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VOL. V.

ALFRED CENTRE, N. Y., DECEMBER, 1877.

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Literary Department.

THE REPUBLIC.

The geographic, historic, and political position of this Republic among the nations of the earth, point to a great mission. From its location, unity, extent, and surroundings, from its variety of climatic influence, its physical geography, diversified and enriched in a manner pre-eminently favorable to national greatness and power, furnishes a most fit field on which to develop new ideas concerning man as an individual and a citizen, to ordain and establish new governments, and to inaugurate a freer and higher civilization. The national origin, likewise, was most favorable to these ends, being both unique and noble—not lost, like that of most nations, amid uncertain dates or ambiguous fables, nor springing from a savage state by the slow processes of civilization, nor from old and effete systems, through the seethings of revolution, but originating, as to its higher and more progressive element, in Puritanism, the then highest outcome of Christianity, it was prepared to occupy high vantage ground from the beginning.

In the earlier nations, the government was centered in one, the monarch; learning and religion confined to a caste, the priesthood. Liberty was mostly national, rather than individual. The ancient doctrine was: The individual for the state, not the state for the individual. Guided by this doctrine, the world had apparently gone to the utmost of its powers in developing new and freer forms of society and government. The occasional sparks struck out for equality and progress, had, for the most

part, been smothered beneath the superincumbent mass of ignorance and decay. Christianity had introduced a new power into the world's civilization. It had clothed man, as an individual, with new spiritual dignity and manly worth, predicating outward political liberty on the sublime doctrine of spiritual freedom. It gave dignity to labor, made all men brethren, enthroned conscience, awakened faith, enkindled love, enabling its possessor to stand unmoved, even exultant, amid oppression and persecution. Under this new and high inspiration, diverse peoples, by slow degrees, struggled up from the degradation into which they had been crushed, toward universal equality. Absolute despotism became limited. Petty nationalities were losing their prejudices in the broader and deeper sympathies of a common religion and a common progress. Aristocracy, long living on the plebeian races, was reluctantly permitting these races to lift themselves from slavery and serfdom to freedom. They were wresting, by slow degrees, from unwilling sovereigns, franchises, privileges, and powers. Christendom, though long oppressed by a persecuting hierarchy, was shaking off its manacles. Woman was gradually rising from a slave, to a companion, of man. Learning, assisted by the press, began to scatter anew her rays of light. The compass was revealing new seas and new lands. Thus the long and dark night which had hung over the world was passing away; civilization was making progress. In this progress, individuals, peoples, nations, and institutions arose, acted their part in the world's many-scened drama, and then disappeared. As sinks the ship on the ocean amid contending elements, so had sunk most of these. Some had shot like meteors athwart

the vast vault of time, a few leaving a brilliant wake of glory behind; but most disappearing with an evanescent gleam, leaving a gloom more deep than before.

In this stage of the world's progress, the discovery and peopling of America was heralding the dawn of a new and brighter day. The Puritan Pilgrims, with consciences enlightened and inspired by religion, dared to assert and maintain spiritual independency. Watching anxiously the shades of persecution, lighted up by the fagot, gathering about their homes, they turn, Moslem-like, to the light of the sun of liberty just beginning to gild the shores of the new world. A lofty purpose nerved to great deeds. Trusting to a protecting and guiding Providence, they sought for themselves homes on a wild and bleak coast, where they might worship in peace. Inspired by these principles, they set up a light on Plymouth Rock, henceforth to be a bright Pharos, shooting afar its rays into the deep spiritual night of the world. They flung out a banner inscribed with spiritual independency, at first, it is true, an almost unintelligible scroll, but destined ultimately to be read by all men. They planted, side by side, the great institutions of humanity—the family, the church, the school, and the state. Their domestic, social, educational, and political institutions sprang from and were shaped by their religion. They found in the Hebrew Republic a model for our own. "Not from Greece or Rome have we derived the essential principles of the republic. The cradle of American liberty was rocked in the deserts of Arabia, even at the base of Horeb." Originating thus, its principles asserted in the Declaration of Independence, successfully maintained by the Revolution, organized into a Union by the Constitution, with its nice adjustments of the opposing elements of centralization and independency, a nation has sprung into existence, and maintained that existence in spite of the Rebellion—a nation youthful, energetic, gigantic in dimensions and power, exalted in rank, brilliant in achievement, commanding in influence.

No people ever held its destiny so completely in its own hands as does this people. Its dan-

ger is now, as heretofore and ever will be, not from external, but internal foes; not from foreign military power, but from ignorant, degraded masses, and scheming politicians and parties at home. To secure a perpetuity of our national blessings, there is needed something quite different from external force, which can never give more than combination, confederation. There must be the clarifying, unifying, crystallizing influence of an internal organic life-power. In order for the Republic to attain to its true mission, the whole people must, by a careful, varied, and complete culture, be educated up into all those attainments which go to make a Christian civilization. The ennobling, the refining processes of peace, as developed in industry, learning, and religion, are the only guarantees of the permanency and glory of republics. As sang Milton, the great liberty-loving poet,

"He who would be *free* must first be *wise* and *good*."

Otherwise liberty is but license—a license to all the baser appetites, propensities, and passions, unrestrained by authority or law. Liberty has its laws; or, rather, liberty is but law in its normal action. These laws are grounded in the nature of humanity, and give guidance and control to all civil relations and development. The highest civilization, the ultimate end of republicanism, is where the most perfect individuality, in harmony with and subject to the highest good of all, is attained. Freedom thus becomes a consecration to the well being of the whole through individual sacrifice.

The relation of learning to the Republic is most important. The schools, next to the virtues of a people, determine, to a great extent, the degree and quality of its glory. They ennoble and make dear a country. Liberty finds her most congenial home, at present, in the old world, in colleges and universities, stirring uneasily in student life, and furnishing therefrom the leading spirits in those movements for the freedom of the people, which so disturb the old monarchies of Europe. In this country, every school-bell is a genuine missionary, awakening all within its sound to new intellectual life and activity, sending a thrill

through all parts of society, creating an interest for culture and progress. To this end, they must be scattered everywhere among the people, and sustained by their sympathies; thus learning will be diffusive, energizing, life-giving, producing manhood as well as scholarship.

Let, then, the youth of to-day, with the inflexible purpose, the love of truth, the firmness for the right, the constancy in toil, the fortitude in suffering which characterized the fathers of the Republic, maintain those institutions, the germs of which they planted, watering them with their tears, and nourishing them with their blood, till, with rapid growth, their branches have shadowed the land, and their fruitage given life to the nation. If patriotism demands of us cheerful sacrifice of treasure and of blood, much more does Christian philanthropy demand of us most cheerful sacrifice for those institutions that are the life and glory of the nation. Herein opens a field with ample "verge and scope" for all scholarly and Christian effort. If the physical prosperity should continue, and the spiritual keep pace with the physical, there ought to be within the Republic, before the present generation passes, one thousand colleges and professional schools, from ten to fifteen thousand academic schools, from fifty to a hundred thousand professors, half a million common school teachers, with a corresponding increase of learned men and women for other and rapidly increasing professions and callings in a vigorously developing civilization. Having, then, given ourselves freely to all needful preparation, let us, thereafter, give ourselves a joyful sacrifice, consecrated to the high heroism of advancing all elevating industries, the building up all ennobling institutions, enthroning them in the great national heart by enthroning them in the hearts of the people, thereby starting from each, encircling, expanding waves of influence, the impress of which the remotest shores of humanity shall gladly receive. This done, and the oppressed and struggling of all peoples will turn with delight to us as turns the hapless nations of frigid zones, from the fitful flashings of their polar nights to the sun's steady, life-giving light. Then the electric sparks of liberty, learning, and

religion evoked by the Pilgrim Fathers, and kept aglow by their successors, shall enkindle in other generations and other nations the same great forces of a high Christian civilization.

THANKS.

To-day, a grateful nation lifts
A voice in thankful praise
For all the rich, unnumbered gifts
That crown the fleeting days;
A people's myriad praises blend;
A nation's thanks to him ascend,
Who guides all human ways.

Thanks for our broad and goodly land,
Two ocean shores between;
The prairies vast, the mountains grand,
The vales and hills of green,
With homes of peace and plenty blest,
The brightest, purest, happiest, best
The world has ever seen.

Thanks for the boon of liberty,
By blood of heroes bought;
Thanks that spreads the olive tree
Where armies fierce have fought.
The promised era of good will,
May time the sacred pledge fulfill,
Nor turn the hope to naught.

Thanks for the bounties of the year,
Its store of good and gain;
Thanks for the gleams of light that cheer
The nights of gloom and pain;
Thanks for each burdened soul's release,
Thanks for each virtue's glad increase,
Each pride and passion slain.

Thanks for the hope of future days,
The days delayed so long,
When man no more shall learn the ways
Of fear, or hate, or wrong,
When human hands no more shall press
To lips the cup of bitterness,
Nor feel a slavish thong.

Thanks for the dim, receding past,
The countless ages flown;
Each brighter, grander than the last,
Where knowledge slow has grown,
Till now, each golden, hoarded beam
Of every age and clime doth stream
In splendor on our own.

Thanks for the brave hearts and the true,
Of every clime and age,
Who knowing dare the right to do,
Though bigots blindly rage.
Though all unknown to worldly fame,

A righteous Heaven records each name
On Worth's unfading page.

Thanks for the soul's immortal spark
That warms this mortal clay;
When every flaming sun grows dark,
Still shall this vital ray
Illume creation's final night,
Eternity's vast realms to light
With joy's eternal day.

O. M. R.

ALFRED CENTRE, Nov. 29th, 1877.

THE SISTINE MADONNA.

BY MISS JESSIE KINGSLEY.

Joseph Cook, in a recent lecture, says: "After studying often at Dresden Raphael's Sistine Madonna, who will float, I paused in the Louvre many times before Murillo's Madonna, who will not. She stands on a crescent moon, and I think she needs it as a support."

Does the Sistine float? Examine her feet; see the firmness and tension of muscle of the foremost one—such muscles are found only when a foot is being planted securely on some foundation. Look at the other. The muscles are relaxed, and only that relaxation which comes as the reflex of a muscle just contracted by having borne the weight of the body. It is genuine *walking*, no floating at all. Her head is amid the glories of heaven, cherubs peeping out to catch a glimpse of the woman elevated to their realm through her emotion as mother of Christ—but still walking as if the solid earth were beneath her feet. Her face is rapturous and just fits that setting, a patch of heaven, but her feet tread securely the clouds of earth, dark and heavy. Here she walks unshrinkingly. What a lesson for us! That if we rear our heads into the ecstatic land of dreams, still we must plant our feet firmly on some earthly foundation. How much grander is the walking woman than the floating woman. We have all seen that second class—girls who floated into womanhood through the rapturous realm of dreams, and then floated on through life or drooped their wings and faded from sight. Such women are failures. For a season they lift others into their realm, but our wax-made wings melt away, and the fable

of Icarus is repeated. Let me tell you of one. Schoolmates pronounced her a genius, and imagined a brilliant future for her; but she never learned to walk, only floated on the air. The consequence was, that being of earth, the universal principle of gravitation acted upon her as upon all. As she could not stand, some earthly support must stay her. Of course, it was marriage; of course, it was an unhappy marriage. When the practical duties of life became a necessity, she died. Her child could lift her among the angels of heaven only by sapping the earthly life. Her motherhood could not carry her child to heaven as does the Sistine; for arms, as well as feet, had become useless; but she sunk into a rapturous death, just as she had lived in a state of bliss, and leaves her infant to a father too weak even for love. As the St. Catherine walks unshrinkingly amid horrible demons, as the Sistine Madonna walks securely the clouds of earth, so ought all women to do, whether their minds are engrossed with the duties of the common place life, or with the thoughts which lift the soul into heaven. As to Murillo's Madonna, she can't walk, so she stands on a crescent moon, and just ready to tumble off, too. Feet, like everything else in God's creation, were made for a purpose. Hers have not the muscular firmness which use only can give, a characteristic so striking in Raphael's; he must save them from being useless appendages to the body, hence he puts a moon beneath them. Her face, though possessing an elevated sentiment, lacks the healthful, vigorous vitality that impresses you in Raphael's. It is a weaker type of woman, one who can ascend to heaven on the moon, or the fleecy, floating clouds of a fair Summer day, but who can never tread safely the dark clouds of pain, and sorrow, and temptation. Joseph Cook shows that he judges these works of art by the medieval notion that women were angels floating along life's currents, that Eve's fall only affected her sons, not her daughters. Though Raphael gives us a sinless mother to whom trials never come, to whom life is always safe, he gives her as the one exception among all woman-kind, and he does not give an angel.

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THE WORTH OF HIGH IDEALS.

Every man builds his character after a model. That model is his ideal self. - It is made up in part of that which he gathers from the lives of other men, and in part from the additions which his own choices and fancies make. This ideal self is his constant companion, his most intimate friend. It shares the scenes of his waking hours, and colors the fancies of his dreams by its presence. By virtue of this intimacy and constant companionship, the ideal self, which goes before us and forms the pattern from which the fabric of life is woven, is among the more powerful influences which overshadow the formative period of life. Instead of saying that a man is as are his surroundings, it were better to say, a man will be as his ideal. This truth being apprehended, it is easy to see the incomparable worth of a *high* ideal. It is valuable—

1. Because it keeps one looking upward. Down-dragging influences abound. These work on men with terrible force during the feverish inflation period between sixteen and twenty, that period when, being half child and half man, with the impulsiveness of the former, and with-

out the experience and judgment of the latter, we drift about, or rush on, amid scenes that "are not what they seem." We dwell in a land of pitfalls and dangerous mirage. Safety and final success tremble in the balance. If a high ideal holds the gaze steady, and leads into the highlands of noble purpose and holy endeavor, the victory comes to the good and true, and the young man touches twenty-five tenfold more a man for the struggles which lie behind him. His tastes and choices become wedded to the better way, and the fearful power which temptation gains over those who build after low models is unknown to him. Thus, and in many other ways, high ideals give safety.

2. Temptations are all around, to lure young men into indolence and indifference concerning their character. They say: "Sow your wild oats; it will come out right." Every such temptation is a liar. History has proven a thousand times, that "Whatsoever a man soweth that shall he also reap." A high ideal which moves on before a man, holding his soul by strong cords of influence, keeps the man aroused, alert, alive. He must hasten to keep in sight of his cloud-loving ideal. He forgets to be indolent, and rushes on up the steep mountain sides, like the fleet-footed hunter pursuing the chamois that glides as a sprite from crag to crag. Every power is strained to full play. Soul and body fling their best endeavors into the race. On, up, up, on, forgetful of all but the inspiring ideal, the better, nobler manhood, the man goes, until, ere he is aware, his feet stand on the summit which is bathed in the eternal sunlight of real success. Now he is king. Such clearness of vision, such steadiness of brain, such sureness of step, such bravery to try, and power to achieve; come not to him who builds from lower models, or follows an ideal which rises not thus. Thus do high ideals arouse, strengthen, and inspire; thus do they lead to victory!

3. But the high ideal does not bless him alone who thus follows it. The crowd of his fellows, less brave than he, who stand at the foot of the mountain, catch the inspiration, and are up and after him. His "Excelsior!" which comes

ringing down into the valleys, is the voice of hope to them. It is like a call to resurrection to many who have half succumbed to indolence and lust. It tells them of higher fields than their dreams have seen, of holier paths than their feet have trod, of skies nearer heaven than their eyes have ever looked upon. Their souls, fast bound in grave-clothes, start up in answer, and say: "If he has gone thus high, I can go, and I *will*!" The emulating beget new emulation; and, ere long, a score of lives, full of grand powers and possibilities, have left the valley of low ideals, and are singing as they go heavenward.

Thus, a high ideal leading one man, becomes the means of salvation to a score of men; and when the group gather at the summit, in heaven's fair light above the clouds, though each bears scars, and tells the story of trials, and of paths which led so near to failure, that the crumbling edge whereon they trod fell as their fleeing feet left it, yet all will reverently and joyously give thanks for the high ideals which gave safety and strength, aroused, inspired, made patient and brave, and brought them to such victory at last.

CUSTOM vs. NECESSITY.

Custom, that popular law-maker, has given some very curious laws, a part of which are founded upon principles of justice and common sense, and others utterly devoid of reason or right. Necessity may, and often does, present sufficient reason for the violation of some rule of good breeding; but that does not warrant custom in making a virtue of necessity, and forming new laws upon the ruins of the old. We wish to cite one of custom's widely prevailing, though visibly unjust laws, viz., the consideration paid to the musical portion of a programme. It has been customary to divide the programme of our Literary Societies between the presentation of literary productions and music; and it has also been customary to perform such little duties as escorting speakers upon the stage, moving tables, chairs, and benches, raising and lowering windows, building fires, etc. Necessity may warrant

the performance of any of these duties during the rendering of a piece of music; but it can not be said that it is necessary to make a practice of thus disturbing and embarrassing the performers, attracting the attention of the audience, and annoying those who wish to listen, by such things as we have mentioned. Any speaker would justly regard it as an imposition and an insult, if the janitors should choose the time allotted to the delivery of his production for the building of fires, and by the disturbance thus occasioned, render some of his finest points indistinct, or some of his closest-drawn comparisons be lost by the attention of the audience being drawn to the arrival of the next speaker upon the platform. We hold that it is the right of the speaker, who has spent weeks, and perhaps months, in preparation, to have the undivided attention of his hearers; and the audience, too, having paid for the privilege of listening, have a claim upon the speaker's best efforts, and the time belongs to them by right of purchase. And with equal justice, do we advocate the claims of the musician. In all our literary entertainments, the programme is made up largely of music, and it is fitting that it should be so; for a programme with the musical element lacking would be tame indeed, and, since music performs so important a part, why is it not entitled to a proper recognition? A performer appears upon the stage with a production upon which he has spent months of practice, and employed talents of equal brilliancy to any employed on a literary production, and he expects, and has a right to expect, that he is to be rewarded for his efforts by having the attention of the audience, and having sufficient time allotted him to complete his performance without interruption. There is no audience that would not gladly grant sufficient time to make all necessary changes without encroaching upon the time belonging to speakers and musicians. We only drop these suggestions hoping that, at no distant day, we may see them partially if not wholly adopted.

WE understand the Seniors are already preparing for Class Day. They are to have a Class Duet.

THE editors of the STUDENT send a hearty Christmas and New Year's greeting to the faculty, the trustees, the alumni, the students, and the citizens. It is the desire and aim of the STUDENT that all these may be bound closely together by sympathy.

At Home.

THE JUBILEES.

ALLEGHANIAN LYCEUM.

The Alleghanian Lyceum held its Annual Jubilee Session Saturday evening, Dec. 22d, 1877. We give a brief synopsis of the exercises.

The exercises were opened with prayer by Rev. N. V. Hall, D. D.

In the opening oration on "Money," Mr. A. Sullivan assumed the theory that trade was a human necessity, and applied the theory to the individual and to the nation; but the oration was too poorly committed to render its delivery impressive.

Mr. B. I. Jeffrey, on "The True and the False," said that the true afforded us much more pleasure than a false representation. The coin must not only bear the true inscription, but it must have the genuine ring. So in life, the real, the genuine, the true, is more to be desired than counterfeit, artifice, and false representation.

Mr. T. M. Davis regarded "Self Reliance" as one of the most essential elements of a true life, for upon our own individual independence depended true, moral success.

The recitation, "The Schoolmaster's Guests," by Master Eddie Lewis, was of a humorous character, well committed, and, considering the age of the speaker, the delivery was excellent indeed.

The paper, by Mr. R. Stillman, contained several very interesting articles, and a number of witicisms; it showed a good degree of preparation, and was well read and well received.

The lecture, by Prof. F. L. Green, "Leaders and Thinkers," was a scholarly production, and the speaker pointed out how thinkers had been

the leaders in all the world's history. In all ages, *thought* had moved the world. All advancement, all growth, all reformatory movements had emanated from men of thought. Men who lead, must be men who think. The speaker was suffering from hoarseness, and we regret that parts of his lecture were not understood by some in the audience.

Mr. W. I. Lewis, in the closing oration, maintained that every human being was endowed with the power of drawing conclusions and forming ideas. That our ideas of life differed and were influenced by our surroundings, and changed as we left the flowery path of youth and encountered the rugged rocks, and pursued the stony highway of more advanced age. That ideas were the legitimate fruit of continuous connected thought. That we are known by our power of thought and the wisdom of our ideas, and classed according to our intellect. The subject was well chosen and well handled, showing that it had been thoroughly canvassed; and it was evident that the speaker himself was a man of a high order of ideas, and one familiar with their arrangement and delivery.

We do not wish to appear in the light of a critic, but looking from our standpoint, we think we noticed a general lack of preparation in the first half of the programme.

LADIES' ATHENÆAN.

The Annual Jubilee Session of the Ladies' Athenæan occurred on the evening of Dec. 29th, 1877.

Prayer was offered by Prof. H. C. Coon.

Miss Kittie Skinner, in the opening oration, traced the mind and spirit of man from the lowly condition of almost primitive existence to the most exalted of moral, intellectual and social attainments. The idea of "Clambering up" was well illustrated. Although the production was delivered in unusually distinct tones, we fear that much of it was lost through the confusion and disturbance occasioned by the seating of those who entered after the exercises were commenced. This, of course, was no fault of the speaker, and we pronounce the production a good one.

"My First School," by Miss Perie Randolph,

was a production setting forth the many trials and tribulations of the "district school mam." Although the position of a teacher may not be the most enviable one imaginable, we think that some of the figures used were rather overdrawn.

The lecture, by Miss Lizzie Nelson, was the prominent feature of the entertainment. The subject was one full of meaning, and abounding in food for deep thought; and we can not do the lecturer justice when we say that the subject was thoroughly treated and exquisitely handled.

A piano solo, by Miss Carrie Lanphear, was exceedingly fine, and the rendering gave evidence of fine musical abilities.

A very entertaining feature of the programme was "Representations," written by Mrs. Sheppard, and presented by a number of young ladies. It was beautifully written, and contained many evidences of a mind rich in thought, and full of happy expression. The characters were well represented, and need no commendation from us.

The address by Rev. Mr. Clark, it is regretted, was necessarily omitted, in consequence of unavoidable circumstances, which rendered his appearance impossible.

OROPHILIAN LYCEUM.

The Orophilians held their session on New Year's eve, and presented their "Jubilee offering" to a large and appreciative audience.

Prayer was offered by Mr. I. L. Cottrell.

The opening oration, "Men of the Times," by Mr. S. Ordway, spoke of the advancement of free institutions, and of the decline of intolerance and oppression. As the years advanced, freedom of thought had grown. The world has learned to settle matters in dispute by peaceful arbitration. Past ages had been marked by heroic feats of arms; our age is characterized by peace and good will. The issues of the day are being bravely met by men, who, through the cultivating agencies of school and press, have been fitted for their work.

"Origin of Government" was the title of an oration by Mr. Jeffrey, in which he said that all law emanated from God, the great law giver. Parental rule was the first form of government,

and from it the speaker traced the different forms of government, and closed with an eulogy on republics.

Mr. Acker, in an oration on "Labor and Capital," said that the labor question was the great problem of the age, not only in America, but throughout the world. Supply and demand must settle the question. No legislation can effect a peaceful solution of it. Labor and capital must go hand in hand; neither can prosper without the other. Strikes have proved detrimental to the working men in nearly every instance, and have alienated capital and labor. With rates fixed by the just law of supply and demand, and with a peaceful co-operation of both, the question will approach an amicable settlement.

The recitation, "The Rhyme of the Master's Mate," a selection from Forceythe Willson, was well rendered by Mr. J. Hatter.

The lecture by Mr. Geo. Scott, was an exposition of the Eastern question; England, Turkey, and Russia being the countries concerned. In consequence of the corruption throughout Turkey, her disappearance from Europe was a matter to be desired. The lecturer showed that Russia was insincere in her defense of the Turkish Christians, being actuated by selfish motives.

In the closing oration. Mr. W. E. Burdick said that trust and confidence must form the substrata upon which all enterprise must rest. Steadiness in the value and volume of our exchanging medium is the only guard against fluctuation and uncertainty. Good faith, common honesty, and the national welfare demand that no backward steps be taken in regard to resumption of specie. He spoke earnestly for national integrity, and for "honest money"—money that is worth what it purports to be; the value of which is the same in Greenland or India, whether it bears the stamp of the dead Caesar or the living United States.

ALFRIEDIAN LYCEUM.

The Alfriedians held their session on New Year's evening. Prayer was offered by O. D. Sherman.

The Salutatorian, Miss Jessie Titsworth, after a cheery New Year's greeting, traced the

"Progress of the Years," from the early times up to the present day, and closed with an appeal for a higher and more complete existence.

Miss Lida Burdick presented a well written biographical sketch of Alice Cary.

The paper "Leaves of the Nineteenth Century," by Miss A. N. Powell, was well written, and contained many interesting articles, among which was a foreign correspondence, descriptive of Russian social life.

Miss Franc Barber presented an oration on "The Beautiful," and delivered it in a graceful and pleasing manner. She said that God had planted in us an undying principle of love for the beautiful, and this principle leads men to worship God, the author of beauty. A beautiful soul is more beautiful than anything in nature. Christ is the model of soul-beauty, and he should be our example.

The recitation, "Our Thanksgiving," by Miss Mary M. Green, in the selection and delivery, pleased the audience.

"Personations—Search after Happiness" was a pleasing feature of the programme. Wealth, fame, wisdom, music, power, love were offered to the soul seeking happiness; but not until religion was offered does it find contentment. The parts were well performed, and the closing of the scene was particularly impressive.

Music for each of the sessions was furnished by the Alfred Centre Cornet Band, and that is a sufficient guarantee of its excellence.

We regret that time and space does not allow us to give a more complete review of the sessions; but our columns are full.

THE MUSICAL CONVENTION lately held by Prof. J. M. Stillman at this place, was emphatically a grand success, the average attendance being about sixty-five. The class was made up mostly of our townspeople, although a few were from abroad; but all appeared to take a lively interest in the matter, and express themselves most amply repaid for the time spent, and the entire class join in extending to the Professor a hearty vote of thanks for his efficient services. The Convention closed, Thursday evening, Dec. 13th, with a grand concert, the programme consisting of choruses, quartets, duets, and

solos. Notwithstanding the unfavorable weather, there was quite a liberal attendance, and the efforts of the performers were well received. The proceeds of the concert are to be applied on the new pipe organ.

SOCIALITY.

The social element of Alfred is again making itself manifest in the form of surprise parties. A party of young folks, bent on having a good time, assembled at the residence of Wm. C. Burdick on the evening of Dec. 7th, and succeeded in taking the family completely by surprise. A very pleasant evening was passed amid jests, plays and music; the unanimous verdict is, that the young ladies know how to make a company happy, although taken at the disadvantage of a surprise.

The friends of Sherry Burdick called upon him a few evenings since, and declared their intention to pass an hour or two in merry-making, and we conclude from the shouts of laughter that reached our ears that there was no lack of sport.

Miss Olly Collins was also surprised by a party of friends, and an evening was pleasantly passed in playing plays, charades, &c.

Mr. G. W. Rosebush has completed his residence on Park Avenue, and entered it a few days since as his home. We understand that a large number of friends assembled there Christmas night, determined to give him a house-warming; they were warmly greeted by Mr. and Mrs. R., and a splendid time and "heaps" of fun is reported.

We learn that our Band boys are glorying in the possession of new uniforms. We are happy to hear it. This is what the boys have long been laboring for, and we feel like throwing up our best hat, and rejoicing with them. Alfred Centre may well feel proud of her Band, for the "boys," under the efficient leadership of Mr. Abel Witter, are making gigantic strides toward the goal of perfection. They are bound not to "take a back seat," and are devoting three evenings in the week to practice, and their performances give evidence that it is not

time thrown away. Wherever they go, they receive flattering invitations to come again. We understand that they are now entertaining the idea of purchasing a Band wagon. All difficulties seem to vanish instantly before the enterprise of the "boys," and we doubt not that ere long we shall be compelled to chronicle the arrival of a "Golden Chariot" in our midst.

—Our Band is appreciated in Angelica. When they played there at the County Fair, they completely won the heart of Joe Gillies. The citizens of Angelica recently sent them \$60—a substantial evidence of their regard and appreciation.

WE are happy to notice the increasing prosperity of our Literary Societies, and that their interest in a broader and higher culture keeps pace with their prosperity. As an evidence of their interest in this direction, we note the following liberal additions to their several libraries: The Orophilians have added books to the amount of \$39; the Alleghanians, \$9; the Athenæans, \$16; the Alfriedians, \$30. We understand the selections made by the several committees having the matter in charge, embrace some very valuable works on science, literature, and art, and can not fail to add greatly to the interest in Lyceum culture. The choice of books is a matter not to be treated lightly, for nothing is more to the advantage or disadvantage of a Society than the character of its library.

THE annual public session of the Women's Auxiliary Tract Society, of Alfred Centre, was held at the church, on Thanksgiving evening. The ladies were greeted by an unusually large attendance, and the occasion was a very enjoyable one. The remarks by Rev. A. H. Lewis, and the closing remarks by Rev. N. V. Hull were particularly interesting and instructive. The music was furnished by a choir selected for the occasion. Such gatherings as these are not without a good effect, and we trust that a new interest has been awakened in the subject of missionary work.

"IMMENSIKOFF" is the latest—it means largeness in the superlative degree.

THE Fall term of the University closed Dec. 5th, with the usual rhetorical exercises, in which a number of the students were fortunate enough to be allowed to participate, their names being drawn from a hat by the President. Many of the productions were very good. The programme was largely made up of music, furnished by students of the Conservatory, all of whom acquitted themselves with great credit. The exercises were attended by many of our townspeople, who pronounced the time well spent.

COL. THOMAS THORP, of the 1st N. Y. Dragoons, lately presented the University with a fine portrait of himself. The painting is the work of a celebrated German artist, and is pronounced by critics to be a very superior work of art. It is $3\frac{1}{2} \times 4\frac{1}{2}$ feet in size, and mounted on a heavy gilt frame. The Colonel is a graduate of the University, and the present is highly appreciated.

THE GYMNASIUM ASSOCIATION will hold its regular term session at Prof. Kenyon's room, in the Grammar School Building, on Monday, Jan. 7th, at 12.20 P. M. It is hoped that the Life Members of the Association will be present, as business of importance ought to be transacted. The Gym. should be well patronized during the Winter term.

PRESIDENT ALLEN and Prof. Larkin have nearly completed the classification of the fossil fishes collected by them in their recent tour through the Southern States. They are also at work on a collection of shells belonging to the Kentucky State University, that have been sent here for classification.

THE Pipe Organ Society, of Alfred Centre, we learn is contemplating the inauguration of a series of Dimæ Concerts, to be held during the Winter, for the benefit of the Society.

It is almost time to draft the usual New Year's resolutions to abstain from the use of the "weed," and drop all other dearly-beloved sins. Let us resolute.

THE useful can be combined with the ornamental, but either through lack of appreciation of the beautiful or from the superabundance of it, we have failed to discover the combination in the last issue of coping stone.

EARL P. SAUNDERS is President of the Alleghanian Lyceum; T. M. Davis, Corresponding Secretary.

"If there's a hole in a' your coats,
I rede you tent it:
A chiel's amang you takin' notes,
And, faith, he'll prent it."

MISS PAULINE STILLMAN will spend the Winter with her sister, Mrs. Ellsworth, in Chicago.

PROF. LARKIN took a flying trip to the city, during the vacation.

HAVE you been out sleighing this Winter?

Alumni Notes.

ALUMNI.

'50. Jerusha Maxson *McCray*, M. D., has given up her practice in Bay City, Mich., and is to spend the Winter in Elmira, N. Y.

'53. Amelia E. Stillman and Mrs. Pres. Allen, ('44,) have charge of the Art Department in the University.

'54. Elvira E. Kenyon, Principal of Plainfield College, has returned from her European trip.

'56. Rodney C. Dennis is a noted lawyer of Hornellsville, N. Y.

'61. Ellenor E. Weaver *Dexter* is residing in Elmira, N. Y.

'61. L. H. Kenyon is farming near Nile, N. Y.

'64. Addie J. Green *Lewis* is residing at Alfred, N. Y.

'65. E. C. Van Duzer is editor of the *Husbandman*, published in Elmira, N. Y.

'69. D. K. Davis is pastor of the Seventh-day Baptist Church at Scott, N. Y.

'70. A. Leroy Elliott is practicing law in Belmont, N. Y.

'71. Mary E. Setchel is teaching in one of the Union Schools of Cincinnati, O.

'72. Anna E. Nelson is teaching in East Otto, N. Y.

'76. M. S. Wardner is teaching a select school in Genesee, N. Y.

OLD STUDENTS.

'36. Orra Stillman is a merchant in Westerly, R. I.

'57. Orville Stillman and Addie P. Green *Stillman* ('72) made a hurried visit in town a few days since.

'59. Lewis M. McHenry is Principal of the Rogersville Union Seminary, N. Y.

'61. Lewis T. Clawson and Amanda A. Jangworthy *Clawson* are spending some time in town. Mr. C.'s business is in Ashaway, R. I.

'67. Peter McLennan is practicing law in Syracuse, N. Y.

'67. James Harrison is still manufacturing plow handles in Addison, N. Y.

'69. Caroline W. Coats is teaching in the Corning Union School.

'71. C. W. Etz is Book-keeper in a Bank at Hornellsville, N. Y.

'73. Mary Van Alsten has entered the field as a public reader, and has gained much popularity.

PERSONAL.

Alzina Saunders, of Westerly, R. I., and Mary L. Green, of Alfred, are teachers in the Union School of this place.

Geo. B. Cannon made us a hasty call on December 2d.

Earl P. Saunders has been attending the Buffalo Commercial School for a few weeks past.

Mary E. Darrow, who was obliged to leave the University before the completion of her course, has re-entered with the class of '78.

N. Wardner Williams has gone to Boston to complete his course in music.

Dora McMichael is back again pursuing her art studies.

MARRIED,

AUSTIN-STILLMAN-In West Union, N. Y., Nov. 15th, 1877, by Rev. J. Kenyon, Mr. Charles H. Austin and Miss Clara J. Stillman.

CASS—CORWIN—At Kendall Creek, Pa., Dec. 25th, 1877, by Rev. John A. Copeland, Mr. Daniel M. Cass, of Alfred Centre, N. Y., and Miss Mary J. Corwin.

MILLER—BRADLEY—At the home of the bride's parents in Andover, N. Y., Nov. 15th, 1877, Mr. Waldo W. Miller, of Wellsboro, Pa., and Miss Mary L. Bradley.

MITCHELMORE—BRASTED—In the Baptist church at Shell Rock, Iowa, Nov. 29th, 1877, by Rev. A. T. Cole, Rev. C. H. Mitchelmore, pastor of the Baptist church at Shell Rock, and Miss Mary Belle Brasted, of Hornellsville, N. Y.

The College World.

MADISON UNIVERSITY.

The *Madisonensis* enjoys the luxury of a Washington correspondence, which is an entirely different feature from other college journals, and quite out of the usual order of college work, wit, and wisdom. We like the editorial on College Associates. It reads: "There is no selfishness in the choice of associations; it is not selfish for a student to consort with men of intelligence and forsake the illiterate; if the professed object of the pupil was to impart knowledge, this argument might be questioned, but he is to learn and not to teach; underclassmen have teachers with whom they are in contact and from whom they gain information. Give to each man the best possible opportunity! Place him among equals! Let his instructors mould and fashion his character, and during his course of study give him graded associations, let him enjoy each in its place, and above all else, let him learn the place which nature and reason choose for him, and thus become a stranger to obtrusion or impudence."

COLBY UNIVERSITY.

The *Colby Echo* for December is the last number until the March issue, the intervening two months being the long vacation of the college year. We re-echo their kind wishes for Christmas and New Years. Their reading room contains eleven dailies, twenty-eight weeklies, one illustrated foreign weekly, together with the *Atlantic*, *Scribner's*, *Harper's*, and other leading monthlies. From the *Echo* we extract the following: "We are not wholly devoid of spirit. A Freshman girl was not content with the victory of her class in the

Rope-Pull, but must challenge a Sophomore boy to a private contest. They met. They pulled. She said: 'It is a draw game. We meet again.' Thus, oh ye gods! do ye inspire weak woman to deeds of valor immortal!"

ELMIRA FEMALE COLLEGE.

The *Sibyl* for November comes out with its new corps of editors, who make their best bow and little speech with becoming modesty and graciousness. The paper is entertaining throughout. Among the pleasant things of the Senior year is noticed the evening of each week which is spent at the Observatory, where there is also a Telephone, which is a topic of great interest and curiosity. The President gives weekly lectures upon Bible lessons, which are valuable aids to Bible study. Prof. Steel has given a talk about social life and customs in Germany, in which he read a number of jottings from his note book, and related many interesting incidents.

TRINITY COLLEGE.

The *Trinity Tablet* seems to have entirely recovered from the mania of hazing, with which it was so severely attacked at the commencement of the year. The December number closes the editorial labors of the Class of '78. The feasibility of wearing the cap and gown has been considerably discussed at Trinity, but dropped on account of the opposition of some of the Senior Class.

UNIVERSITY OF ROCHESTER.

The "Sources of Milton's Culture," in the *Rochester Campus*, is written in a clear and concise manner, and will interest every lover of the great poet. The other articles are equally as good. We also learn from the paper that both of the lower classes have passed resolutions to refrain from engaging in any class fights for the present or during the absence of the President.

EXCHANGES.

Exchanges received during the last month are the *Sibyl*, the *Berkeleyan*, the *Wittenberger*, *Madisonensis*, *Bates Student*, *College Record*, *Trinity Tablet*, the *Colby Echo*, *College Mercury*, *Rochester Campus*, *Niagara Index*, the *Montpelierian*, the *Sanitarian*, *Boston University Beacon*.

"An embryo theologian on being asked the meaning of the letters D. V., replied, '*Deus Volens.*' 'But,' said the questioner, 'how are you going to govern the nominative, Mr. W?' To which our learned friend piously replied, 'My dear sir, the Lord governs all things!'"

"How it makes one's blood tingle to see a gowned Freshman come sailing round the corner of the chapel and all of a sudden sit down and meditate. Josh Billings says that it is one of the lost arts to sit down on a slippery sidewalk without swearing."

Father—"My son, you should not leave that stove-pipe hole uncovered; your little brother may fall through and break his limbs, or even lose his life." *Four year old*—"W-h-y, w-h-y, Papa, when he gets up to heaven he will be all right."

Let us have something new. "What do ye soy?" is too stale. Boys, if you must use slang, give us something fresh and original.

We are passionately fond of music; but that feline of Thomas Place's must "put up or shut up."

Too thin—not the ticket, but shunning the door-keeper.

To be or not to be—probably Howard thinks he had better be—*scarce*.

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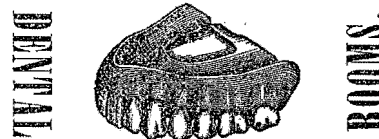
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1. Classical Course.
2. Scientific Course.
3. Normal and Teachers' Course.
4. Industrial Mechanics.
5. Theological Course.

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2. Latin Language and Literature.
3. Greek Language and Literature.
4. Pure Mathematics and Astronomy.
5. Industrial Mechanics.
6. Modern Languages.
7. Physical Sciences.
8. Natural History.
9. Metaphysical and Ethical Sciences.
10. Biblical Theology.
11. Church History and Homiletics.
12. Hebrew and Cognate Languages.
13. Pastoral Theology.
14. Painting and Drawing.
15. Music.
16. Didactics.
17. Telegraphy.

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Tuition and Incidentals in Higher Departments	11 00
One dollar off from the above when paid in advance.	
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1. All bills must be paid in advance.
2. In case of absence, no deduction will be made on tuition bills as arranged, except in cases of absence from sickness, and then not more than one-half of the full bill; and no deduction in board bill, except in cases of sickness or leaving to teach.
3. Parents and Guardians are earnestly solicited not to furnish money to be squandered on useless and frivolous things, nor permit their children or wards to contract debts for the same, thus laying the foundation for extravagant and reckless habits.

ROOMS AND BOARD.

The University Hall contains the Boarding Department, and rooms for the accommodation of about one hundred Students, besides rooms for Professors and their families, and also Society, Music, and Paint Rooms. *Rooms for ladies are furnished and carpeted, with a sleeping room adjoining each.* The Hall is under the immediate supervision of the Faculty. There is also abundant accommodation for rooming and boarding in private families.

CALENDAR.—1877-8.

Fall Term begins Wednesday, Sept. 5, 1877.
 Winter Term begins Wednesday, Dec. 12, 1877.
 Spring Term begins Wednesday, April 3, 1878.
 Anniversary of Literary Societies, Monday and Tuesday, July 1 and 2, 1878.
 Annual Meeting of Stockholders and Trustees, Tuesday, July 2, 1878.
 Commencement, Wednesday, July 3, 1878.
 Annual Meeting of the Alumni Association, Wednesday afternoon and evening, July 3, 1878.
 The Terms continue thirteen weeks.