West, Miss Jennie, 5  
 Wellman, Hon. A. J., 10  
 Whitford, Prof. W. C., 1, 5, 8, 9  
 Whittaker, E. C., 1  
 Wheeler, Rev. S., 4  
 Williams, W. D., 1, 2, 3b, 8, 9  
 Williams, Prof. T. R., 1  
 Williams, N. W., 1, 2, 3b  
 Williams, T. W., 1, 2  
 Williams, L.  
 Williams, Dr. M. J., 1  
 Woolworth, C. E., 1, 8  
 Woolworth, J. A., 1, 3b  
 Woodward, D., 1  
 Waldo, Rev. W., 1, 2, 8  
 Wright, M. P., 1  
 Wright, E. C., 3b, 5, 7, 8  
 Young, F. E., 1

MR. T. W. WILLIAMS is doing a thriving business in the manufacture of shirts, collars, and cuffs. He has snug quarters over Sheppard & Coon's store, and has a pleasant prospect for the winter. If his literary and artistic friend, who so graphically described and illustrated "The Upheavals and Depressions" of Mr. Williams's last winter's experience, should undertake a similar task this winter, he will doubtless have a very different series of events to work upon.

THE closing exercises of the term occurred on the morning of Dec. 1st. After the usual chapel exercises, the names of the students were drawn by lot, and the fortunate ones (?) presented essays and recitations. These exercises were interspersed with music by the members of the music class. After spending two hours in this manner, an invitation was extended to all to assemble again in two weeks and four hours from that time. A doxology was then sung and the audience dismissed.

THE Term Exposition of the Conservatory of Music took place on the evening of Nov. 24th. An admission fee of twenty-five cents was charged, the proceeds going to the Memorial Hall fund. There was a fair sized audience in attendance, and all seemed well pleased with the entertainment.

ANOTHER Alleghanian and *Recorder* typo has gone to that illimitable region, from whose bourne no bachelor returns. For further information see marriage notices.

MR. SWIFT, formerly a student in this Institution and a member of the Orophilian Lyceum, made a short speech in chapel a few mornings since.

## Alumni Notes.

[Information from any source concerning this department will be received with pleasure.]

### ALUMNI.

'69. B. F. Rogers is pastor of the Seventh-day Baptist Church in Berlin, N. Y.

'69. Anna S. Davis is staying with friends in Florida.

### OLD STUDENTS.

'42-'43. Eleanor O. K. Coon resides at Dodges Creek, N. Y.

'54-'55. Charles W. McIntosh is School Commissioner elect for the 2d District of Allegany County.

'54-'55. Atticus Pattingill has been for several years Conductor on the Susquehanna Division, Erie Railway.

'55-'56. John Haythorn is a clerk in the freight department of the Lehigh Valley Railroad, at Elmira.

'58-'59. W. J. Millikin is a prominent lawyer in Smethport, Pa.

'58-'59. L. C. Green is a druggist in Centerville, R. I.

John Whiting is teaching in Hornellsville, N. Y.

'63-'64. Willard Jones is studying law in N. Y. City.

'66-'67. J. E. B. Santee was chosen at the late election to represent the Second District of Steuben county in the State Legislature.

'67-'68. Samuel Hall is partner in a flouring mill, Horseheads, N. Y.

'72-'73. Wm. Christie is studying law at Horseheads, N. Y.

'72-'73. J. B. Mosher is in a dry goods store in Horseheads, N. Y.

'72-'73. J. W. Hastings is farming in Almond, N. Y.

'72-'73. Jasper Card is teaching a select school at Roulette, Potter Co., Pa.

'72-'73. Miss Velma Crandall is to teach at Liberty, Pa., this winter.

'72-'73. Orville Lewis is connected with a publishing house in New York city.

'73-'74. W. B. Dinniny is studying law in Addison, N. Y.

'74-'75. W. M. Alberti is spending a few weeks in Florida.

'74-'75. C. A. Rogers is in a grocery in Plainfield, N. J.

'74-'75. Miss Sarah Richardson is teaching at Baker's Bridge, Alfred, N. Y.

'74-'75. G. E. Cotton is stopping at Stevens Mills for the present.

Several students of the University, who were in attendance during the Fall Term, have engaged in teaching for the Winter, concerning whom we have ascertained the following facts:

L. W. Potter is to be Principal of the Almond Academy. George Scott is to teach in Greenwood, N. J. Baker and Charles Smith in Belmont, R. McClennan in New Hudson, W. A. Canfield in Lanphear Valley, Daniel Langworthy near Andover, George Kenyon in Independence, E. A. Higgins in Wallace, Steuben county, Christina McClennan in Karr Valley, Ellen Barber in Barbertown, Mary Lewis and Flora Barber near Portville, Ella Lewis at Dodges Creek, Jessie Witter at Five Corners.

## MARRIED,

CARLE—ROSE—At the residence of the bride's father, Nov. 24th, 1875, by Rev. Dr. Niles, Mr. Murry J. Carle and Miss Ida E. Rose, all of Hornellsville.

GLEASON—CLARK—At the residence of the bride's father, in North Parma, N. Y., Nov. 10th, 1875, by Rev. C. B. Reynolds, Mr. George L. Gleason, of the Recorder office, and Miss Fannie I. Clark.

# The College World.

## OUR EXCHANGES.

The *Madisonensis*, one of our best exchanges, under the "Editor's Table," says: "Chum, please hand me the paper knife. The ALFRED STUDENT has come; yes, and needle and thread. I will fix her for reading. Wonder if they don't have any of these things over at Alfred Centre. Has some interesting articles when you get to them; but—" We would be happy to have the STUDENT stitched and cut, and this thing was talked up once, but the question arose, who should do it? The papers are printed and placed in the hands of the Treasurer to be mailed, and to stop and stitch and cut would delay the mail just so much, which would dissatisfy many subscribers, as they are anxious to get it at

the earliest moment and are willing, in order to do so, to do the stitching of their *one* paper.

The *Academician*, Vol. 1, No. 1 has made its bow to the reading public. It is a neatly printed paper, in the interest of Union Academy, Shiloh, N. J., of which G. M. Cottrell, A. B., is Principal. In the lecture course to be held at Shiloh, the *Academician* announces that Prof. E. P. Larkin will lecture on "South America from a Ten Years' Residence," Dec. 30th.

The *Brunonian* of Vol. IX is an improvement on the *Brunonian* of Vol. VIII, except the headings of its articles. Get your printer to change the "letter."

The *Maple Leaf*—a four page, 8x9 sheet published at Hornellsville, N. Y., by the H. A. P. A., (happy?) Spicy paper.

Exchanges received: The School Bulletin, University Record, Crimson, Madisonensis, Trinity Tablet, Maple Leaf, Angelica Republican, Hornellsville Herald, Targum, Academician, College Argus, Bates Student, College Mirror, Brunonian, Tripod.

## MAGAZINES FOR DECEMBER.

The ATLANTIC MONTHLY brings the year to a close in such a way as to satisfy the exacting taste of its public, while piquing the appetite of readers for more of the same sort of writing. The substantial contributions are varied by a very amusing short story, "Kirby's Coals of Fire," from Miss Louise Stockton's pen, and the number is well provided with poetry. The departments of Literature and Art are unusually divers and bright, and the musical critic gives some strong praise to Dr. Hans von Bulow. This monthly continues to present the work of the best writers in the country, in every department; and the publishers offer, as a little holiday surprise, to send the *Atlantic* for a year and a new life-size portrait of the poet Longfellow, to any one who will remit \$5 directly to them. The portrait can be had *only by subscribers*.

SCRIBNER.—The publishers of *Scribner* state that of Bret Harte's "Gabriel Conroy" a second, liberal installment is given in the December number—that is, five chapters in all. The prologue, including the description of events at Starvation Camp, and immediately subsequent, ends with the ninth chapter. The tenth chapter opens at One Horse Gulch, after a lapse of five years. Some new figures are introduced, among them Mrs. Markle and Sal; and Gabriel Conroy meets with an adventure of a tender and romantic character. Dr. Holland's "Story of Sevenoaks" is concluded in this number; and there is a short Norwegian story by H. H. Boyesen. About seventy illustrations appear in the December number of *Scribner's*. In the January number of *Scribner*, Edward Everett Hale's historical romance, "Philip Nolan's Friends," will begin. It is to be illustrated by Mr. Abbey.

The trustees of Wesleyan University, Middletown, Conn., have resolved to commemorate the centennial year by an addition of \$500,000 to the endowment of the college.