

ALFRED'S EIGHTY-SECOND COMMENCEMENT A SUCCESS

Mr. Judson G. Rosebush of Appleton, Wisconsin, Delivers the Commencement Oration--Eighteen Seniors Graduated

The eighty-second Commencement of Alfred College, which closed with the president's reception Wednesday evening, was a most successful Commencement. It is true that it was a war-time Commencement, but despite this fact the meetings and exercises were most inspiring, and there was no lack of interest in any of the Commencement festivities. The audiences were perhaps smaller than last year, but this only added to the unity of feeling and interest.

The weather is usually a cause of anxiety during Commencement week, and in this respect this year was no exception to previous years. For the most part, the weather was favorable, although the frequent dark clouds and cool weather were not as disagreeable as might have been. However, the weather on Class Day was ideal, and the presentation of "Comus" by the Seniors on Tuesday afternoon was most successful.

In fact, as a whole, the Commencement exercises were fine. Undoubtedly the Commencement exercises, which were held Wednesday morning, held first place. The Commencement Oration, which was delivered by Mr. Judson G. Rosebush of Appleton, Wis., was one of the finest and most scholarly addresses that the students and other Alfred people have had the privilege of hearing. The address which was on "The Philosophy of the War", was eloquently delivered, and Mr. Rosebush has had the address printed in booklet form, each member of the graduating class being presented with one of the booklets. Extracts of the address appear in another column.

The Senior Oration, given by Miss Marian Enid White, whose topic was "A Scrap of Paper," is deserving of special comment. The subject dealt with the war from the literature point of view, and the oration was delivered in a most pleasing manner. The oration appears in full in another column.

EIGHTEEN MEMBERS IN GRADUATING CLASS

The procession made up of the trustees of the college, the faculty and the members of the graduating class, entered the Academy Hall to the strains of the Processional which was played by Prof. Ray W. Wingate. Rev. G. Chapman Jones, LL. D., of Hornell gave the invocation which was most inspiring. Following the invocation, Miss Luella Doster rendered a piano solo, "Zephyr," by Moszkowski, which was much appreciated. Following this, Miss Marian Enid White delivered the Senior Class Oration, of which further mention is made in another column.

After the Senior Oration a delightful vocal solo was rendered by Miss Anna Fisher, which was followed by the Doctor's Oration. The entire assemblage then joined in singing the Star-Spangled Banner, and then President Davis delivered the President's Annual Address; after which the degrees were conferred.

Eighteen members received degrees. Of this number, one member, Clifford M. Potter, is now in service, and his

degree was given in absentia. Six other members of the class are now in service, who could not remain in college long enough that their degree could be granted. Following is the class roll.

Babcock, Pauline Marie	Clas.
Baker, Alice Marie	Phil.
Bartoo, Eli Roe	Sci.
†Blumenthal, George Jr.	*Eng.
Brown, Ruth Lydia	Phil.
Cottrell, Celia	Clas.
Cranston, Alice Augusta	*Art
†Crawford, George Eugene	*Eng.
Gaiss, Aloysius Joseph	Phil.
Harer, Ruth Charlotte	Clas.
†Hildebrand, Emmet Fritjof	Sci.
Keegan, Laura Marguerite	Clas.
Maxson, Lawrence Meredith	Clas.
†Nash, Harold Siegrist	*Art
Palmer, Phyllis	Phil.
Place, Mildred Frederica	*Art
†Poole, Clesson Orlando	Sci.
Potter, Clifford Miller	Sci.
†Randolph, Winfield Wells	Sci.
Robison, Lucile Belle	*Art
Savage, Anna Cregan	Clas.
Smith, Ethel Mae	Phil.
Wahl, Julia Agnes	Phil.
White, Marian Enid	Phil.
†Left for U. S. service before completing course.	

*Ceramics

THE IVY ORATION

By Miss Mildred F. Place

Against the Senior class and their friends are gathered here to plant the class ivy. We are met under circumstances comparable, perhaps, only to those of '61. In '61, boys from all over the land were answering their country's call to civil strife. Again in 1918 the call of country has been heard and the youth of the nation has gone out to engage, not in civil strife but in a fight for world democracy. Today we as a class, boast of the smallness of our numbers as seven of our boys are with the colors.

Even in war times there is need for the aesthetic as well as the military so we are planting this ivy, that our seven coming back in the days after the war and finding this building literally overgrown with beautiful memories, may know that those of us who could not be doers in the sense that they are, have at least tried to carry on the old for them. May the 1918 grow and add to the beauty of Alfred as her soldiers and sailors are adding to her glory and fame.

THE MANTLE ORATION

By Miss Phyllis Palmer

How little of that which makes up life is visible or tangible! All the deeper realities of life, the hopes and aspirations are conveyed to us by intimation rather than by demonstration. Hamilton Wright Mabie says, that though immersed in materialism, man is at heart an idealist. He will work and strive for material gain, but let some ideal or principle be at stake, and he will leave all to fight for it. Often times we like to represent these ideals and principles by concrete symbols, which Carlyle says, have a wondrous agency, that of emphasizing the most common truths of life. Into these symbols we as individuals, may read whatever our experience has fitted us to read. They are not static in meaning, but grow as we ourselves develop. The British lion has long stood for the noble courage of the English peoples. Our own American eagle stands as a symbol of

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ENTHUSIASTIC ALUMNI MEETINGS

The public session of the alumni was held Wednesday afternoon at 3 P. M. at Academy Chapel Hall. After the offering of the invocation, the assemblage joined in the singing of America. Following this, came the reports of the officers and the committees. After this a most excellent and interesting address was given by Mrs. Sophie Reynolds Wakeman, '92, of Hornell, who spoke on "Woman and the Ballot." Mrs. Wakeman's address was followed by a vocal solo, "War," by Mrs. Ethel Middaugh Babcock. Another excellent address was then given by Prof. Fred C. White '95, of the Morris High School, New York City. Prof. White's address, which was on, "Our Schools in the National Crisis," showed a broad grasp of the subject and was most interesting. Following Prof. White's address, Miss Ruth L. Phillips '11, charmingly rendered a vocal solo.

Next on the program was an address by Prof. Paul E. Tittsworth '04, whose topic was "Wanderings Afield." After Prof. Tittsworth's address, a business meeting was called. The Alumni Association Officers were elected for next year.

BACCALAUREATE SERMON

President Davis delivered the Baccalaureate Sermon, Sunday evening, the theme being "Democracy and Education," choosing for his text "For ye received not the spirit of bondage again with fear." The Seniors and Faculty marched in academic costume from the library to the church and after prayer by Dr. Rudolph Stoll, the President delivered his address.

In his definition of the subject Pres. Davis said "Education, like religion, is interested in giving men freedom from bondage. What the spirit enjoys of liberty, as it comes into fellowship and harmony with God through religious faith and triumph over sin, the mind enjoys of liberation from the harassing limitations of ignorance, by the advance of knowledge. These intellectual and spiritual forces, resident within the life of humanity and looking toward freedom, are the first requisites of democracy."

An outline of the development of democracy gave a comprehensive background to the present development as the force for which we are now engaged in the world war. In his summary of Greek Democracy, he said "There is so little like democracy, even in this advanced Greek ideal of the state, that we can scarcely recognize it as the germ out of which modern democracy has grown." But with the Renaissance and Reformation, with their rich heritage of Christian education and moral influence, came a development typifying democracy in its present interpretation. Among the leaders in this movement were the Hollanders, and the Pilgrims from whom came America's greatest democratic inspiration and ideals.

From thereon the sermon dealt with the problems of modern American democracy and the part education must assume. He said that "A democracy of wants comes before a democracy of satisfactions, and education must provide a rational basis for the cultivated wants of society. The spirit of bondage unto fear must be replaced by a fearless freedom that is optimistic, hopeful, and rich with abounding life."

The second fundamental problem is Continued on page two

FOOTLIGHT CLUB PRESENTS "THE MERCHANT GENTLEMAN"

Finest Amateur Production Ever Given in Alfred--Real Spirit of Moliere Pervades

It has been seldom in the past that an Alfred audience has been so fortunate as to be able to witness an amateur play equal in polish and fineness to the production which was presented last Monday night by the Footlight Club. From the beginning to the end, the audience was carried away from today, away to the time of Louis XIV, when it was the great ambition of the merchant men to attain the title of gentleman. It was this ambition with which M. Jourdain was carried away. Surely a more real M. Jourdain than Mr. Morton Mix could not be inspired. There was no detail in which Mr. Mix did not carry out to perfection the real French, Monsieur Jourdain, as pictured by Moliere in "Le Bourgeois Gentilhomme." From the time the curtain rose until the end of the play, it was Monsieur Jourdain who held the center of the stage. The part of Mme. Jourdain, who was at all times disposed with the crude pomp of her husband, was well taken by Miss Laura Keegan, who at all times was obliged to be unsympathetic with her husband's fancies. The part of Dorimene, the charming and witty, but pertinent servant, was very well played by Miss Celia Cottrell, whose laughter proved to be quite contagious. Indeed a single character could not be named whose part was not played with extraordinary skill.

The gorgeous costumes added much to the play; and one of the most pleasing features was the little minuet dance, which was most gracefully done by four charming ballet dancers.

Much credit is due Miss Lucia Weed Clawson, who so efficiently coached the play, and who is responsible for much of its success.

The caste of characters follows:

CASTE OF CHARACTERS

M. Jourdain—a Parisian Merchant	Morton Mix
Mme. Jourdain—his wife	Laura Keegan
Lucile—his daughter	Hilda Ward
Dorimene—a Marquise	Mary Hunting
Dorante—a count in love with Dorimene	Norman Whitney
Cleonte—a suitor to Lucile	Adolph Vossler
Nicole—a servant to M. Jourdain	Celia Cottrell
Covielle—valet to Cleonte	Milton Carter
Music Master	Vincent Axford
Dancing Master	Louison MacFadyen
Fencing Master	Ivan Piske
Master of Philosophy	Meredith Maxson
Tailor	Aloysius Gaiss
Apprentice to the Tailor	Burdett Crofoot
Pupil of the Music Master	Burdett Crofoot
Shepherdess	Ruth L. Brown
Lackeys	Earl Burnett, Harold Davis, Ruth Stillman
Musical Dancers	Ruth Harer, Anne Savage, Julia Wahl, Muriel Barley

Capt. Wm. F. MacClelland, who is stationed at Waco, Texas, made a brief visit to Alfred recently.

Ruth Brown '18, has accepted a position in Weedsport to teach public school music and drawing.

Prof. Paul Saunders '14, of Milton College has accepted a position with the Dupont Powder Company for the duration of the war and is now located at Wilmington, Del.

Dean Worden '19, who left college at mid-years, to enlist in the Aviation Section Signal Officers Reserve Corps, received his call on June 1st and has been assigned to the school of aeronautics at Cornell University, Ithaca. There are now three Alfred students located at Ithaca, the others being Willis Edwards, Ag '19, and Donald Alderman, Ag '19, who have been there the past several months.

ADDRESS BEFORE THE CHRISTIAN ASSOCIATIONS

Rev. Charles Stoll Delivers Fine Address

The Commencement Week Exercises opened Saturday morning, June 8, with the Annual Sermon before the Christian Associations at the village church. The sermon was delivered by Rev. Charles Stoll, Pastor of the College Hill Community Church of Buffalo. Rev. Stoll's theme was "How to Believe in Ourselves," and he used as his text Mark 9: 23, "All Things are Possible to Him That Believeth. The sermon, which was a most inspiring and forceful one, appears below, in part:

Text, Mark 9:23, "All things are possible to him that believeth."

Because they have not believed in themselves, many men have gone down in defeat. Lack of self-confidence is a mental malady that effects people in every walk of life. It is the one thing lacking in a promising orator to make out of him a Demosthenes; it is the weak link in the chain that would make out of a mediocre lawyer a rising statesman; it is the stuff that would turn a struggling business man into a captain of industry; it is the ginger that would convert a talented but timid writer into an author of fame; it is the dynamic that would transform a moral derelict into a spiritual giant.

But to believe in himself and have that belief eventuate in the highest good for himself and others, a man must of necessity know something about himself. The real result of his belief in himself will depend upon what sort of self he believes in. What that self is depends upon what he conceives himself to be.

The question—what is man?—is as old as man himself. The attempts to answer that question have been many. It needs, however, to be answered anew by every generation. In this generation it has become imperative that the answer be given by each individual for himself. Especially is that true in the face of the great issues before the world today. In attempting an answer to that question of the ages suppose we put the question to certain representative types of people.

Suppose first of all we were to ask the Old Theologian "What is man?" He would probably say, "Man is a fallen creature, totally depraved, a poor weak worm of the dust." Suppose we ask the Over-confident Student, perhaps this would be his answer: "Man is an omnivorous biped, most highly developed, who has worsted all his competitors in the struggle for existence and today stands in the forefront of living creatures." Listen now, if you will, to the probable answer of the Pessimist. "Life is but a vapor, a breath that passes away, a mere bubble upon the ocean of causation, here today and gone tomorrow." Ask the Man Who has Wasted his Substance in Riotous Living, and his answer would likely be expressed in the words of Byron:

"My days are in the sear and yellow leaf;

"The flowers and fruits of love are gone;

"And the worm, the canker and the grief are mine alone."

We put the question to the Busy Man, and this will likely be his answer: "My time is altogether taken up with just living. My horizon is narrow and contracted. I do not have time to think, and if I do ask the meaning of my life, I find myself unable to make any progress towards the solution of the mystery."

It is not conceivable that any or all of the above answers would satisfy us today. Most of us recognize with very little difficulty that life has a signifi-

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SENIOR ORATION By Miss Enid White

A giant whose name was Militarism, went out in arrogance to conquer the world. Straightway there appeared in his pathway a pigmy called Alliance who would not let him pass. In anger Militarism mocked at Alliance saying, "You are but a scrap of paper, and would you prevent my progress?" But the pigmy would not move. Then, for he was very strong, Militarism tore Alliance into bits; but from each piece there sprang up new alliances stronger and more powerful than the first, until an army stood before the giant, commanded by leaders whom Militarism had hitherto believed to be mere abstractions; their names, he knew, were Courage, Patriotism, Loyalty, Patience and Sacrifice. And, joining forces, they destroyed Militarism, and he was annihilated.

Germany little knew the power of that "scrap of paper" for which England went to war; she little knew that in tearing to pieces the spirit of that bond she caused to formulate a mass of prose, poetry, and drama which will more truly conquer her than will the allied army. That army triumph in the present, but this mass of literature shall proclaim to the future the degradation of a once strong and wonderful nation. Just so does a country live in her literature. Just so does the literature of one age show progress or retrogression from other ages, and the Germany of the future must look back to the age of Goethe and Schiller with a humbled heart, and a wish that she might have retained that majesty in place of the chaos of this cataclysmic period.

And what shall we find the allies of ourselves in the volumes grown out of the scrap? As a mirror reflects a face with all its beauties and defects, so literature reflects the virtues and faults of a nation. From the numbers of men and women who write, dramatists, correspondents, scientists and poets, there are none who so clearly give back to the world the deep undercurrent of its thought and emotion as the poet. He is the sur. Let him tell us now what we have gained or lost.

We face an unusual situation now in that many of our best poets are not the older men and outsiders, but the men who are fighting in the trenches. This is significant for it shows that men who are ordinarily greatly interested in the pure joy of living have willingly dedicated themselves to the rough life of a soldier because they have caught a vision of the cause of it all, the struggle for democracy and, deeper than that, the world old doctrine of universal love, of brotherhood, of country for country-internationalism.

In this glimpse of nations unified the poet militant forgets himself, forgets hardships and the discouragements of battles lost, looks upon these things as small annoyances that must be gone through with strictly and patiently; so the poet of the trenches, when he writes, never mentions the hardships unless they show a fellow-man's courage. Like Alan Seegar, he is full of the passionate joy of living, yet because of his vision he treats life as a game of chance, in which death, perhaps, throws weighted dice. He knows that death is inevitable,

but he is untroubled. Alan Seegar calls it a rendezvous which he must not fail.

"I have a rendezvous with death
At some disputed barricade,
When Spring comes back with rustling shade,
And apple blossoms fill the air.
I have a rendezvous with death
When Spring brings back the days and fair,
When Spring trips north again this year

And I to my pledged word am true,
I shall not fail that rendezvous."

And as it has been said he will hold that rendezvous, so he holds it, as Alan Seegar held it, bravely, sublimely, unconscious of self. It is this unselfishness that shows his international feeling. It is the first mark of progress in brotherliness—the subjugation of self to the good of one's neighbor, it is the impersonation of the ideal of brotherhood. He loves his comrade more than himself and while he dreams of heredom and great deeds, he knows that his better dream is to help his comrade, to rescue him sometime from danger, may be, but at all times to guard that comrade's life at the risk of his own. Sydney Asnold, another poet of the trenches, describes the battle field, soldiers wrapped in their coats to shield them from the north wind, sleeping; the sentinel, fighting sleep and cold watching near by, and there Amongst the sleepers lies the boy awake,

And wide-eyed plans brave glories
that transund
The deeds of heroes dead, their
dreams o'er take

His tired out brain, and lofty fancies
blend
To one grand theme, and through all
barriers break;

To guard from hurt his faithful
sleeping friend.

Such is the life of the soldier and his friend; but what of his foe? If the soldier could exhibit the same tenderness toward his enemy he would indeed have proved that he has made the spirit of brotherhood a luring, animate thing, not merely an ideal. To say, however, that man has lost the primitive love of battle for fighting's sake would not be true, and the soldier poet has his moments of intense hatred when he would willingly and gladly kill for the pure barbaric love of killing; but, in the long waits in mud, and rain and sleet, when he constantly hears the growl of the artillery and cannot answer, and at night when he sees the same skies, the same eternal stars and moon, he knows that across that desolate strip called No Man's Land, there are others who are thinking his thoughts, who have his memories. Then he does not hate, he pities. And when he captures a prisoner from across that strip of land, the little bit of love that he is saving for the time when he shall go back home manifests itself toward this same prisoner.

Joseph Lee interprets his emotions in German prisons:

"When first I saw you in the universal
street
Like some platoon of soldier ghosts in
gray,

My mad impulse was all to smite and
slay,

To spit upon you—tread you 'neath
my feet.

But when I saw how each sad soul
did greet

My gaze with no sign of defiant frown,
How from your tired eyes looked
spirits broken down,

How each face showed the pale flag
of defeat

And doubt, despair, and disillusion-
ment,

And how rare grievous wounds on
many a head,

And on your garb red-faced was other
red;

And how you stooped as men whose
strength was spent,

I knew that we had suffered each as
other,

And could have grasped your hand
and said 'My mother.'"

If this war were a matter of individualism such a spirit of comradeship would be the ideal condition. Perhaps we are now fighting because it has too largely been our ideal. Perhaps it was our ideal at the time of our last great American war when our aims were very narrow compared with those we now have, and the spirit that we gave to literature was an over-sentimental appreciation of individual efforts. Very seldom did a poet of that time write of the cause for which we fought; rather, he wrote of the dying or dead soldiers and their brave, individual deeds. Even so great a poet as Whittier could but reflect the spirit of the age, and "The Watchers" is a typical example of the usual production of that time.

"Beside a stricken field I stood;
On the torn turf, on grass and wood
Hung heavily the dew of blood.
Still in their fresh wounds lay the slain.

But all the air was quiet with pain
And gusty sighs and tearful rain."

Note the progress from this individualistic type of verse to Rupert Brooke's expression of his love for England:

"If I should die, think only this of me,
That there's some corner of a foreign
field
That is forever England."

and then how he continues to eulogize England's part in his making, how she gave him flowers, her fields and her pure air, and how in conclusion, he says that after he is dead, there shall still be given back to England the thoughts she gave him, all the things that are reflected from a country in the heart of her subject.

"And think this heart, all evil shed
away,

A pulse in te eternal mind no less
Gives somewhere back the thoughts
by England given;

Her sights and sounds, dreams happy
as her day;

And laughter
and gentleness,

In hearts at peace under an English
heaven."

But there is a greater love than this. Somewhere in the trench, a poet caught the underlying ideal, the hardly perceptible thought that is stirring the army to that greater love, the love of the world as a whole, the future, generations all the people. It was the battle of Champagne that gave to Alan Seegar his vision of internationalism. For this world love, the soldier lies, strong in the vision of a secure future. There in the field of Champagne, Seegar says:

"The soldier rests. Now wound him
undismayed.

The cannon thunders, and at night he
lies

At peace beneath the eternal fusillade,
That other generations might possess
From shame and menace free in years
to come

A richer heritage of happiness.
He marched to that heroic martyr-
dom."

These are but a few of the soldier poets who have seen the vision, who have forgotten self in the love of others, who have put country before individuals, who are looking to a time when there shall not be war for there shall be one supreme country only—the world. Such names as James Norman Hall, Knight Adkins Sooly, Venidi, Gunfell, are familiar to us as poets who know of what they write, and who write of this new-born feeling of internationalism.

Nor are they the only ones who have seen the vision. Others there are who cannot go to the trenches, who yet are feeling intensely this new throb of emotion. Alfred Noyes, Henry VanDyke, Masters, Rudyard Kipling, Robert Bridges, all contribute, in one way or another, this sense of this ideal. In every allied country there have been poets who have felt

it and have written of it. We cannot repeat their exact words, and translations fail to carry the same force but they have written.

Belgian poets speak of Belgium, not of her devastation, but of her glory, for Belgium has found herself. They do not revile Germany for laying waste their country, for they have seen the vision, and would find it in their noble hearts to pity, not to hate.

What of the French poets impetuous, often scornfully subtle? They have restrained their just anger, for they stand in awe at sight of their neighbors' wrong and the mantr in which she bears it. French poets, too are looking back to the days when England was their enemy and in wondering at the change, are coming to love the soldiers from that former enemy country who are fighting her battle. France, too has seen the vision.

There are not so many poets in Italy to tell of her part in the drama. But we know that Italy hesitated long, and thoughtfully weighed her actions. Then she too, said that the future was greater than the present, that she must fight to make her dreams come true.

But none of the allied countries had the cause for hate that was England's. Others had their land destroyed, but England's honor was insulted. Her dignity was wronged without due cause. When a German poet wrote the Hassegsang he probably thought to rouse England's bitterest hate. Imagine the effect on a country of that hymn.

"The French and Russian, they matter
not,

O thou for a blow, and a shot for a
shot,

We love them not, we hate them not,
We love as one, we hate as one,
We have one foe, and one alone,
England!"

How did the English writers answer with chants of love for England! There were very few bitter replies to that bitter taunt and those have not been popular with the people. They have chosen to pass over Germany's spite, for their faith is strong in the future, and they believe that a time will come when such things will be forgotten.

As for America her poets have done better than her public, but the poets could not have so acted had not the spirit of kindly interest been underneath that pleasure-loving surface. VanDyke, Bridges, Kipling, and some of the French poets were exchanging songs of sympathy in 1914-15, before we thought we should ever enter the war. At that time, too, our magazines were full of verse from poets of many different nationalities. And we did not forget, how could we, for in 1917 we became one with them. Belgium, France, England, Italy, the United States—one nation indivisible and inseparable now and forever.

Will it be so? Our poets have done their best, but unless we as a whole people keep our purpose strong and our vision above, they can do no more. In the future will it be said of us, their poets tried to point the way, but they would not follow. They killed their seer?" What of the scrap of paper there? We are at a critical period in a larger sense than that of our army's position. Our spiritual life is at stake. We are just beginning to know God, shall we so soon forget him again, shall we give way to hate now, just on the verge of a great spiritual triumph? Shall we teach the children in our schools to sing untrue, unjust songs of mockery and scorn, and expect those children, in years to come, to direct reconstruction with an international spirit? What kind of a world will this be when peace comes? You and I must answer, now.

"When there is peace, our land no
more

Will be the land it was of yore.
Thus do our facile seers fortell
The truth that none can buy or sell.

And e'en the wisest must ignore.
When we have bled at every pore,
Shall we still strive for gain and
store?

Will it be Heaven? Will it be Hell?
Where there is Peace?

This let us pray for, this implore.
That all base dreams thrust out at
door,

We may n loftier aims excell
And, like men waking from a spell,
Grow stronger, nobler than before,
When there is Peace?"

—Austin Dobson.

COMMENCEMENT DANCE

The annual Commencement Dance was held Wednesday evening after the President's Reception. The Hall was prettily decorated in green and white. About twenty-five couples were in attendance and enjoyed the dancing until 12:30. Excellent music was furnished by the Rice Ballou Orchestra of Hornell.

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For the first time probably since the Civil War the percentage of women students is greater than the percentage of men.

Library

The most notable addition to the University Library made in many years has been made this year in the acquisition of the Dr. Daniel Lewis collection of about 800 volumes, mostly of English and French history and literature, published in volumes of rare beauty and excellence, and bound in choice bindings. This collection has been made available through the generosity of Dr. Lewis in contributing \$1000 of its value to the University to be applied on the Improvement Fund, the University paying him the difference of \$1000, a part of which is credited on subscriptions which Dr. Lewis had made at previous times to the funds of the University.

Military Drill

The State requirement for military drill for all students between 16 and 19 years of age, together with the general demand for military instruction in colleges has been met by an arrangement for the instructor in Physical Training to give the required military drill to all Freshmen and Sophomore men.

Mr. Fiske is equipped for this work through a summer training camp course in Plattsburgh taken in 1916. During the past year he has been given official approval by the State military authorities as instructor in Military Drill. The Teaching Force Committee recommends that he be designated Captain of the Alfred University N. Y. State Military Cadet Corps. The faculty has recommended to the Trustees that the members of this company be required to purchase and wear on all drill occasions the regulation uniform of the N. Y. State Military Cadet Corps, and the President would recommend that the Trustees approve this action of the faculty.

The New Central Heating Plant

The new central heating plant which was authorized and begun one year ago is now completed and the several buildings of the College are equipped and connected with this plant except the Steinheim, the old Chapel Hall and the Gothic. In Kanakadea Hall the radiation is not yet installed though the work is under way. It is believed that in the milder weather the 125 HP boiler already installed in the central plant, will provide heat for Ladies Hall, Burdick Hall, Kenyon Hall, Babcock Hall, Kanakadea Hall and the Library. If it is found that in extreme weather all these buildings will overtax the boiler, the Library and Babcock Hall can be cut off from the system and be heated with their individual plants for such time as may be found necessary.

This plant is so installed as to permit the use of either a low grade of anthracite coal or bituminous coal. With the scarcity and the high cost of fuel, it is believed to be advisable to use soft coal. While it is necessary to determine by actual experience the amount of fuel required for a year, it is estimated that four hundred (400) tons of soft coal should be sufficient to heat the buildings during the year, and that this coal can be purchased and delivered at from \$6 to \$6.50 per ton. An order has already been placed for this coal, and it is expected that it will begin to reach Alfred at an early date. It will also be necessary to provide a quantity of anthracite coal for emergency use in the Library and Babcock Hall.

I am very hopeful however, that with the use of soft coal, we shall be able to provide adequate heat for the coming year at a considerable reduction in cost from that of the past year. The total outlay on the heating plant up to the present time is \$34,288 which includes installation of conduits connecting the buildings and installation of radiation of Ladies Hall and Burdick Hall, and alteration of radiation connections in Memorial Hall, Babcock Hall and the Carnegie Library.

Infirmary

For many years Alfred has seriously felt the need of infirmary or hospital accommodations where students, members of the faculty or citizens of the village could receive medical care and treatment in case of emergency. The dormitories are not convenient or appropriate places for caring for the sick, and private homes can not be made convenient to serve this purpose, and provision should be made at the earliest possible date for more satisfactory care of the sick.

There is at present available a very desirable property for such purpose. The homestead of the late William H. Crandall is now on the market and will be sold in the near future. If some friend of the University or group

of friends could be interested to purchase this property as a memorial hospital or infirmary and make some provision for its endowment, it would be a most valuable addition to the equipment and efficiency of the University.

Improvement Fund

The Improvement Fund upon which we have been working for the past two years now aggregates \$50,000 including funds and subscriptions for the heating plant, the Gymnasium and endowment. Seven new \$1000 scholarships and credit to Dr. Daniel Lewis on the gift of his library are included in this summary.

The General Education Board sent a representative to Alfred who spent a day with us looking over the plant and the books of the University and who expressed himself as surprised and pleased with the plant and equipment as he found it. He reported to the General Education Board recommending an appropriation of \$25,000 toward the \$100,000 Alfred University is raising, but the Board voted that at this time it could not see its way clear to make this appropriation because of the many urgent demands that war conditions are making upon the funds of the Board. The failure to secure this assistance from the Education Board at this time is a real disappointment, but notwithstanding the fact, the campaign has been pushed as consistently as seemed practicable with the large number of patriotic and philanthropic appeals which have been presented to the public during the year.

Rev. G. Chapman Jones of Hornell has been employed for about four months time distributed over the past eight months; and Prof. Paul E. Titsworth has devoted his entire time to this work since the first of September. Both of these men have proven efficient and successful solicitors for the College, and considering the many other public appeals. I think they have made a very creditable showing in that work. The subscriptions added since September aggregate \$18,500.

In addition to the funds raised there has been a very widespread interest in Alfred created in Allegany and Steuben counties. Many citizens of these counties feel a new and growing interest in Alfred as a local institution. Also many high schools have been visited and much publicity work has been done looking toward the securing of new students. The President has given his constant co-operation and help to the special solicitors and has frequently worked with them on the various fields.

Alfred and Its War Service

If there has ever been any question as to the value of our educational institutions as a patriotic asset to the country that question has been fully and nobly answered by the response which the colleges have made to the call of the country for patriotic service. Alfred's showing in this respect is most creditable. At the present time approximately 180 men have entered the service of the country through enlistment or the draft. This includes members of the faculty, alumni, former students and members of the undergraduate student body.

Seven members of the present Senior class are now in the service, three of whom are already in France. The seven now in the service are Blumenthal, George Crawford, Hildebrand, Nash, Poole, Potter and Winfield Randolph. Four members of the faculty are in military service, namely Barnhart from the Agricultural School, Milligan, Nash and Robert Coon from the College.

Three of Alfred's noble patriots have already given their lives in their country's service—Franklin Fitz Randolph, ex-'20, died at Camp Greene, Jan. 13, 1918. Robert D. Garwood, Ph. B. '14, was killed in a fall in aeroplane service at Fort Worth, Texas, on Mar. 28th, 1918. Elmer Bass, ex'19, died at Camp Wadsworth, April 29th.

In addition to the distinctly military service Alfred is rendering, many other patriotic services have been rendered including the following: the President served as the local chairman for the Second Liberty Loan in which the sum of \$40,000 was raised in Alfred. He also served as the local chairman for the Third Liberty Loan in which \$30,000 was raised in Alfred. In addition to this he accepted appointment as chairman of the County Liberty Loan organization and was ex-officio a member of the committee for the First District of New York State in the Second Federal Reserve District. In this county campaign, Allegany County raised over \$1,000,000 for the Third Liberty Loan.

The total subscriptions to Liberty Bonds from the University, the staff and student body, aggregate approximately \$38,000. A number of other

members of the faculty have served on the local Liberty Loan Committee and on the War Savings Stamps committee.

Director W. J. Wright of the Agricultural School has been designated by the United States Government authorities to make a study, together with fourteen other men from other states of the Union, of the problem of the re-education and the habilitation of wounded and disabled soldiers, and is at the present time making a tour of Canada in the interest of this investigation. It is expected that the United States will organize in many schools of the country special schools and courses for rendering a similar service to the disabled men of the U. S. Army. It is more than probable that Alfred will have opportunity to render special service to the country in this work.

Humbly acknowledging the blessing of Almighty God upon the labors of Alfred University for the past year, and with grateful appreciation of the loyalty and co-operation of the Board of Trustees, the faculty and students during its 82d year, this report is respectfully submitted.

NO FOOTBALL NEXT FALL

The Athletic Council has decided to discontinue football for one season. It is very doubtful if many of last year's squad will be back to school in the fall and this fact together with the accumulated debt of about \$400 has forced the Council to decide against the popular college game. The prospects for basketball are very good and by discontinuing football the first semester's athletic fees will pay off the \$400 debt and the second semester's fees will be used for basketball. A woman's basketball team will also represent the university next year. Alfred has always had very good material for winning basketball teams but because of the great expense of making football successful, basketball had to be laid aside. Manager Bennehoff has already started to arrange games and a very successful basketball season is looked for next winter.

LEARNING TO FORECAST THE
WEATHER

The following paragraph is clipped from a Bryan (Texas) paper:

"To learn the science of meteorology and thus be prepared to serve the U. S. army in France through forecasting the weather, 315 specially selected men from all sections of the country arrived at the Texas A. & M. College at 8.30 last night in a special train from Waco, where they have been assembled by a special induction draft. All of them are college graduates, chosen by reason of their fitness for this highly scientific work, and they will be given expert instruction by Dr. O. L. Fassig and Dr. Brooks of the U. S. weather bureau at Washington."

Harold Saunders '17, who recently joined the Signal Corps of the Aviation Section is among the students.

LOIS CUGLAR WINS PEACE
CONTEST

Six contestants took part in the Dr. Thomas Prize Speaking Contest held in Kenyon Memorial Hall, the evening of May 30th, before a large and appreciative audience. The character of the entire program pronounced the necessity of effective prosecution of the present world war if world peace could finally be realized.

Lois Cuglar '20, won the first prize of fifty dollars. The title of her speech was "Women and the War." There seemed hardly any doubt that the judges would award Miss Cuglar the first prize. The subject matter was exceptionally fine and showed much time in the preparation of the paper.

Hazel Humphreys won the second prize of twenty-five dollars. The title of Miss Humphrey's paper was "The Things Men Fight For." This speech was very well given and gave the audience a new insight as to the things that men fight for.

The other contestants were Helen Kies, Esther Benson, Adolph Vossler and Milton Carter. Each of these speeches was very good and showed a fine interest in their preparation. In former years the winner of this contest has been sent to New York to take part in the State contest held there, but due to the war, there will be no State contest this year.

Patronize the Red Bus

THE RED BUS LINE solicits the patronage and support of the students and faculty of Alfred University.

BECAUSE

This line is owned by men who live in Alfred—men who patronize every student activity, Athletics, Fiat Lux, Kanakadea, etc., men who believe in boosting Alfred. We Believe in Reciprocity.

TIME TABLE

Leave Alfred P. O.	Leave Hornell Star Clothing House
8:30 A. M.	11:15 A. M.
1:30 P. M.	5:00 P. M.
7:00 P. M.	10:30 P. M.
Leave Almond North	Leave Almond South
8:50 A. M.	11:30 A. M.
1:50 P. M.	5:15 P. M.
7:20 P. M.	10:45 P. M.

THE RED BUS LINE

N. Y. State School of Agriculture

AT ALFRED UNIVERSITY

B. S. BASSETT

WE CATER TO THE STUDENT TRADE
Come in and see us

WALK-OVER SHOES
KUPPENHEIMER and STYLEPLUS CLOTHING

B. S. BASSETT,
ALFRED, N. Y.

MAJESTIC THEATRE, HORNELL, N. Y.

Daily Matinee

Daily Matinee

The Theatre With a Policy

Did Not Advance Its Prices On Account of War Tax

Three Times Daily: 2:15, 7:15, and 9:00 o'clock

Prices: Matinee, 10c., 15c. Evening, 15c. 20c. 25c.

COLLEGE 8—FACULTY 7

Due to the lack of men in the Senior class, the annual base ball game between the Seniors and Faculty was this year played by a picked college team and the Faculty. This was a very close game and much interest and good playing was shown on both sides. The game was a very close one. When the college came to bat is the ninth inning the score was 7 to 6 with the faculty leading, but two walks and a two base hit resulted in two runs for the College team ending the game with a score of 8 to 7.

The line up:

Faculty	Catcher	College
Banta	McFayden	
	Pitcher	
Thornton	Hagar	
Clarke	First base	Carter
	Second base	
Shaw	Negus	
Peck	Third base	Axford
	Short stop	
Fiske	Lobaugh	
	Left field	
Ray	Crofoot	
	Center field	
Cone	Main	
Umpire, Constable Sisson.		

PRESIDENT AND MRS. DAVIS ENTERTAINED THE SENIORS

The annual occasion of Pres. and Mrs. Davis' entertainment of the Senior class at ten o'clock breakfast, brought the class together for a most enjoyable event. The guests were seated at the long table with the host and hostess at either end, the class colors, black and orange, being everywhere in evidence.

A most tempting menu put the Seniors in good cheer after which a few words were spoken to the class by Pres. Davis. The honor guests were Mr. and Mrs. R. C. Stoll.

The menu:

Cocktail Fruit	
Salad	Veal Birds
	Creamed Potatoes
	Beans
Ice Cream	Cakes
	Coffee

SOPHS WIN INTER-CLASS TRACK MEET

The Inter-class Track Meet held the morning of Memorial Day was won by the Sophomore class with a total of 58 points. The Frosh were a close second with 56 points. The two-man Junior team was third with 28 points, while the two-man-girl team of the Senior class was fourth with 27 points. The Meet was under the management of Harold Reid who was Assistast Interscholastic manager this year. Mr. Reid is now surely qualified to become Interscholastic manager for next year.

PROF. BENNEHOFF ELECTED GRADUATE MANAGER OF ATHLETICS

At a meeting of the Athletic Council last Thursday, Prof. J. D. Bennehoff was elected graduate manager of Athletics for the University. Prof. Bennehoff has held this position before and will undoubtedly prove to be a very efficient manager.

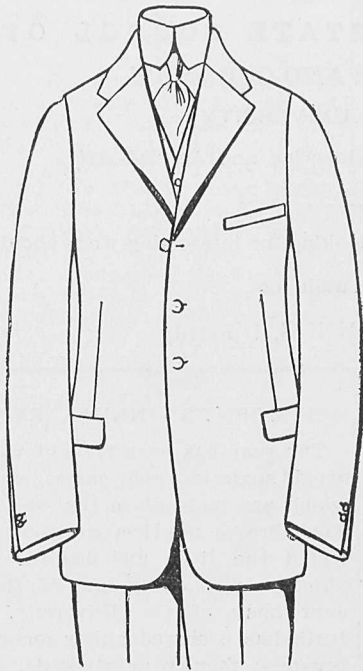
Kern B. Brown '12, has accepted the position of manager of the Flemington plant of the Clark Thread Co., one of the two plants, erected for the disinfection of foreign cotton.

SAVE

and buy

THRIFT STAMPS

UNIVERSITY BANK



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Every one of our co-workers understands that the best way to serve us is to serve our customers. That makes it easy all 'round; we know quality, style, value; we buy with the idea of customers' service; we sell in the same way.

SATISFACTION GUARANTEED

Star Clothing House
134-136 Main St. 4-6 Church St.
HORNELL, N. Y.

Alfred-Almond-Hornell Auto-Bus

ONE WAY FARE FROM ALFRED	40 cents
ROUND TRIP FARE FROM ALFRED	65 cents

TIME TABLE

Leave Alfred	Leave Almond
6:45 A. M.	7:05 A. M.
9:15 A. M.	9:35 A. M.
1:15 P. M.	1:35 P. M.
6:45 P. M.	7:05 P. M.
Leave Hornell	Leave Almond
7:45 A. M.	7:15 A. M.
10:45 A. M.	11:00 A. M.
4:50 P. M.	5:05 P. M.
10:25 P. M.	10:40 P. M.

6:45 A. M. Bus from Alfred, and 7:45 A. M. from Hornell
Daily, except Sunday

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VICTROLAS
and

Records by the Best Musicians

V. A. Baggs & Co.

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LIVERY, SALES, FEED
and
EXCHANGE STABLES
Bus to all trains

W. W. COON, D. D. S.
OFFICE HOURS
9 A. M. to 12 M. 1 to 4 P. M.

OF Course You'll Need Your
SHOES REPAIRED
Take them to the basement of the
ROSEBUSH BLOCK
to
L. BREEMAN

NEW SPRING CLOTHES

Sacrificing distinctive style* or serviceable quality to meet a price is false economy.

Disregard of price to indulge yourself in so called "high priced clothes" is false extravagance.

All that constitutes true value, true economy and true clothes service is safely assured in our Spring line of Suits, Overcoats and Raincoats, from \$12 to \$35.

SCHAUL & ROOSA CO.
117 MAIN ST. HORNELL, N. Y.

STILLMAN & JACOX
FRUITS, GROCERIES, VEGETABLES
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Streets

FIAT LUX

Alfred, N. Y., June 14, 1918

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TERMS: \$1.50 per year in advance

THE PHILOSOPHY OF THE WAR

Commencement Oration By Mr.
Judson G. Rosebush

The life and activity of every man is founded upon a certain philosophy whose time and energy is completely one set of ideals. The business man absorbed in the multiplication of his estate thus directs his energy because his philosophy of life is that the accumulation of property or the expansion of industry is the most important work he can perform. The student who subordinates all other ambitions to the acquisition and diffusion of knowledge and finally passes from this life to life eternal, seated by his midnight student lamp, has lived his life this way because his philosophy of life is that education is the greatest thing in the world. The missionary who leaves home, friends and native land to seek the salvation of the savages in the South Seas or in Central Africa does so under the driving force of a philosophy of life which tells him that there is no work for him of such supreme importance as the salvation of the heathen. Scoff as we may at philosophy or ideals, it is nonetheless a fact that the life of every man is based upon a certain philosophy of life which, while it is often unexpressed in concrete language, nonetheless dominates his being and all of his activities. As a man "thinketh in his heart, so is he."

Nations are like individuals in that they do have their outstanding and compelling philosophy of life. Only as the historian and the statesman understand and value correctly these national ideals, are they able to describe or foresee national activities and tendencies. In the dark beginning of the Jewish race some great soul, perhaps an Abraham, caught the vision of a monotheistic God. Moses saw the concept more clearly and for fifteen hundred years after the Exodus, the history of the Jewish people is an attempt to clarify and define their hazy conceptions of one divine being, who controls and directs human destiny.

To the mind of the Roman citizen, order and law were incomparable ideals. The Roman system of law, beginning with the statutes of Licinius and ending with the Justinian code, better than anything else expresses the dominating philosophy of life that animated Rome through the twelve or more centuries of her existence.

For the last six centuries France has excelled all other nations in her appeal to idealism. The roads of France, the French cathedrals and chateaux; the achievements of Frenchmen in painting, in statuary, of France to the cause of liberty and in the building of cities; the devotion fraternity all proceed from, and are an expression of, a great underlying idealistic philosophy of life. The proper understanding of this underlying philosophy is therefore preliminary to the proper understanding of France, herself; but once understood, it is also clear that never in the long course of her glorious and illustrious history has the idealism

of France shown forth with more radiance and more brilliancy than today amidst the dark and tragic scenes of a ghastly, devastating war. Oh, France! Linked as you are to America with a thousand ties of friendship that reach from the days of Marquette, LaSalle, Joliet, through the age of LaFayette, Rochambeau, DeGrasse to Millet, Rodin and Puvis de Chavannes, you will soon find in the armies of America that strength, fortitude and zeal which will enable you forever to preserve from attack and destruction, and in the interest of humanity, your art, your culture, and your love of liberty, equality and fraternity.

In 1831 a famous Frenchman, Alxis de Tocqueville, visited the United States and wrote a monumental essay on Democracy in America. At the very beginning of his book he sets forth in the following words his concept of the philosophy of life which dominated at that day the growing American people.

If what I have said so far regarding an individual and national philosophy of life is now clear, it is at once apparent that an understanding of the dominant philosophy of life which now controls the leaders of Imperial Germany is essential to an understanding of this war. Unless we get at the start such an understanding we stand in grave danger of being deceived as to the cause of this war, as to the wisdom of a compromise peace, and the time and sacrifice required to secure victory.

What, therefore, is the dominant German philosophy of life as stated and reiterated and performed by the leaders of German thought and action?

This philosophy may be expressed in five simple propositions. Imperial German leaders think:—

First, that material power is the chief thing to work for in life and therefore that all national activities should be directed to secure material power.

Second, that a superman is one who has this "will for power" and the ability to get it by hook or by crook.

Third, that Germans are the outstanding supermen, greatly superior to Frenchmen, Italians, Austrians, Englishmen, and all other nationalities.

Fourth, that no moral restraints should or can retard the successful march of this German race of supermen, because such restraint would interfere with Darwin's law that progress comes only through the survival of the fittest.

Fifth, that autocracy is for Germany the best government to achieve the above ends.

As near as I am able to judge, and excepting the doctrine of autocracy this philosophy of life has got its present grip upon Germany largely within the last sixty years, and its development, I believe, has been the natural result of Germany's history during that period. Since 1848, the material progress of Germany has been tremendous. Through the collaboration of Bismark, Von Moltke and Emperor William the First, there has been a material extension of territory both in Europe and elsewhere. At the same time, her increase in population has been rapid, her industrial expansion simply enormous, the extension of her foreign commerce the marvel of the age, and her increase in wealth and well-being most noteworthy. All of these things have produced an amazing growth in Germany's world power. Naturally this progress has served both to give Germans self-confidence, and also to emphasize the whole philosophy of power.

On the other hand, this very growth material progress of Germany has created a real problem; Germany has become over-populated. Her prosperity has become dependent upon foreign markets. She has created

international ill-will through her conquests. The danger of her becoming a second class power ultimately was very real unless she could get more land and colonies. But such expansion through peaceful methods was becoming difficult. The world had no more virgin continents like North America and Australia. The unexploited territories were held by other great powers who were not willing to divide on the basis of Germany's needs. She could only gain territory, therefore, through great physical power as expressed in Armies and Navies. In other words, her whole economic need and political future served to emphasize the importance, almost the supremacy even, of material power in national life.

And in this respect too, her situation was quite unlike that of other Great Powers, all of whom were able, and still are, to grow in economic prosperity entirely through the settling and exploitation of lands and colonies already owned.

In this situation there existed all the elements needed to create a philosophy of life founded upon the doctrine that power was the chief goal of life. Accordingly it is not surprising that there promptly appeared in Germany two great teachers to formulate and advocate precisely such a philosophy. One of these was Friedrich Nietzsche, whose literary activity covers the years 1869 to 1888. He it was who created the philosophy of the *Uebermensch*—that superman who was at once a combination of strength, power and masterfulness, who abhorred altruism showed ruthlessness toward himself and toward others, loved battle, and sought power as the supreme end in life. The following quotation gives a good insight into his philosophy:

"Ye shall love peace as a means to new wars, and the short peace better than the long. I do not advise you to work, but to fight. I do not advise you to compromise and make peace, but to conquer. Let your labor be fighting and your peace victory. You say that a good cause hallows even war. I tell you that a good war hallows every cause." (Thus spake Zarathustra.)

Here you have in a paragraph the dominant German philosophy; periods of peace are to be considered merely as years of preparation for new wars. Victory in war is the goal of national ambition, and the morality of any war is unassailable provided only the war is successful. The mere statement of these principles shows the chasm which separates American ideals from accepted German standards.

The other great teacher of Imperial Germany was Heinrich von Treitschke who from 1874 till his death in 1896 was a professor in the University of Berlin. "The State," he said, "is, first of all, power to assert itself." (Politik I, 32). That being so, "only the State which is really powerful is true to type. Hence the obvious element of the ridiculous that attaches to the existence of the small States." (ibid p 43). As a consequence you get this conclusion:—that "petty States have no place among nations of ripened culture" (ibid p. 114) because they have not the power to assert themselves. In the relationships existing between States, "self-assertion is the greatest of the commandments," and for the state, though perhaps not for the individual, self assertion "is absolutely moral." Contrariwise, "of all political sins the most abominable and the most contemptible is weakness; this is, in politics, the sin against the Holy Ghost." (ibid p 100-101). Since "the State has no superior judge over itself" it follows that "the establishment of an international court of arbitration as a permanent institution is irreconcilable with the nature of the State." Political powers will never be one mind, hence when "they are not the

sword alone can decide between them."

The fundamental trouble with Treitschke's whole political philosophy is his premise that the State has no superior judge over itself." Once grant this premise, and his conclusions become incontrovertible; but the premise itself is untenable and archaic. Treitschke denies in fact the basic conception of Christianity that God, not the state, is the source of morality, and his premise is diametrically hostile to that of President Wilson, who constantly emphasizes the fact that the consciousness of the civilized world is superior to the sovereignty of the individual state.

It would be difficult to exaggerate the influence which the philosophy of these two teachers steadily exerted upon Germany during the last sixty years. While Nietzsche was formulating in the field of evolution a philosophy of life founded upon power, Treitschke was expounding that same philosophy in the domain of politics. The essays of one were directed toward the individual; the writings of the other had reference to the state. Between them the entire thought of Germany was moulded, and that too, mind you, in harmony with existing economic conditions.

This short statement as to the causes producing Germany's philosophy of power, would not, however, be complete without reference to another great figure in modern Germany. In the creation of the present German Empire no figure looms higher than that of the Iron Chancellor, Prince Otto von Bismarck. Speaking before the military committee of the Prussian Chamber of Deputies in 1862 he said, "Not by speeches and resolutions of majorities are the great questions of the time decided . . . but by iron and blood." We in America have been wont to assume that the great questions of the time were in fact decided by democratic majorities. Not so, says Bismarck. "The great questions of the time," he says, "are decided by iron and blood." It is a part of our teaching and training that there is a moral and ethical side to

every great question and that final decisions made by rulers must be in harmony with ethical and moral standards. Not so, says Bismarck. The great questions of any epoch in his opinions are in fact decided by iron and blood. What do we mean anyway by deciding a question by iron and blood? Just this—that God, as Napoleon said, is on the side of the heaviest artillery; that moral considerations and the welfare of individuals and nations must stand subordinate to great physical power, as expressed in army divisions and batteries of field guns. As all historians know, this set of principles animated Bismarck in the war with Denmark in 1864, the war with Austria in 1866, and the war with France in 1870.

And this brings me to a side remark that I want you to think about: Of all the sinister figures which have arisen in the last sixty years to menace the ideals cherished by the American people, there are no figures more sinister, whose philosophy of life is more hostile to our own philosophy of life than the figures of Friedrich Nietzsche, Heinrich von Treitschke and Prince Otto von Bismarck."

Throughout the address Mr. Rosebush gave authentic quotations which apply the German philosophy of life to the present war itself, and discussed this philosophy as applied to the conduct of war on foreign soil and neutral waters. The attitude of Germany toward the Boxer Rebellion in China in 1900, their attitude toward Poland, their policy in Belgium, in northern France, in Siberia, their ruthless and inhuman methods of warfare—all of these are applications of the German's philosophy of

life. Germany's desire for expansion as a result of her industrial growth was well explained, both a regards the eastern and the western hemisphere.

If I have made myself clear up to this point, and your judgment is that I have moderately and yet accurately stated the issue, I feel confident of your approval when I now say that there must be no compromise peace between America and Prussia ideals. This war must continue until Germany adopts another philosophy of life, or else is so circumscribed that her present philosophy can no longer menace the world. Suppose Europe had compromised with Napoleon a hundred years ago, to whom would have been the victory? Suppose the North had compromised with the South in 1864, and accepted the status quo ante, to whom would have been the victory? You can compromise, and frequently should, when questions only of expediency or profit are involved; but when, as in this war, the world is asked whether it will worship at Potsdam or Jerusalem, it must make a positive and a definite answer.

Suppose a compromise peace were now made—a peace which would leave Imperial Germany proud of the achievements of her militarism, in possession of conquered territories and in the grip, stronger than ever, of her philosophy of force, what would the United States do on the subject of militarism? Do you think in view of the recent experiences and Germany's known designs on South America, we could and would disarm? Is it not clear that, on the contrary, we would take every precaution against being caught unprepared next time? Is it not in fact as clear as noonday that the United States would necessarily become a great militaristic nation both on land and sea; would divert billions of money for years and years from the arts of peace to the preparation of war; would demand prolonged military service from our youth, and accustom our entire population to cantonments, to barracks, to the incessant trams of troops, to the huge fall maneuvers, to crushing taxation and to a strongly centralized and imperialistic form of government. No! Instead of saddling semi-autocracy and outright militarism on this country for many, many years and then fighting another colossal war for the control of civilization, let us fight this war out now, and remove once and for all this hideous, awful weight that is today crushing civilization and humanity.

Human life is a precious thing and it has been no flippant task for me as a member of an exemption board to vote what boys to send into battle; but I want to say this to the fathers and mothers and brothers and sisters of American soldiers:—there are some things worth fighting for, and there are some things that red-blooded men can afford to lay down their lives for. We are now engaged in a great war again, as in Lincoln's day to decide whether democracy shall rule the world, or perish from the earth; whether we shall bow under to these Prussian ideals of life, or march even haltingly toward the universal realization of an American and Christian civilization. To battle for the right in such a cause is worthy of the best blood that America has, and I know she will give it unstintingly and to the end even though Russia has wearied of the cause and Italy falls by the wayside, even though France and England are bowed low by the struggle.

We must not expect an early termination of the war either, for Germany is in many relative respects stronger today than she was three years ago. Her material success in battle and conquest have increased her faith in her philosophy, so that the task of breaking down her ideals or pushing her back is difficult and arduous. We must accordingly stand steadfast, and while so standing vow that so far as we have resources, so far as we have influence so far as we have life, they are all at the service of flag and country. Acting in this way and with these ideals we will be true to the traditions of Plymouth Rock; we will again incarnate the spirit of Valley Forge; we will meet the faith which Lincoln had in democracy; and, because we march in harmony with God's ideals, we will eventually win this war.

CERAMIC EXHIBITION

The annual exhibition, during Commencement week, of the work of the students of the State School of Ceramics, was without question, one of the finest exhibitions of art work and pottery that has ever been exhibited in Alfred. The entire exhibit was evidence of high attainment, both in the art of pottery, but in water color paintings and other original pieces of art work. The exhibit this year was unusually large, and the admiration expressed by Commencement guests were ample evidence as to the high quality of the work. This year's exhibit has set a high standard for the future work of the students of the Ceramic School. The faculty and students are to be commended for arranging such a splendid display of the work, which was much appreciated by the townspeople and Commencement guests.

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SERMON BEFORE THE CHRISTIAN ASSOCIATIONS

Continued from page one

cance far deeper than is implied in any of these answers.

But what is man? Looked at from the moral and ethical point of view, man reveals two outstanding and seemingly contradictory capacities, the good and the evil. He is capable of moral attainments that make him a paragon of living creatures; he is capable of ascending spiritual heights that make him a god. He can descend so low as to outwit all living creatures. He can be a saintly saint or a wicked sinner; he can be a watchman or a thief; a dispenser of life or a destroyer of life; he can be a friend to all men or he can be man's worst enemy; he can be a brother or he can be a murderer; he can be a veritable god or he can make even the devil blush. At the one pole, the race has had its St. Pauls, its St. Johns, and a whole galaxy of moral and spiritual giants. At the other pole the race has its most satanic expression of the low, the diabolical in the spirit created and fostered by the Prussian military machine.

Most people however vibrate somewhere between the two poles. There is something of bad in the best of us and there is something of good in the worst of us. There is something of a saint in every sinner and something of the devil in every saint. Most of us are composites of the good and the bad. In the face of this persistent paradox, what can be our answer to the question?

While man looks like a bundle of contradictions, in reality it is simply indicative of his possessing two selves. He has a higher and a lower self.

The higher self—what is it? If the Genesis story of creation has any significance for us of today, that significance for us of today, that significance consists in its being symbolic of the fact that God has a complete and perfect plan for the world and for man. It is also significant of the fact that the root idea of the plan exists in embryo in every human soul. It seems also to indicate that it was God's purpose to have man work out his destiny through the divine plan rather than one of his own making. From the standpoint of this God-plan, man is not merely a worm of the dust; he is God's child, created in God's image and endowed with a divine inheritance. The higher self, therefore, is our intuitive recognition of the Divine within us.

While there is a divine pattern, the fall of man is symbolic of his desire to build according to a plan of his own making. So he proceeds to work out his own destiny according to the blue prints dictated by his own wisdom, his own knowledge and his own self-imagined power. The character he succeeds in building is built upon a foundation other than the one intended for his inheritance. The lower self, then, broadly speaking, is that idea of life and destiny based upon what man has conceived himself to be.

The moral I am trying to deduce is of course clear. To believe in one's self and have that belief produce right results, one must believe in the higher self. It certainly does not require much elucidation to see that the belief in one's self needs to be qualified. To believe in the lower self means selfishness, egotism, shipwreck. It is always confidence in this lower self which results in such overweighing self-belief as to threaten destruction. No more peaceful illustration of humanly conceived plan of man's life is found anywhere than in the philosophy which has given rise to the Prussian military system. It is all a stupendous failure growing out of a deliberate repudiation of the God-plan and a prosecution of a plan dictated by the lowest type of carnal-mindedness.

The belief in the higher self is almost synonymous with belief in God because it is in a very real sense the conscious or unconscious acceptance of God's plan for the life. The higher self is also an expression of God within us. God is not so much apart from us as he is a part of us. Every good thought, every good desire and every good motive is an expression of the Divine inherent in the human soul. To

believe in one's self is then in reality not to believe in our poor wisdom and power, but in the wisdom and power of the Eternal. Especially is that true if one has learned the meaning of Paul's wonderful declaration when he says, "I live; yet not, but Christ liveth in me." If through the understanding which comes from a following of the spirit and teaching of Jesus, the Son of God, one can come to the consciousness of the Divine indwelling, to believe in one's self is to establish and maintain an indissoluble union with the God and Father of us all.

Following upon such a belief, there will be a release of a light that will not permit darkness of any sort to dominate the life. There will be a release of joy which will enable one to enter into the supreme joy of nature and into the love which was intended to be the master power of the world. It will bring a release of power that will supply the needed strength and that will be sufficient to meet every human need.

TREASURER'S REPORT

The report of the Treasurer at the annual trustee meeting, June 11th, revealed the fact that notwithstanding the decrease in attendance and income from tuition during the past year, Alfred College has lived within its income and gone through the year without any deficit in its current expenses.

The Improvement Fund begun two years ago has reached the sum of \$50,000, about \$25,000 of which has been received within the past year. The Trustees plan to continue the campaign until the \$100,000 is completed, and have set \$25,000 as the sum to be raised during the coming year. Since the meeting of the trustees it has been announced that a friend of the University has offered to give the last \$5,000 of the \$25,000 to be raised next year and another friend has offered to give \$1000 conditioned on raising the sum of \$25,000 for the year. These two additional gifts leave only \$19,000, about three-fourths of the \$25,000 now to be raised. Every effort will be made to comply with these conditional gifts and bring the fund to \$25,000 before the close of another year.

Prof. L. B. Crandall has been granted a year's leave of absence to engage in the United States ship-building industry; and Mr. Morton E. Mix a year's leave of absence to continue his studies in the University of Wisconsin for his doctor's degree.

The trustees have authorized the organization of a New York State Military Cadet Corps Company in Alfred University, and have designated Mr. Ivan L. Fiske, instructor in Physical Training, as Captain of the Company.

Mantle Oration

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majesty and of inspiration to not only the American people but to the many others who have come to make their homes here. It is more than fitting with this as our national emblem that our noble young men should now be helping to inspire faith and courage into the hearts of our war-weary allies.

The American flag is perhaps the most glorious emblem of the American people. It is only a bit of red, white and blue cloth, set together in a certain design—but what a wealth of meaning it holds! In its silken folds are woven all the hopes, and dreams, and accomplishments of the generations of the past and that of the present. We, the class of 1918, were helping to do our bit in the making of this flag, when we sent out the majority of our young men to join the thousands who are fighting for the ideals which it represents. Its stars and stripes are bright with cheer for those who are sorrowing, brilliant with courage for those who are faltering, and firm with faith in the cause for which they are going out to fight. It stands for justice

and liberty for those wronged peoples of Europe who have been so treacherously betrayed. It speaks dauntless courage to every brave heart in America as well as to those who are facing battle for us. It is an inspiration to every loyal son of America to keep his ideals high, to be true to his God and to his country, to be clean and upright in order that he may be fit to assume the responsibilities of the future. We who are about to take upon ourselves some of the larger responsibilities of life must remember that we too, have a part in the making of this flag, and that it is what we do that is to determine in part the ideals which this emblem will represent.

Our Alma Mater which we are now about to leave, has been fitting us to assume these responsibilities. As we look back to it, it will stand out as a symbol of the very best in our lives. Here we have tried to realize the higher end of work, to keep alive the larger vision of the true meaning of life and of the purpose for which we are here. We have striven to do well that which lay before us, realizing that thus only could we prepare for the harder tasks of life, and attain to that which our maker has wished for us. And now as a

fitting climax of our four years in college we have donned this cap and gown, a symbol of the dignity which comes with a fuller realization of the aims of life, and of the honor which we feel now in representing our Alma Mater. As Freshmen this Senior cap and gown typified to us unlimited academic attainment, and certain privileges which we were not allowed. As Sophomores it represented more four years of healthful, physical attainment. As Juniors it stood as a badge of the solemn dignity with which we must deport ourselves as Seniors. And now we are Seniors it represents four of the happiest years in our lives; four years of close associations with our professors and with our classmates, friendships which will last for years, if not for a life time. It stands for four years of social development, for surely we have developed during this period, not only socially, but intellectually and spiritually we have broadened our vision. Life means more to us now than merely a time for play, with the world as our playground. Unlimited opportunities are opening up to us; we should feel an incentive to increase these opportunities and to increase our ability to meet them; to create for ourselves higher ideals which will make our lives better and more efficient.

And now to you, the class of 1919, we yield our place as the Senior class of Alfred College. To you we give this symbolic cap and gown, with all that it has meant to us of high thinking and pure living, with all that it means of honor and truth, of hard work and of care-free hours of fun. May it mean to you, all that it has meant to us! To you, the class of 1919, we extend our heartiest wishes for success.

COMMENCEMENT VISITORS

Among the guests who were in attendance at commencement were: Mr. Hobart Ayars, Pittsburgh, Pa.; Rev. and Mrs. Charles Stoll, Buffalo, N. Y.; Mr. Orra Rogers, Plainfield, N. J.; Mr. and Mrs. Clarence Spicer, Plainfield, N. J.; Mr. John A. Lapp, Albany, N. Y.; Senator and Mrs. dianapolis, Ind.; Mr. J. J. Merrill, Al-leonard H. Gibbs, Buffalo, N. Y.; Mr. Judson G. Rosebush, Appleton, Wis.; Mr. and Mrs. A. B. Wilson, Mr. and Mrs. Jansen, Westwood, N. J.; Mr. Clarence Willis and Mr.urdy, Bath, N. Y.; Mr. Wm. T. Donaldson, Columbus, Ohio; Mr. Wm. Dunn, Le-Roy, N. Y.; Mr. Fred White, New York City; Mrs. Sophie Reynolds Wakeman, Hornell, N. Y.; Miss Laura Lyman, Roulette, Pa.; Mr. Claude Cartwright, Kane, Pa.; Mr. Otho Vars, Camp Dix; Mrs. Sherwood, Hornell; Dr. Corliss F. Randolph, Plainfield, N. J.; Miss Frances White, Falconer, N. Y.; Mrs. Keegan, Binghamton, N. Y.; Mrs. J. C. Harer, Corning, N. Y.; Mr. and Mrs. Cranstons, Miss Marjorie Cranston, Bolivar, N. Y.; Mrs. Eugene DeWitt, Prof. and Mrs. A. A. Tittsworth, New Brunswick, N. J.; Mrs. Paul Saunders, Milton, Wis.; Mrs. Doolittle, Binghamton, N. Y.; Rev. Ira Lee Cottrell, Plainfield, N. J.; Mrs. George Maxson, Utica, N. Y.; Mrs. Henry Wahl, Andover, N. Y.; Mrs. Eugene Crawford, Cameron Mills, N. Y.

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BACCALAUREATE SERMON

Continued from page one

socialized living, which demands that equal opportunities be accessible to all. As a third consideration he cited the necessity of not only maintaining our cosmopolitanism in the educational program of the "Rise from the Ranks" theory of education, but its extension on a more truly democratic basis than that existing heretofore.

In enumerating the next steps in education for democracy, President Davis brought it in still closer relation to the great struggle now taking place between democracy and autocracy. As regards this he felt that "the great war and the present world crisis, point to certain methods for further democratizing education, if it is to be fully adopted to free democratic peoples of the future. While we are "making the world safe for democracy we must make democracy safe for the world." Our brave soldier boys will do the former; our education will do the latter." The three things essential in accomplishing this result he felt were first, the education of all the people for work or the expulsion of all false doctrine that manual work is not the most noble of all; second, education for leisure, both that we may have more leisure hours and that those leisure hours shall be spent in a way best meeting society's development; third, the prevention of waste, under which education shall be more aggressive against the appalling wastes in natural and human resources due to ignorance and indifference.

In closing, President Davis said: "What would it mean to democracy if it could be said that this war had awakened our people to the necessity of exterminating the saloon and stamping out the social vices with their pestilential diseases! There is no more important suggestion in the adaptation of education for the efficiency of democracy than this.

The Christian Associations have set the schools and the colleges of the world a pace in this regard that is new and reassuring.

Much more might be added to the details of education for democracy, but I can not carry the discussion further.

My young friends of the Senior class; your educational achievements have, I trust, effectively promoted your emancipation from the spirit of bondage. Six of your classmates are now in the country's service in defense of the principles and liberties of free government. You will all join in that struggle, I know, if not on the battle field, yet so less truly by your personal devotion to an education for democracy, whose spirit you have breathed through your college course, and will continue to vindicate and defend as you enter the stern tasks of life in this time of such great moment to the world.

The prayers and benediction of your Alma Mater will ever go with you, and she will ever cherish your love and loyalty in whatsoever tasks you may be called upon to perform. God bless you and keep you, and make you strong to do his will. "For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption whereby we cry, 'Abba, Father.'"

PRESIDENT'S RECEPTION

The festivities of Commencement week were brought to a close Wednesday evening by the President's Reception which was held at the Library. The Reception Committee was made up of President and Mrs. Davis, Judson G. Rosebush, Mr. and Mrs. B. Sheffield Bassett, Prof. and Mrs. James D. Bennehoff, and the members of the graduating class.

The members of the 1919 class acted as ushers, and the class of 1920 served refreshments.

Although there were fewer guests at the reception than usually, the event was a most enjoyable one.



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