

THE ALFRED UNIVERSITY MONTHLY

January, 1905

TABLE OF CONTENTS

American Individuality.....	91
The Faust Theme in Literature.....	98
To a Friend.....	103
Mountain Pines.....	105
College Spirit.....	106
Future of Alfred Athletics.....	108
The Students and the Social Committee.....	110
Editorials.....	112
The Scribe.....	114
Campus.....	115
Our Correspondents.....	117
Exchanges.....	120

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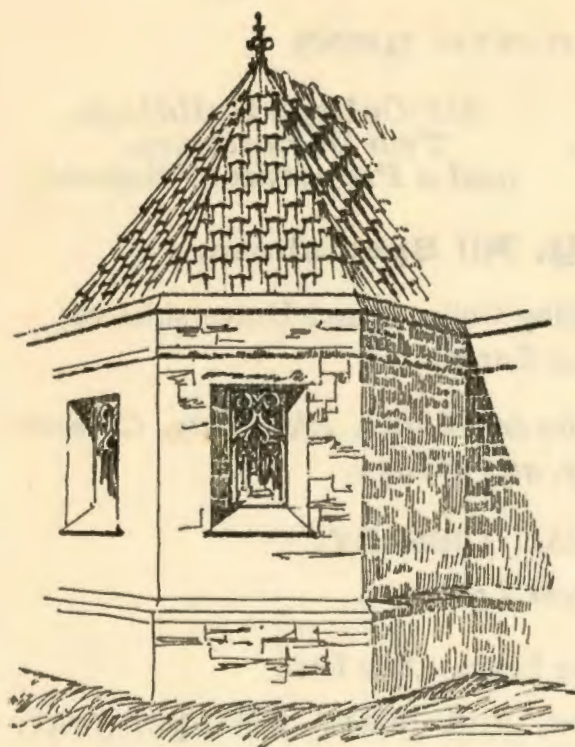
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American Individuality

In the comparison of different peoples the thoughtful observer is increasingly impressed with the peculiar and varied characteristics of each nationality. The Frenchman differs from the Italian, the Englishman from the Scotchman, the American from the German. Each race has its peculiarities, its distinguishing elements which constitute its individual character. These varied national characteristics are the product of diversified hereditary and social influences. Each type of national life has developed under different conditions which is the basis or cause of its individuality. It is difficult to define or describe the elements of American individuality. Yet place an American beside a German and it is easy to feel that there is a great difference. Our national character has been produced under unusually favorable conditions. Although we are not warranted in limiting or defining arbitrarily these conditions, yet there are three facts which are prime factors in the development of American individuality. The possession of vast tracts of wild land, traditional influences, and mixed blood are the fundamental causes of our national genius.

The greatest effect of the westward expansion of the American people over a vast area of wild land has been to keep society in a state of flux, of movement, of change.

Its condition was kept plastic, or, as Josiah Strong says, "It was like the waters of the sea, mobile. As Gen. Garfield said and so signally illustrated in his own experience, that which is at the bottom to-day may one day flash on the crest of the wave." The discontented German laborer of New England left his employer for Western lands and in a few years he was a well-to-do Missouri farmer. The sturdy Dutchman also took Horace Greely's advice and in a marvellously short space of time what had been virgin land blossomed as the rose with the fruits of his labor. Everywhere men were on the move, were changing their homes and occupations. The free lands of the West beckoned to the discontented of all sections. The labor was hard and exacting but the reward was correspondingly rich. For nearly half a century an average of 16,000 acres of wild land was subdued every day. We had room and to spare. And the fact that we were not cramped for room gave the highest opportunity for the play of individual energy, the greatest freedom for individual development and the strongest incentive for individual effort.

The second fact potent in the development of American individuality is traditional influence, the influence of our Anglo-Saxon history. The beginnings of our national character can be traced to the heroes of Hastings, Agincourt, and Crecy. The dauntless spirit which animated Alfred the Great, the barons at Runnymede, Harry Vane, and Oliver Cromwell, beats in American hearts to-day. The struggle for constitutional government, the development of the English empire and the corresponding spread of political ideals, the growth of industrialism, all these have left a deep impress upon our national life and character. The spirit which impelled these sweeping movements of history is part of our traditional inheritance and still influences powerfully our every-day conduct. Josiah Strong says, "It is those qualities acquired through long ages of struggle and *born in the Anglo-Saxon* to-day rather than the lands, the riches, the political, social and industrial institutions *into which they are born*, that make Anglo-Saxons free and mighty." Yet we should not forget that one of the strongest causes of our development is because we, in a way, have had no tradition. We were the possessors of all history, yet in one sense without any history. We have been reverent of the past, but not

bound to it. We have not been slow to overturn old precedents or to create new ones. The ability of an institution to meet the present needs of society has been the judge of its right to exist. We have made the transition from the past to the present without dimming the lustre and brightness of our tradition and without detracting perceptibly from our material achievement.

The fact that we have been un-hampered by tradition is due in a large measure to mixed blood, to the composite character of our citizenship. Men of all races, of all nations, purposely forgetting or ignoring the past, have come to our shores to start life anew. There could be no common tradition binding a people of such varied and diversified characteristics. The fact that the blood of all nationalities flows in the veins of American life has a significance not often realized. "No nation," says Hegel, "that has ever played an active part in the world's affairs has ever issued from the simple development of a race along unmodified lines of blood relationship. There must be differences, conflict, a composition of opposed forces." Herbert Spencer says, "From biological truths it is inferred that the mixture of the allied varieties of the Aryan race will produce a type of man more powerful than has hitherto existed, a type of man plastic, more adaptable, more capable of undergoing the modifications needful for complete social life. I think that whatever difficulties they may have to overcome the Americans may reasonably look forward to the time when they will have produced a civilization grander than any the world has known." Josiah Strong says, "The marked superiority of the Anglo-Saxon race is due in a large measure to its highly mixed origin." From the very beginnings of our colonial life we have had physical elements from all races. Blending into one wonderful mosaic the true American seems to combine all the necessary characteristics for the formation of the perfect man. William Stead calls us "The new race which has emerged from the furnace into which all nationalities have been smelted down to produce that richest ingot of humanity, the modern American."

These three facts, the possession of vast tracts of wild land, traditional influence, and mixed blood, are at the foundation of our national character, and American individuality is the outgrowth of these facts reacting upon and modifying each other. But even yet it is very

difficult to define or describe the distinguishing elements of the American spirit. However there are at least three characteristics which seem peculiar to us as a people, three characteristics which, in one sense, distinguish us as a nation. These three are individual initiative, optimism, and the social spirit.

The Americans have an exhaustless supply of individual initiative and enterprise because they have placed emphasis on results. The capitalist says to his promoter, "See here, I want this done," and he points out the desired results. He does not describe the method whereby it shall be done. That is left to the promoter and upon him rests the responsibility of devising effective ways and means for doing the work in hand. Such a plan could not fail to develop originality and initiative. In winning a new country results were constantly and increasingly emphasized. And results have been secured. Concerning these results brought about by Americans Henry M. Stanley said, "Treble their number of ordinary Europeans could not have surpassed them in what they have done. The story of their achievement reads like an epic of the heroic age." It is true this emphasis often times produced a tendency to moral retrogression. Means have been employed which were questionable if not actually immoral. But on the whole it has been a good thing. It has built up a colossal industrial mechanism which surpasses that of any other modern nation. It has created a material civilization which is the wonder and admiration of the world. It has developed a race of industrial and social leaders whose resourceful originality is greater than that of any other people. It has evoked that overworked yet effective phrase, "Do things." In every department of American life we see a display of individual initiative and energy which comes from placing emphasis on results.

Somewhat closely connected with the spirit of individual initiative is the spirit of optimism. By optimism is not meant senseless, foolish confidence which oftentimes results disastrously if not criminally. But every true American has a rational belief in himself, in his fellowmen, and in his country. This optimism springs in part from results already achieved. Americans have done great things, they believe that they can do better and greater things. Their confidence is born of success and achievement. Take the spirit of optimism and initiative com-

bined and they make a mighty team. Our faith in our national destiny has a deeper source than is usually accredited to it. This source though sometimes unconscious and undefined, is love of truth. Some one has said that no age is so anxious to purchase the truth at any price as this one, and it might have been added that none of this age are more anxious to purchase it than Americans. Every one who loves truth deeply and sincerely believes that truth will prevail in time. Every American who sees in our midst vicious institutions, institutions which are false to our highest ideals of truth, believes in his heart that they cannot endure, believes it because he believes in the final triumph of truth. We believe that our country represents the highest ideals of purity, justice and truth. We believe that truth will endure, we believe that our country will endure. This is the foundation of American optimism. True optimism has not prevented and will not prevent us from seeing evil around us and from fighting that evil in a determined, persistent way.

The third distinguishing element of American individuality is the social spirit, engendered by a feeling of community, of common life. This social spirit is most commonly manifested in our daily life and conduct by a sense of fairness. Every American believes in fair play, believes that every man should have an equal opportunity with all other men. What better illustration could be cited to you than the last national election? The sweeping victory of Roosevelt can be credited in a large measure to inherent American fairness. The president had been subject to vindictive party villification, to venomous and virulent attacks by his opponents, but it only added to his success. His doctrine stated in his own words, was that "Every man should have a square deal, no more, no less." And when it was submitted to the high tribunal of popular suffrage its emphatic endorsement showed that it was stronger than party creeds, party prejudice, and political slander. Whether in politics, religion, education or industry the true American belongs to the party of fair play.

Again this social spirit is shown in our social institutions. Our school system, though chaotic in its general organization, is planned with the purpose of universal education. Our colleges, our public schools, our universities are a testimony that every man should have

an opportunity to make the most of his talents, be those little or great.

Pardon me, fellow Orophilians, if I digress a moment to say a word in regard to the connection between the American college and this spirit of social service. From the very beginnings of our history there has been a strong vital connection between our institutions of learning and this social spirit. Colleges are older than our national, almost as old as our colonial, life. Harvard was founded in 1636, William and Mary in 1693, Yale in 1701, and from these institutions the struggling young colonists were fed with men of light and leading. College men have almost invariably given to their country and to the common people the benefit of their training. At the Yale bi-centennial four years ago Justice Brewer paid a loyal tribute to Yale, his own Alma Mater, in regard to this very point. On that occasion Justice Brewer said, "To-day the great temple of popular government in this republic rises before the world the most magnificent structure on the political horizon, its architecture filled with a beauty richer than can be found in all the luxuriant growth of Southern foliage and flower, and gilded with a splendor surpassing aught ever seen in California's golden sands, and in and upon that lofty structure from lowest wall to highest spire, Yale has written these immortal words: 'I train men for public service.' What is true of Yale in a narrow sense is true of the American college in a broader sense, and it might well have been said that "In and upon that lofty structure from lowest wall to highest spire the American college has written these immortal words 'I train men for public service.'" And as long as college men are rising to higher and better ideals so long will our country pursue its onward, upward march with college men as its recognized leaders.

Not only in our schools but in our charitable institutions, our hospitals, our social settlements, is found additional evidence that Americans are coming more and more to identify individual and social interests, are coming more and more to believe that every life is, in a large sense, touched by the currents of every other life. Industry is also being permeated by this slow-moving yet irresistible social spirit, this feeling of common life. Instance upon instance, illustration upon illustration, could

be given of organizations whose essence and vitality consists in this social spirit.

But this social spirit, this sense of brotherhood, has not been limited to simply Americans. It has been extended to men of all races, to men of all lands. The sufferings of the helpless Macedonians and the Russian Jews arouse popular indignation and storms of protest. Our public lands have been given to men of all races, with the belief that the Hungarian and the Swede, the German and the Italian alike, had in them the latent possibility of true manhood. All around us are evidences of life that include in its sympathies not only Americans but the whole world. The nearer men attain to greatness the nearer they approach the common life of humanity. This democratic spirit, this sense of universal brotherhood, is what makes American institutions vital. It is the leavening power in all our national life. European critics sneer at our politics. They point to such men as Addicks and Croker and ridicule the apparent failure of popular government. But as long as American politics produce such men as Theodore Roosevelt, John Hay and Grover Cleveland, men who find their greatest glory in the service of their fellows, we need not despair. Our industrial system is denounced as pitiless, barbaric, soulless and un-Christian. But in the rank and file of industrial life we find men of the stamp of John Wannamaker and Andrew Carnegie, men whose highest ideal is the welfare of their fellow-beings. In every walk of American life we find men definitely devoted to service, men whose highest ideals are to found a vital, personal brotherhood, based on justice, purity, and truth. This is the essence of democracy. Lyman Abbot says, "Democracy is not merely a political theory; it is not merely a social opinion; it is also a profound religious faith. This one fundamental faith in the Fatherhood of God and the brotherhood of man is more important as the basis of democracy than past history, more important than political or religious or industrial or educational institutions; more important than the influence of the individual; more important than home or church or state or popular elections."

Such is the essence of the American spirit, such are the elements of our peculiar national character which is our pride and glory. But while our growth, our development and our national genius may thrill us with patriotic

enthusiasm, we have missed their greatest significance unless we as individuals realize that our crowning glory is to carry the blessings of our civilization to the farthest parts of the earth. In the words of Josiah Strong, "America has been honored not for its own sake, but for the sake of the world. It has been made rich and free and exalted and powerful—powerful, not to make subject, but to serve; rich, not to make the greater gains, but to know the greater blessedness; free, not merely to exalt in freedom, but to make free; exalted, not to look down, but to lift up."

J. G. Stevens, '06.

The Faust Theme in Literature

The idea of sharing power with the gods and that of sacrificing the future for present gain are almost coeval with the human race. Egypt had its astrologers, Babylon its magicians, and from the earliest ages down to the present, human souls have risked and lost, for the sake of power and pleasure, their eternal welfare.

The belief in a devil, ruler of the infernal regions, a belief which is essential to the Faust story, seems to have originated with the Chaldeans and to have been brought to Judea upon the return of the Jews from the second Babylonian captivity. In the gospels we read much of devils; in early Christian mythology they play a prominent part, and they were never more familiar to men's imagination than in the period of the Reformation.

The word Faust means always and everywhere since the time of Goethe, the man who sold himself to the Devil. The tragedy of Faust is the tragedy suggested by the question: "What is a man profited if he gain the whole world and lose his own soul?" Who, we may ask, was the true Faust—or at least the first Faust? In 1886 Mr. Sutherland Edwards published a little book on "The Faust Legend" in which he relates what to him seems a notable discovery. Searching for evidences of the earliest legend in which the name Faustus appears, he finds, on the authority of the Abbé Maistre and others, that St. Clement's father, whose name was certainly Faustus, and who probably resisted the Christian religion longer than his son did, was the original Faustus. The magician who

is said to have accompanied him was Simon Magus—the first Mephistopheles.

Coming to the sixth century we find the story of Theophilus, who, it is asserted, was the first formally to sell himself to the Devil. He reserved a means of escape by not renouncing the Holy Virgin. In this instance the Devil's agent was a Jew, as also in the legends of the twelfth century. In the latter the motive first appears as the love of woman.

There floated in the mists of the middle ages numbers of these legends, each embodying one or more of the elements of the modern Faust story; but not till we reach the early sixteenth century do we find positive evidence of a real living Faustus. Here we meet the published records of Dr. Philip Begardi, Gast, and others. These speak of him as a contemporary or one recently dead, who studied and taught magic, performed many wonderful feats and died a terrible death. He is mentioned as attended by a dog who was the Devil. The scenes of his life are assigned to Cracow, Zurich, Basel, Venice, Wittenberg, and other localities, which indicates him to be an extensive traveler. He is mentioned as lecturing on magic at the University of Cracow, a fact which shows how popular magic must then have been. This Faustus commended himself to the imagination of all the world. To the fun lover he was the trickster playing his pranks upon peasant and emperor; to the superstitious, the ally or victim of the Evil One; to the aspiring student, the scholar who aspired beyond the limits of human knowledge. It is inevitable that a character possessed of so many attractions should play a prominent part in literature.

In the *Faustbuch* published by Spiess in 1587, we find his wonderful life portrayed and around him collected all the earlier legends. The title of this famous book is as follows:

“*Historia of Dr. Johann Faust, the widely noised conjurer and master of the Black Art, How he sold himself to the Devil against a fixed time. What in the meanwhile were the strange adventures he witnessed himself set on foot and practiced, until at last he received his well-merited reward. Mostly collected and put in print from his own writings left by him as a terrific instance and horrible example, and as a friendly warning to all arrogant, insolent-minded and godless men.*” The motto was from St.

James' epistle, "Submit yourselves to God. Resist the Devil and he will flee from you." This book was destined to be the source of many plays and the inspiration of great poets. There was also a Faust ballad, and later came the famous puppet plays which served to keep the legend alive in Germany till the time of Goethe.

In the poetry of the Continent, the most famous incarnations of the Faust idea are to be found in the works of Calderon and Goethe. With Goethe, when we speak of Faust, it is natural to begin and end. Goethe colored the Faust legend with a new brightness when he made the hero's object "the secret of the world, of man, and man's true purpose, path, and fate." He doubtless gave expression in this work to much of his own life and experience; in Faust his unsatisfied aspirations, in Mephistopheles the incredulous side of his nature, and in Margaret his belief in the saving influence of woman. The critical reader of the First Part cannot but regret that our sympathy is withdrawn by Margaret from the real subject of the poem. Margaret is Goethe's own invention and is a sweet though pathetic addition to the Faust legend. In the Second Part, Goethe returns to the legend, the evocation of Helena, investing it with a new symbolic value—Faust representing Romanticism, Helena Classicism, and their child Euphorion the spirit of modern poetry. At the end Margaret is brought forward again as the means of the salvation of Faust. If Goethe meant in this, his masterpiece, to teach any single lesson, it was probably that though a man lack faith and commit much sin, yet if he use his talents to some extent for the benefit of mankind and be not incapable of sincere love, his life is not in vain.

In Spain the Faust legend had received a still more romantic coloring. Those critics who are disturbed by the prominence given to Margaret in Goethe's drama, would be pained by that given to Calderon's heroine—Justina. It is for the sake of Justina's love that Cyprian signs the bond with his blood. The Demon "seeks . . . to win Justina's soul," but fails on account of her faith in Christ, and Justina at last is the means of Cyprian's salvation. However the knowledge motive is not entirely wanting in Cyprian. He is a scholar; he discusses theology with the Demon (whom he does not know to be the Devil); he admits himself a doubter who

"For soft voluptuous Venus
Left the wise and learned Minerva,"

and he says:

"First Justina will be mine
Then by my new lights, new learning,
I will make the world's surprise."

He all the while entertains a secret hope of getting free from the consequence of the bond, but realizes this hope only in his own and Justina's death. Cyprian's speeches abound in poetical imagination, but he lacks the powerful fascination we feel in Goethe's Faust; he does not embody so well our inmost conflicts of soul.

In English poetry the Faust story had taken root before the birth of Calderon. The Renaissance and Reformation had brought with them many German and Italian stories and these stories came to occupy a prominent place in the background of sixteenth and seventeenth century English literature. The German wonder-stories fascinated the English mind, and none was so soon immortalized as that of Faustus. The Devil of the Mysteries had passed his prime and was ready to give place to the more modern—Servant of Lucifer—Mephistopheles. The Faustbuch appeared in England soon after its publication in Germany and upon it Christopher Marlowe founded a great tragedy. Of all the dramas founded on the subject none have remained so true to the original Faust idea or developed it so successfully as Marlowe's "Dr. Faustus." The leading incidents follow very closely the incidents of the Faustbuch. Happy additions are the vividly depicted struggles with conscience, Lucifer's exhibition of the seven deadly sins, and the heightened tragic effect. Marlowe's Faustus is not the conception of a ripe manhood but of fiery youthful genius. Marlowe endows his hero with his own ardor, ambition and audacity, and probably gives expression in him to much of his own experience. Marlowe was overwhelmed by the temptations surrounding the playwright of his time. He leaves Faustus tragically and naturally to meet the fate he has invited. The moral of the tragedy is in the last chorus:

"Faustus is gone: regard his hellish fall,
Whose fiendful fortune may exhort the wise
Only to wonder at unlawful things."

Marlowe's primary object, however, was doubtless

dramatic effect, and he certainly succeeded in producing a masterpiece. There rise to our lips Goethe's words concerning it: "How greatly it is all planned."

After the *Faust* of Marlowe came Greene's "*Fryer Bacon and Fryer Bungay*." This play is especially interesting as giving something of the life of England's own representative of Faustus—Roger Bacon. It is probable that in this, as in nearly all his plays, Greene was much influenced by Marlowe, but he has given the story an altogether different coloring. Our interest in the fate of the Fryer becomes subordinate to that in the love affair of Prince Edward and Lord Lacy and the beautiful country lass—Margaret. The happy weddings, the repentance of Bacon and the closing prophecy for England put out of sight the little tragedy that has occurred. Thus the dark and heavy lines of Marlowe's "*Faustus*" are softened in this play, and the "Summer in the country air," characteristic of Greene, lends a sweet charm.

The *Faust* plays of Marlowe and Greene represent the tragic and comic sides of the early development of the *Faust* idea in English literature. Other plays on the subject were written embodying to a greater or less extent either the terror of Marlowe or the jollity of Greene. Prominent among these are "*Peter Fabel of Peterhouse*" and "*The Devil's Charter*."

Closely related to the story of Faustus is the story of *Fortunatus*, which probably originated with the German *Volksbuch*, published at Augsburg in 1509. Thomas Dekker incorporated this story into English literature in his interesting play, "*Old Fortunatus*." *Fortunatus*, like *Faustus*, is in league with supernatural powers and through them performs many wonderful feats—the instruments being a purse which never empties and a wishing cap. As *Faust* plays a trick on the Pope, so *Fortunatus* cheats the Sultan, and Agrippina, like Helena, is won by supernatural means. Fortune reminds us of Mephistopheles, and *Fortunatus*'s choice of riches instead of wisdom serves the same end as the bond. The moral atmosphere of the play reveals the superiority of virtue. In the last scene we hear:

"Virtue the victory! for joy of this
Those selfsame hymns which you to Fortune sung
Let them be now in Virtue's honor rung."

The most widely known and most hideous represen-

tative of the Faust idea was the witch. Witchcraft, which raged in France in the fourteenth century and in Germany in the seventeenth, was at its height in England in the memorable sixteenth century. Ben Jonson in the "Sad Shepherd" gives a vivid description of the witch of his day.

"Within a gloomy dimble she doth dwell,
Down in a pit o'ergrown with brakes and briars,
Close by the ruins of a shaken abbey,
Torn with an earthquake down unto the ground,
'Mongst graves and grots, near an old charnel-house,
Where you shall find her sitting in a fourm,
As fearful and as melancholic as that
She is about; with caterpillar's kells,
And knotty cobwebs, rounded in with spells.
Thence she steals forth to relief in the fogs,
And rotten mists, upon the fens and bogs,
Down to the drowned lands of Lincolnshire;
To make ewes cast their lambs, swine eat their farrow,
The housewives tun not work, nor the milk churn!
Writhe children's wrists, and suck their breath in sleep,
Get vial of their blood! and where the sea
Casts up his slimy ooze, search for a weed
To open locks with, and to rivet charms,
Planted about her in the wicked feat
Of all her mischiefs, which are manifold."

The witch idea includes the fundamental assumption of the Faust idea—the possibility of making a formal contract with Devil. Of all the witches in English plays, perhaps Dekkers's witch of Edmonton is most nearly related to Faust. Mother Sawyer's object, however, is neither knowledge nor pleasure, but vengeance. She is a poor old woman who, to get even with those who misuse her, gives herself to the Devil—this personage appears in the shape of a dog—and seals the gift with her blood, amidst thunder and lightning. At the end, as she is led off to execution, she exclaims:

"Bear witness, I repent all former evil;
There is no damned conjurer like the Devil."

Nearly all Elizabethan dramatist portrayed the witch, and their vivid delineations doubtless strengthened the belief in the reality of witches. The belief in the possibility of a contract with a devil died when the law punishing witchcraft with death perished in 1736.

Yet, in England, as in Germany, the Faust theme has

not been without influence upon modern poetry. Since Goethe's "Faust," it has been revived by Byron, Browning, and others. Byron's "Manfred" ranks next to his masterpiece, and is marvelous for deep passion and pure poetry. Byron was peculiarly fitted by nature and experience to treat a character like Faust, and Manfred, no doubt, gives utterance to Byron's own despair. The motive in Manfred is not entirely knowledge, but rather that of a despairing, self-condemned spirit seeking respite in oblivion. Manfred's own evil genius is his Mephistopheles. At the close we are left in dark uncertainty—the awful gloom which pervades the whole poem culminating Manfred's death and the aged Abbot's words:

"He's gone—his soul hath ta'en its earthless flight—
Whither? I dread to think—but he is gone."

Browning has given the Faust theme his usual philosophical atmosphere. Paracelsus is a man endowed with great talents. Who should have used them to lift humanity nearer God, but has gazed on power till he grew blind. And then was hid from him this truth,

"But thou shall painfully attain to joy,
While hope and fear and love shall keep thee man!"

He saw no way to shun despair. Yet at the last he emerges from the clouds of despair into the faint dawnings of hope:

"I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day."

As long as the ideas of good and evil and of man's free will remain, the Faust theme will be one of vital interest. Of all those who have immortalized it, Goethe has received most praise. The tribute Goethe paid to Marlowe has been returned to him again and again with added epithets of laudation. And we feel that no other—except perhaps a Shakespeare—could thus have embodied in Faust humanity's hopes and fears, affections and aspirations, the unsatisfied longings which ever point to a more satisfying world.

Eva St. Clair Champlin.

To A Friend

On the bank of the Canacadea
 The slender-leaved willow droops low
 O'er the star-lighted wavelets that wrimple
 Through glittering ice-wreaths and snow;
 Above, on the blessed old campus,
 Stands many a loyal class tree
 'Round the proud halls of learning and wisdom
 Whose gateways my dreams only see.
 Oh, my heart's love, what years lie between us!
 The phantoms of memory glide
 Down the warm summer paths of the campus,
 And ever with you at my side.
 Through the air throbs a strain from Beethoven,
 Or Chopin's dear sorrow of love,
 All fragrant with breath of red roses,
 Or cedar boughs drooping above.
 Ne'er again, though I long for you sorely,
 When the golden light fades into even'
 Shall we walk by the Canacadea
 Up the pathway that led unto Heaven.
 Oh, love of my soul, I shall see it
 Never-more in the frost or the dew,
 Till I look from the gateway of glory
 On the slope where I wandered with you.

M. E. H. Everett.

ROULETTE, PA.

Mountain Pines

In scornful upright loneliness they stand,
 Counting themselves no kin of anything
 Whether of earth or sky. Their gnarled roots cling
 Like wasting fingers of a clutching hand
 In the grim rock. A silent spectral band
 They watch the old sky, but hold no communing
 With ought. Only, when some lone eagle's wing
 Flaps past above their grey and desolate land,
 Or when the wind pants up a rough-hewn glen
 Bending them down as with an age of thought,
 Or, when, 'mid flying clouds that cannot dull
 Her constant light, the moon shines silver, then
 They find a soul, and their dim moan is wrought
 Into a singing sad and beautiful.

The Occidental

College Spirit

I have written by the command of a grand cause to speak once and for all upon the situation of College spirit as it exists and as it should exist. God forbid that personal or other feelings should induce me to color in the slightest degree the statement which I feel it my duty to make.

I have endeavored to be honest, conservative and just. I have no purpose to stir up the public passion to any action not necessary and imperative to meet the necessities of every true and loyal Alfred student.

It has always been a pain to me since I came to Alfred to notice that there did not seem to be what you might call true Alfred spirit. There is a great deal of class spirit, lyceum spirit, but when it comes to one hearty, loyal and united spirit there seems to be none.

I hope that none of you will think that I mean to condemn but that I am striving simply to state facts as they seem to exist to me, and if possible to suggest some remedy for the trouble. Some of you may not agree with me, but that is your way of looking at the matter. We are like two boys that have been to the circus, one has watched one ring while the other boy watched the other ring. When they compare notes after the circus they find that they have seen things in a different light entirely, and yet they have both seen the same circus. This is the main trouble here in Alfred, we are all in the circus but we are trying to watch too many rings at the same time, and the question remains—Can we do it?

Take for instance the football season that has just passed. In one way a very unsuccessful season, and yet I think that there are lessons to be learned from it, and it remains to be seen whether we profit thereby or not.

We started in the season with good material, we played the first game well and made a good showing, but there was that lack of spirit that characterizes other college games that I have watched. There was a small crowd, and from the noise they made you would have thought they were watching a progressive prayer meeting. No one seemed to dare to start it and therefore there was no encouragement for our team. Is that spirit?

Our game with Cook Academy was a well played game, but the same characteristics marked that game that had marked the previous one. A crowd so slim that it discouraged the management as well as the team, and about as much yelling as you would expect at a deaf and dumb game.

These are a few of the conditions under which our team labored this year. If one of the men broke training we laughed at it, instead of stamping it as we should have done. If we lost a game, we knocked the team instead of helping them as we should, and in numerous little ways we hindered when we should have helped.

I recall to my mind one instance at one of our games, for which we had had a cheer leader appointed. He called for one of our yells, our Athletic Yell, and a fellow who had been in this school four years to my knowledge, had to have the yell repeated four or five times before he could yell it. Is that Alfred Spirit?

Our Athletics are not alone in this lack of spirit, look at the singing

of our college songs at chapel every morning. Truly about one quarter of the people sing, and half of them do not know the principal Alfred songs without the aid of a book.

If an outsider should ask you, "Do you love Alfred?" You would tell him "Yes." We all love Alfred, it is a fine place, magnificently situated. But why not let the people know it without having to ask. Every chance you get give a yell for the school that you love, or should love. Let people know that you are not ashamed of her.

There must be some remedy for this ununited feeling. We did not come here for study alone, but to come in contact with our fellow men.

For many a lad
Returns from school
A Latin Greek
And Hebrew fool.

Shall we be one, or shall we be well rounded men ready to meet the social, physical, moral and mental on the same level?

You may ask, "Is it not right that we should have Class or Lyceum spirit?" Yes, it is right, but we should not place that above the one united spirit we should all have and feel ready to show for our college, one who has and will send out men that are always in the van. If there is some branch of the institution that needs supporting let us see if we can not help, rather than trying to see how much of the town we can support.

Let us support our football team so that they know that it is not only the money that is behind them, and let us support our glee club. They are both advertising mediums for the school and should be good ones, but remember that it takes material and that you are part of that material. Will you take advantage of the chance or will you let it pass by only to be regretted in after years?

Let us then, at the beginning of this new year, make up our minds that just so much as it lies in our power, to help in all branches. If you are a singer get out and make some one work hard for his place on the glee club, if you are a football player try for the team, if such a thing is possible, if you are a baseball player, play your best, and we are sure to win.

Some may hesitate, some may be entirely against it, while others may plead for more time in which to think of the matter, but as for me I am ready to act now, and for my action I am to answer to my conscience or my school.

F. L. Titsworth, '08.

Together they floated onward,
Free from troubles and cares,
All is sunk in a perfect trust—
And the whole wide world is theirs.

Have we a youth and a maiden shy?
No, hardly that you see—
Merely some bloated millionaires
A-floating company.

Future of Alfred Athletics

Under this head will be found the opinions of four representative college students in regard to the future of our Athletics.

What is to be the future of our Athletics? This is a question which should be in the mind of every loyal student and friend of Alfred University. If there is a student or teacher in this University who cannot find the time to give some thought to this phase of college life, can he be regarded as a loyal friend of the school. Undoubtedly the past football season has by many been put down as a failure. Perhaps in some sense it was. But is this the time to throw up the sponge and crawl back into your hole defeated? No. While there is life there is hope and there are even now strong reasons for encouragement. The students have responded nobly during the past year to the financial side of this question. Let the good work go on. But there is something else which is just as important as your money, and that is enthusiasm and spirit: true college spirit, a treasure which Alfred cannot boast. As soon as every student of Alfred gets this enthusiasm and is willing to unite it in a common cause, not only Athletics but every other phase of our college life will receive a boom that will surprise the most skeptical of us.

The question of Athletics at the present time is one of the important issues before the various colleges. As there should be a gain from each venture, the question arises, how much gain is there from Athletics carried on in their present condition, is it a maximum gain for the energy expended? If not then the energy is wrongly spent and should be applied in other lines.

Consider the amount of energy, time, and money that an average game of football costs. The players must practice for weeks putting themselves in condition for the trial which is to come, almost everything else must be neglected in order to concentrate all for the coming emergency. Then when the game is played, nearly all of the spectators are aroused to the highest excitement and many who are ordinarily cool and collected, act like mad men and waste their power in running about and yelling at inopportune times. What an amount of good could be accomplished in the same time if this energy were directed in the proper channels. This applies not only to football, but to base and basket ball, and even tennis and other sports when carried to excess. If the list of students who fail in their examinations yearly were published, it would be a long one.

But the cry will immediately be raised, "Mens sana in corpore sano." True, but the plodding bookworm who should have exercise does not get it, and those who enter so fiercely into the sport are not the ones who need to do so. The average student who is fond of Athletics will not be likely to be so sedentary in his habits as to lack for exercise. On the other hand the fellow who needs exercise does not take it and generally considers that he does not have time for recreation.

This is the condition which should be changed. It might be remedied by the college authorities taking the matter into hand and making

a certain amount of Athletics compulsory; in such a way that each would be benefited. At the same time the matter could be held in check so that it would not be carried to the dangerous and expensive excesses of the present time. Just how this can be done may not at present be plain; but the future will probably see steps taken in this direction.

College Athletics at Alfred need regeneration and purification. If we ignore or disguise this fact conditions will continue to remain unsatisfactory and unsettled. College sport can be looked at from two points of view. One point of view considers Athletics from the standpoint of the largest possible life. The other considers it from the standpoint of the game in itself or its immediate results. Athletics from the 1st point of view elevate and enoble life. From the 2d point of view they develop the animal nature of man at the expense of the intellectual and spiritual. Doubtful methods to win, professionalism, passion for victory at any price, these will corrupt and degenerate any sport. The Athletic teams of Alfred need more of that spirit which views college games in their true relation to college life in its highest meaning and in relation to the development of manly character. Some of the visiting teams last year showed by their faces the brutal and animal tendencies of their development. The moment the animal nature dominates over the intellectual and spiritual then man has sold his birthright and descended to the level of beasts.

A true conception of sport, cleanness, fairness, the consideration of general above personal interests—these must be fused into our college Athletics. It is folly to defend present conditions or to say that we are as good as other schools. If we are that is not good enough. Careful observation of the local situation will convince any fair-minded person of the truth and reasonableness of these statements.

The future of Athletics and in fact the waxing or waning of all interests and of this institution itself, depends on one thing—the arousal of an Alfred spirit. The decrease of College spirit during the past few years is sadly evident. Many attribute this to an over zeal against possible license which has quelled all healthy spontaneity. Be it as it may, any tangible college spirit for anything, Athletic or otherwise, is but a dream. Instead of united enthusiasm of students and faculty, there is unsympathetic misunderstanding. Our teams show all the spirit and success that can be expected with no incentive. First the entire student body must disabuse the mind of a belief that the discipline indispensable for a team depends on the players themselves. It does *not*. It comes from the outside influences, coaching and college sentiment. There must be a coach who is unwavering. "Familiarity breeds contempt," hence the inevitable dismal lack of discipline that can but come from the graduate coach system as conditions are here. There must be a college-sentiment which will ostracise a man for breach of training. "You can't get blood out of a turnip," hence the futility of any hope of stimulus from a spirit which is *nil*. The major vital requisite is a loyalty. Then minor problems will easily solve. One field of reform in the Association

is the cumbersome system of administration, together with the weak financial basis. As to ways and means. It is probable that the Guarantee Pledge idea has about run its course. This was but a makeshift. It must be seen that the only sensible and adequate plan is a Regular Donation, equally by all. Most colleges adopt this plan in some form. The small matter of two dollars per semester would suffice. There ought to be a college loyalty that would need no convincing to vote this voluntarily. The faculty voice words to the effect that they want a college spirit. Now, if the mountain comes not to Mahomet, why not Mahomet move? If once the faculty would merely recommend a uniform student athletic donation, it would follow that said plan would be voted by student body or by the trustees or by both. Then the seeds for a college spirit would be sown which would germinate and grow, for people are bound to take an interest in what they are paying for. Necessity appeals where duty fails, and once there arises for any one thing a unified enthusiasm, this can but spread to all channels. Space prevents noting other problems. However to sum up, the crying need is an Alfred spirit and the future depends on the helpful or hindering attitude as the case may be, of the University Administration.

E. R. B., '05.

The Students and the Social Committee

Students graduating from the high school and entering college are conscious of a great change in their prospects and surroundings. Instead of confinement in a single building with, perhaps, several periods spent in one room, there is the relative freedom of lectures and recitations, different buildings visited, time spent in the library and an atmosphere altogether new. The change is fraught with advantage and with danger. Advantage in the opportunity and consequent responsibility laid directly before the student; danger that the opportunity be slighted, the responsibility shirked.

It can scarcely be denied that these new conditions are sometimes thrust prematurely upon students. Boys and girls from secluded homes have scarcely adjusted themselves to the surroundings of the school when they are launched upon the broad stream of college life. The sails of their craft may be imperfectly trimmed, the helm not properly adjusted. The compass is, perhaps, badly balanced and they are at the mercy of the elements. Such points of weakness will all be removed presently, but mean-while—Meanwhile the influence of fellow students is strong—far stronger in college than in school because of the greater freedom of intercourse—and this influence is, now and then, of a nature which does not tend to elevate. The effect of the character of one young person upon another is generally good, and the intercourse is, for the most part, beneficial; but it is true in all walks of life that evil influence, where it does occur, is stronger than good by reason of the fact that it appeals to that side of human nature which is least able to resist.

It sometimes happens, therefore, that a student entering college takes advantage of the freedom offered and falls from the path of rectitude. This is not, however, a reason for curtailing the freedom or for making numerous rules, but it is a reason for holding out a helping hand to those who are not yet able to steer their own course.

Even more important are these things in a co-educational college, for here, as the temptation to enjoyment is greater, so the stimulus of successful resistance is greater in proportion, while there is besides, acting upon each, the subtle influence of sex, the most refining to man, the most invigorating to woman, but capable of the deepest debasement to both.

Upon a college faculty devolves a heavy responsibility in this regard. It has a threefold duty to discharge; towards the Trustees of the college, towards the parents of the students and towards the students themselves. Toward the first, that the reputation of the Institution may be maintained and that the faith of its Founders be fulfilled: toward the second, that the hopes in which their sons and daughters have been sent forth may not be disappointed; towards the third, that the promise of youth may be perfected and that the lives intrusted to an affectionate and solicitous care may be developed to the full extent of their being.

It has been thought best by the Faculty of the University that, without diminishing the responsibility of the whole body, the direct discharge of these duties should rest with a committee. It is believed that by this means a closer contact between the Faculty and the student body will be established. The social committee is to stand towards the students in the position of a friend and guardian, discharging as well as may be possible the threefold trust already referred to, so that all interested in the welfare of Alfred may look forward confidently to the future.

This end is to be accomplished, not by compulsion or repression, not by rigid rules or unelastic laws, but by the cultivation of a spirit of loyal co-operation, by bearing and forbearing, by raising the standards of behavior and by making wrong doing a public shame. By seeing the larger things first, by setting forth, as a basis of understanding, that college life is for the purpose of education, and that education is a preparation for the sterner battles of the world, that recreation is to recreate and not to weary and that hours of rest should be so used as to fit for further toil.

These are the ideals which are in the mind of the Social Committee. To these the students are invited to adhere and the result will be a community welded in happiness and love, realizing together all that is best and purest in life.

Blessings on thee, little cell,
I have learned to love thee well;
With thy protoplasmic base,
In a carbo-hydrate case;
With thy nucleus within,
Kissed by blushing eosin;
With thy fission in two,
Showing how the monads grew;
Yes, I love thee, little elf,
I was once a cell myself.

Editorials

Enthusiasm! Watch it grow! It has been felt and talked for a long time among the student body that we needed *Enthusiasm* and *enthusiasm* of the right kind.

College enthusiasm does not mean class fights, bloody noses, lost tempers, etc. It doesn't mean rough house, it means the joyous and ardent overflow of the buoyant spirit of a sound body and healthy mind—love for work, love for college and love for sport.

Bunch up—sing college songs—give college yells and let folks know that the College is *the* thing.

There is a time and place for all this, and it should be kept within the proper bounds. Two o'clock in the morning is not the time for showing college spirit.

Learn the college songs, not only our own but the popular songs of all colleges—meet after Chapel on the college steps and give the class yells. On your way to the evening mail bunch up and sing. Don't yell in discords and make Bedlam generally, but sing in harmony and make melody with your voices. There is nothing the town's people like to hear better than the college songs sung in the streets in the early evening.

Go to the Athletic contests and learn how to do gentlemanly and systematic cheering from the side lines. Don't be a *rooter*. Be a gentleman at all times but don't go to sleep trying to perfect yourself in that art. WE ARE IN A RUT, LET'S GET OUT!

A few mornings ago President Davis read a very interesting and instructive article, a clipping from a western newspaper sent by Professor Stephen Babcock who has long been connected with the Blind Institute in New York. The article was headed "Student's College Expenses," and gave some very practical suggestions.

In speaking of statistics gathered by Dr. William B. Bailey of Yale it says, "An array of statistics gathered by Dr. Bailey has recently been published and it shows that while a few men at that seat of learning get along on \$300 a year there are others that squander the most of \$3000 and that the average expenses of the Yale student amount to about \$1,100 annually. It is his conclusion that the students who stand highest in their classes are those whose aggregate expenses are the lowest—that those who make the largest outlay do not spend their money for books—but rather in the pleasures and frivolities of college social life, many of which are harmful." He states that nine-tenths of the most ex-

travagant of the students spend less for books than their poorer associates.

Professor Orlando Lewis of Maine University says in the North American Review that "self support is one of the most prominent features of American college life."

"It is also worthy of note that the students who support themselves by doing outside work are among those who stand highest in their class work." "There is necessarily a limit to the amount of work that a college student can do, but there is an endless variety of subjects upon which he can spend his efforts with some degree of remuneration to himself."

"It is also concluded by Professor Lewis that self-support in no way affects the social standing of students;—the student who is energetically working his way through college has some decided advantages as he goes along. He can count upon having the respect of president, faculty and students. In his hours of hard work he can console himself with the thought that his enforced labor is very probably developing within him the qualities of pluck, endurance and thoughtfulness that later on in life will stand him in excellent stead."

Is the standard of morality among men and especially college men of to-day lowering?

This is a question over which there is much discussion at present, and upon which opinions differ.

It would seem that the advance in educational lines especially in Philosophy and the Sciences would tend to raise this standard. If it is lowering what causes it? Is it carelessness or indifference among the young men themselves, is it a lack of the careful and refined home training of the earlier generations? Is it perhaps a lack of conservatism dominant in American people, or is it the spirit of the times?

Men are not careless or indifferent as a rule but perhaps do need a little jostling to get awakened to the situation. If we could get outside ourselves and see ourselves as others see us the question would be speedily settled. Chicago business men declare that it is difficult to obtain employees of moral character. To meet this growing difficulty all religious denominations of the United States are uniting in a movement toward installing in American schools and colleges courses in moral and religious training. A Religious Education Association has been formed whose object "is to bring young American manhood back to the ideals of our forefathers." The directorate contains such men as

Emil Hirsch, Felix Adler, William R. Harper, Frank K. Sanders, Francis Peabody, besides many others.

This is not to teach creed or doctrine but to raise the standards of manhood.

The young men of our colleges to-day are in every way just as capable of high standard as the young men of fifty years ago. Let us hope Chicago is the exception.

The Scribe

"I suppose it takes all kinds of people to make a world, but there are some kinds whose value is hard to appreciate," said the Scribe, as he took down a pipe and settled himself in the big Morris chair. "Well what's the matter now?" Broke in the kid, rising up on his elbow from his retreat in the cosey corner. "Well," said the Scribe, "it isn't often that I feel called upon to criticize the actions of any one but myself. I don't pose as a saint myself and don't expect it of others; but if there is anything I despise, it is a *fake*. It's getting so now-a-days that about half we see is a fake. We have fake trees, fake flowers, fake houses, fake windows, fake doors, fake fires, fake food, fake clothes, fake everything, even fake men and women. And it's the fake man that is really the worst of all. Yet you see lots of them even here in college where there is positively no excuse for it. I've been figuring on it for two or three days, trying to see if "faking" ever did do a bit of good, but I confess I have failed to find a single instance where it did anything but harm. When you come right down to it a fake is but a mild term for a hypocrite and a liar. Yet some of the chronic fakirs would feel insulted if you called them that.

The other night I dropped in to Y. M. C. A. and heard a fellow—it would do no good to say who—get up and give a nice smooth speel on the way to live in this "bad world," etc. Just a day or two before I had seen this same fellow in different society, smoking and swearing like any other bum. Now he didn't fool anybody. I knew, and everyone else knew, that he didn't mean what he said. The only person fooled was himself, and what good did it do. If he didn't believe as the rest did he needn't have pretended to do so. He would have deserved much more respect for saying what he believed, even if it was wrong."

"Then look at the other fakes: You see fellows faking in class day after day as if by fooling the professor they were going to be in better shape to pass the examination. The professors have all been there themselves. They know that you can't always get your lesson; but if you haven't got it why don't you say so. It is a great deal easier than faking and counts for twice as much. In cutting classes, the same way; if you cut without any good excuse just say so and the professor won't take off half as much as he would if you told him you were sick when he knew you were not.

"Did you ever notice that these fellows, who are always telling about what they have done or seen, are the ones who are not doing anything now. They can't play baseball because they have poor eyes; they

haven't time to play football or basket-ball. They used to, but—well everyone laughs at them. It really does me good to hear them talk and then corner them and make them show up what they really are—mere fakes.

"For the life of me I can't see what good it does to fake. If you can't afford good clothes, wear poor ones; if you never shot a gun, say so; if you cut a class, don't know your lesson, or did wrong sometime, just be honest, 'fess up.' When you fake, you play the hypocrite. You may think it is an easy way to slide along and get through but never fear' some one will call your bluff in the end. You can fool part of the people all the time and all the people part of the time, but you can't fool all the people all the time."

R. E. H., '05.

Campus

As Venus de Milo one morning was standing,
In a room all alone, quite grand and commanding,
In a temperature, too, so unusually chilly
It made even Venus look decidedly silly.
She hopped from her pedestal, although she knew better.
Walked shivering across and picked up a sweater.

MORAL

When atmospheric conditions
Give rise to such missions
The history professor should now take the hint
And beat that blamed class room without further stint.

The Sibyl.

President and Mrs. Davis and Professor and Mrs. Binns attended the educational conference at Syracuse during the holidays.

The Misses Binns attended a meeting of the Girls Friendly Society in Hornellsville, Monday, January ninth,

John Lapp, '06, has returned to college after a prolonged vacation.

I. M. Wright, '04, was a caller in town during the holidays,

Miss Duke of Wellsville has been the guest of Helen Darling at the Brick.

Miss Dorothea E. Lewis, State Secretary of the Y. W. C. A. is expected to visit Alfred early in February.

Have you learned to wash, H-t-n, C-w-n, R-g-s?

Prof. T. (in German) Now all those who have had no opportunity to recite in class may write out the last two chapters to hand in next Monday.

Frank Shaw, '07, spent part of the vacation with John Lapp, '06, at Fillmore.

The lecture given by the Honorable Milo Acker under the auspices of the senior class was excellent and much appreciated.

John E. Vincent, '05, attended the Principal's Conference at Syracuse during the holidays.

President Davis gave a brief talk at one of the evening sessions of the Syracuse Conferences.

Aspiration plus Perspiration equals Inspiration.—*Ex*

The Brick girls are preparing to give tea-parties at the Brick once a month under the supervision of the Preceptress. It is hoped these social functions will be enjoyed by all partakers. However some of the youths are wearing long faces, for they feel that their hopes of "better things" are being forever blasted.

Bernice Whipple, '07, spent most of the vacation with Clara Robinson, '07 at Friendship.

The Chicago University student's version of the doxology:—

Praise John from whom oil blessings flow,
Praise John, oil creatures here below,
Praise William some, but John the most.

Holiday time for the students is over but the chapel clock is still taking a vacation.

Prof. F. (in Latin Class) where is Rome?

Dreaming Freshman; Er—I don't know I haven't seen her this morning.

Almy—What are lolly-pops, anyway? Are they made of Rhode Island meal.

Silently one by one, in the infinite
Note-books of teachers,
Blossom the neat little zeroes,
The forget-me-nots of the angels.—*Ex*.

Cram, cram, cram,
'Till your hair grows thin and white
Cram, cram, cram,
Morning, noon and night
Then up with your feet on the table.
Your brain; in a cloud of smoke,
You swallow mouthfuls of "Chemics,"
And "Geometry" 'till you choke.

Sleep, sleep, sleep.
When the cram of exams is o'er.
Sleep, sleep, sleep
And not wake up anymore.
Then stick to your bed in the morning
And cut every class that day,
The cram of exams is o'er.
You crawled through anyway.

Freshman year—Comedy of Errors.

Sophomore year—Much Ado About Nothing.

Junior year—As You Like it.

Senior year—All's Well That Ends Well.

The Pie social was a grand success. The side show was very instructive and elevating. The interest of the spectators was profound.

"Mixed, baked, neat and brown.

Finest pie in all the town.

Its really going at half a cent.

Going, going, going—went—"

—*Bachelor Rooster*

State School

Mr. Cheshire L. Boone, supervisor of drawing in the public schools of Montclair, New Jersey, gave a very interesting and instructive lecture on Clay Working in Our Public Schools, at Memorial Hall, Dec. 18. After the lecture the University faculty was asked to meet Mr. Boone at the home of Prof. Binns. This was the first of a series of lectures to be given this year for the benefit of State School students.

A girls' basket ball team has been organized. Those on the team are: captain and guard, Dorothy Binns, center, Agnes Kenyon, forwards, Nannie Binns and Bertha Riblet, guard, Norah Binns. The girls have been practicing twice a week, so very soon they they will be ready for a game with another team.

Prof. Binns attended the Association for Teachers held at Syracuse from Monday to Thursday, Dec. 26-29.

All the students went away for the holiday vacation and all report a good time, but that they are glad to get back again.

Two new students have entered the State School since vacation, they are Lucile Davis and Leona Green.

Academy Notes

President Davis and Doctor Main were welcome visitors at our chapel exercises a few days ago. We enjoyed their talks very much and would like them and other members of the college faculty to visit us more frequently.

The self reporting cards, on which the pupils are to give the amount of time put on each subject for each day, were distributed at the beginning of the month of December. We hope they will accomplish their purpose but it is to be feared that some of the pupils forget or neglect to make daily entries.

The Academy Debating Club held a lively session on Tuesday evening, December 20. After an interesting program three judges were chosen and the question, Resolved, That the caucus system of nominations should be abandoned, was discussed before an audience in which empty chairs were at a premium. This is certainly encouraging, in as much as the club in the first few months of its existence was barely able to attract a quorum.

The mid-year examinations of the Training Class are to be held January 18, 19 and 20.

The Junior class has been organized with the following officers: Miss Euphemia Green, president; Mr. John Jacox, secretary and treasurer.

Yell:

Ra zu, Ra zu
Boom el la Bix
Alfred Academy
Nineteen Six.

Colors, blue and white.

The Seniors ? ? ? ? ?

Orophillian Session

Happy New Year.

The Oros enjoyed the Alleghanian public session. When does ours come?

Hurrah for the new officers. Let all members turn in and help them.

Things look very prosperous. Full sessions and lots of enthusiasm seem to be the order now.

Stevens.—(dark morning in Applied Psychology.) "Good thing we don't discuss love this morning, or it would be love in the dark."

Clarke.—"It's always that way with me!"

All the Oros were glad to see H. B. Case again and hear his words of inspiration and cheer. Mr. Case was a member of our victorious interlyceum debate team of 1903.

The Oros wish to extend thanks to all those who have so kindly favored us with music in our recent sessions.

Case.—"Well, Clarke, did you manage to keep that good resolution not to be sea-sick on your European trip?"

C. L.—"No. You see there was always something coming up to prevent it!"

The literary programs have been very good through the past month. We would especially commend the work of F. C. Shaw, W. T. Donaldson, M. L. Bell and A. E. Champlin.

Mr. Shults and Mr. Parks were the leaders of sides in our spelling match at the last session. C. L. Clarke pronounced the words, and the match was a very close one. In the spell-down which followed, Mr. Parks won and was hailed as champion of the lyceum.

Sam.—"What is a virgin forest, Patrick?"

Patrick.—A vaargin forest, sor, is a place where the hand uv man hes niver set fut, bedad!"—Radiator & Review.

Alleghanian Lyceum

The Alleghanian Lyceum, with the New Year takes up its work afresh. Before the vacation an excellent public session was held before a large audience in Memorial Hall. An oration by John A. Lapp and the Alleghanian by A. E. Webster being the best articles on the program. These public sessions are valuable for two reasons. First, because it gives men opportunity to speak before a real audience, which is different from speaking merely in the lyceum room; and secondly, it gives the college and people in general some idea of the work we are doing and the progress we are making.

The session following this was adjourned out of respect for our late member Robert Beach, who was the victim of such a sad accident. Since vacation, but one session has been held, and this by no means a representative one, the attendance was small, a fact much to be regretted, for those who were absent missed a treat in the lecture of Professor Bates, who gave us an interesting account of the early settlements in this part of the country. The Lyceum was very fortunate in having Professor Bates lecture and it would seem to be a good plan if once in a while professors could be asked to come in and give us a talk. The rest of the program was not up to the usual standard and although the leaders of the debate did well, the general discussion was poor. However such a session is a rarity and when the men have thoroughly settled down to work again great improvement will be expected.

With the new year, the Alleghanians will take a fresh start and fully carry out, the ideals of the lyceum and surpass the standards of the old year.

Alfredian Lyceum

Owing to the vacation there has been but one session of the Alfredian Lyceum since the last issue of the MONTHLY—that of January seventh.

The music was a well rendered piano solo by Miss Grace Carpenter and a very charming vocal solo by Miss Edith Putnam. The latter responded to an enthusiastic encore.

The Leaves of the 20th Century have been especially appreciated by the Lyceum this quarter. Miss Emily Booth, the editor-in-chief, has spared neither effort nor time in their preparation. They have been both instructive and interesting.

An original and excellent paper, "Mary's Chance," a commonplace story of an ordinary girl, was given by Miss Frances Babcock.

Miss Grace Carpenter was received into active membership. A long and instructive business session was held at the close of the literary programme. "Lots doing."

Young Women's Christian Association

The new year will bring many opportunities to us but none greater than those offered by the Christian Association. Although the attendance has not been as large as it should be, the interest manifested is encouraging. We must gain slowly but we hope to gain surely, and if every girl will lend her aid, the influence of the Association will be greatly strengthened.

Since the last report only two meetings have been held. One was the union service with the Y. M. C. A. which was interesting and well attended. The only meeting since vacation was very helpful and the attendance fairly good.

Every girl has an especial invitation to attend these meetings on Sunday evening at a quarter past seven in the Alleghanian room.

Exchanges

The Sibyl is one of our most welcome exchanges and is uniformly excellent. In the latest number an article in regard to Dr. Darius R. Ford will be of especial interest to Alfred people. "The Legend of the Holly" deserves commendation. Many can sympathize with "Stuff That Dreams are Made of," and "The Fulfilling of the Law" contains, gracefully hidden in one girl's experience, a lesson which may help others.

The Inter-Collegiate Statesman is a new comer to our table. It is the representative organ of the prohibition work among students.

Can you answer it?

If three cats catch three mice in three minutes with all the cats working all the time, how many rats will one hundred kittens catch in one hour, provided a rat is twice as hard to catch as a mouse and two-thirds of the kittens stop half the time to eat the rats they have already caught?

"Portia" and "Hamlet" are two excellent studies in *William and Mary Literary Magazine*. "The Drama" is a thoughtful consideration of a much discussed question.

We agree that the college poet is too little in evidence. Throughout the large number of exchanges before us, little poetry is to be found and part of that little is selected. Can we not improve on this?

"Cramming" in *The Oberlin Review* is an excellent, common-sense article, dealing with a question which just now affects all students.

The Allegheny Literary Monthly usually contains some good things. In the December issue, "The Sailor's Departure" is gracefully written. "The Eruption of Mount Pelee" discusses that occurrence instructively.

College student in a letter home—"My chum is going fishing tomorrow and I am digging hard for *de bate*."

The December *Milton College Review* is a great improvement over former numbers. More original contributions are needed.

Read and think about the Editorials in *Wells College Chronicle*. "The Marriage of Princess Erudita" suggests a much discussed problem in an amusing way.

'Tis little that I ask of fate—
A life exempt from harm,
A horse, a dog, a pleasant mate,
And a little radium farm.

The Pharetia contains some good stories but needs more solid matter. In the editorial in regard to literary societies there may be suggestions for similar societies in other colleges.

In days of old those doughty knights
Were eager for all kinds of fights,
Yet who of them could rise to fame
In any modern football game?

Prof.—Molecules are so small that with the aid of the most powerful microscope they are indistinguishable—in fact so small that you could get a whole basketful in a pin head.

Concordiensis Otterbein Aegis, and *The Lawrentian* have published special football numbers.

The Dynamo denotes much space to college locals. This is well but there should be more solid matter.

"Sion" is the best thing in *St. Stephen's College Messenger*.

The High School Student deserves commendation for the excellence of its numbers.

The Wesleyan Literary Monthly for December lives up to its reputation. "The Sign of the Winged-dagger" is quite different from the ordinary run of stories, and is well written. There are also some very practical points brought out in the editorial concerning fraternities. Altogether the number is a good one.

In the Christmas number of *The Walking Leaf* too much space was given to the "At Random" column to make the number interesting to outsiders.

The Academy Monthly in criticizing its exchanges, says: *The Alfred University Monthly* is certainly a well edited magazine, with which not a fault can be found, but to make it more attractive, a cut or two is all that is needed.

The Home of the Nymphs

I

On the shore of the Kanakadea,
On its shining, sparkling water,
Stands the solemn silent fortress,
Stands it now alone forsaken,
Flown are all the happy maidens,
All the laughing, shouting maidens,
Which, before, the halls have haunted,
And by their laughing chatter
Made it gay—now all is silent,
All is dark and gray and solemn.

II

What is this they call vacation?
Of which they talk for weeks beforehand,
Speaking with such mirth and laughter,
Dimpling cheeks and sunny faces
Talk of home and friends and loved ones,
Talk of pleasures without number.
Parties, rides, and merry coastings,
Skating, calls, and happy feasting,
And besides these many duties—
All complete the days too quickly.

III

Back to studies then returning,
Logic, History, and German,
Chemistry and tiresome Latin;
Cramming for examinations,
Nerves a-tingling, hearts a-flutter,
Thus they leave their times of pleasure,
Times of joy and mirth and gladness,
Mingling with them toil and labor,
Toil and grief and days of sadness,
Thus pass by the years of school life.

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
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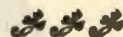
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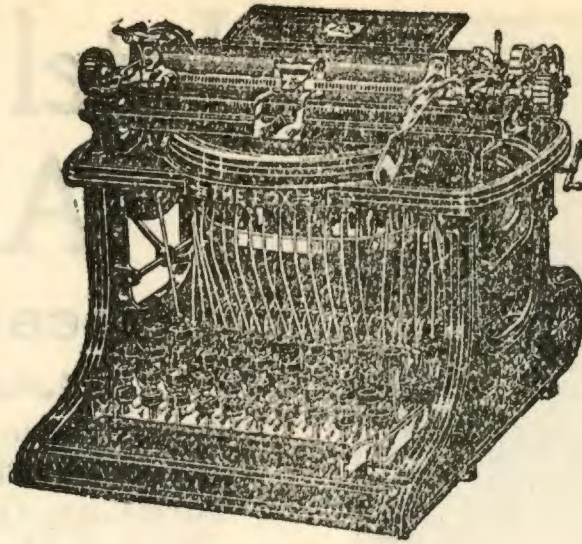
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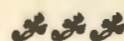
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