

THE  
CONCORDIENSIS.

UNION COLLEGE.

SCHENECTADY, N. Y.

Vol. X. February, 1887. No. 5.

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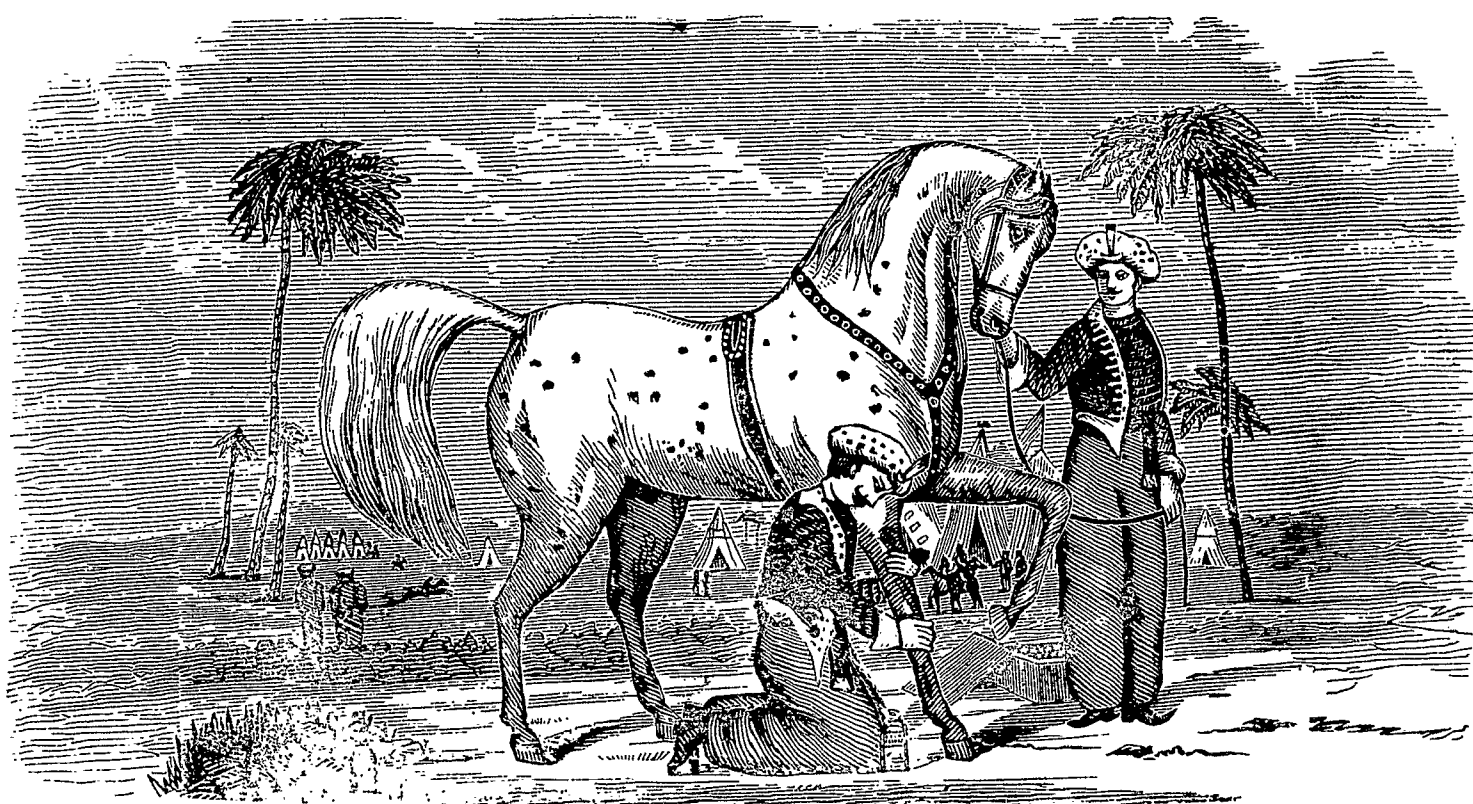


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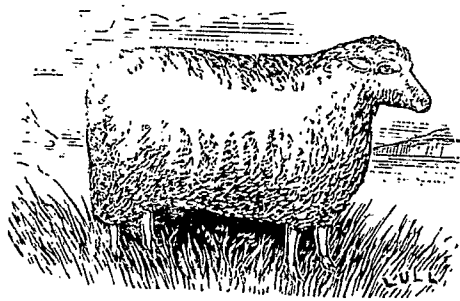
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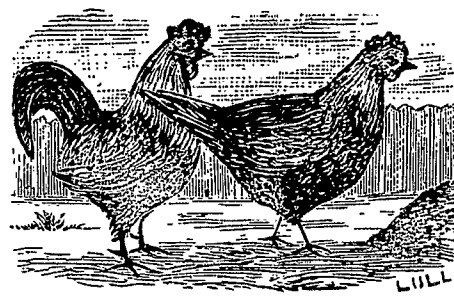
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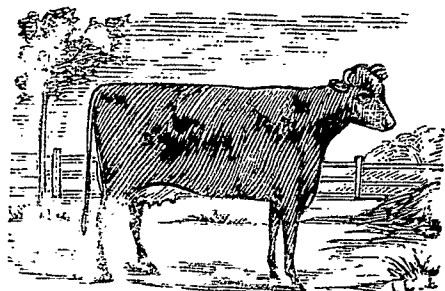
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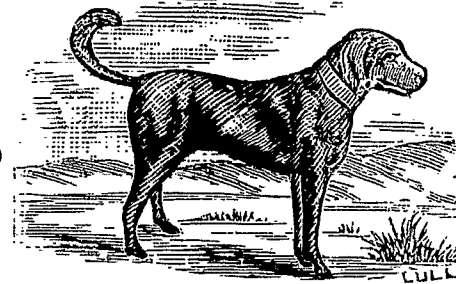
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# THE CONCORDIENSIS.

VOL. X.

UNION COLLEGE, FEBRUARY 20, 1887.

No. 5.

## Hymn to the Frost King.

Ice crowned, and riding on the blast  
That round thee wreathes the shifting snow,  
We saw thee as thy car swept past;  
Thy coursers spurned the earth below,  
The torn clouds from their hoofs were cast.

Thy throne is 'neath the Polar star,  
There thy auroral banners wave  
Whose flaunting folds we see afar:  
Thy realm the ice-locked oceans lave;  
Famine and cold invasion bar.

Where gleaming glaciers slowly run,  
Thy citadels have frowned aloft,  
Since first the ages' march begun;  
The snowy battlements shed off  
The golden arrows of the sun.

When from thy realm's eternal snows  
The arctic sun his face inclines,  
Thou followest southward, as he goes,  
To lands on which his light ere shines  
And with thee bring'st thy train of woes.

At thy approach the forests groan,  
And strip to wrestle with thy galet,  
Their bright robes on the earth are strown,  
A storm-tossed navy reefs its sails;  
The oceans lash their shores and moan.

The brook grows rigid in its flight,  
Transfixed by thy congealing breath,  
The stars gleam angrily at night,  
Or clouds the ashen hue of death  
Spread o'er the earth a shroud of white.

A reign of death, where not a trace  
Of Springtime's winsome smile is seen,  
Nor Summer's mild, maturer grace,  
Nor Autumn's pomp and mellow sheen  
That gladdened nature's ruddy face.

Yet tyrant, ruthless as thou art,  
We fear thee not, thy reign is short,  
Already Spring's awakening heart  
Dreams of her flowers and wanton sport;  
The lengthening suns her pulses start.

And soon the southwind's murmur low  
Shall speak of freedom to the brooks  
And thou, with lingering step and slow  
And frequent halts and backward looks,  
Retreating to thy realm shalt go.

## My First Interview.

I HAD had some experience in newspaper work as correspondent for different papers and as editor and contributor to college journals besides doing some minor reporting for small dailies in the northern part of this state, but the work on a Metropolitan daily I found was almost like beginning all over again. Every day brought entirely new experiences. The second day of my connection with the *Gazette*, I reached the office about 8:30 A. M., and reported for work. One by one the staff was assigned work for the day and as the forenoon faded away I began to think that my space in that day's issue would be very small indeed when the lusty voice of the City Editor was heard calling "Shec." On my arrival at the desk, he said: "Jim Blaine arrived in town last night and is at the Fifth Avenue Hotel, you may go up and find out what he is going to do while in New York. Get back here by one o'clock." It was 11:30 A. M. then, and I thought old Moslof must be crazy. I kept my thoughts to myself while in the office, however, and like a good fellow started off on my mission. By means of the Elevated Road I was soon in front of the Fifth Avenue Hotel. I quickly seized the handle to the door when it suddenly flashed through my head that I hadn't the least idea of what I was to say or do. This man Blaine was an extra big gun and I had better go slow. So I concluded to take a walk around the park and cogitate. Ten minutes brought me around in front of the hotel, again I started to go in, again I stopped

myself in time to think that I had been watching and thinking about the men laying the Fifth Avenue pavement instead of what I should ask Blaine. So off I started for another trip around the park, about half way around I looked at the big clock at the end of the square and found that I had just ten minutes to interview my man and get back on time. No thinking up questions then, off I rushed into the hotel, pell mell; up to the office, almost out of breath. I asked: "Is Mr. Blaine stopping here?" "Yes," was the curt reply, as the clerk with a fiendish smile glided into the next room. What a fool to ask such a question. I knew he was stopping there just as well as the clerk did but it was too late now, I was in a hole. What could I do? I soon made up my mind what I must do. It was certain that I could not waste any more time there, so off I started down town again. If I was green in some respects there was one part of the reporter's work I understood, that was always to write something. A happy thought! I was quite intimate with the exchange editor on the *Post*. I would go there and gather all the items the morning papers had about Blaine, guess a little, lie a little more, and hand it in as my own interview. I soon had the morning papers before me. The *Tribune* said Blaine was going out walking with Gen. Sherman. The *World* said he was to dine with S. B. Elkins that afternoon. The *Star* named the guests to be at the dinner. The *Times* said he would visit Wall street on business during the day. The *Graphic* said he had a habit of looking out the 23rd. street window of the hotel parlors for hours at a time.

I soon composed an article which began like this "A *Gazette* reporter saw Mr. Jas. G. Blaine looking out the 23rd. street window of the Fifth Avenue Hotel this morning and was soon at his side. Mr. Blaine said

etc.," then followed the above mentioned clippings from the morning papers interspersed with frequent declarations that Mr. Blaine was out of politics. The article was a complete success. The *Gazette* bulletins were loaded with such statements as the following: "A long interview with Mr. Blaine," "Detailed account of Mr. Blaine's movements" etc. The next morning the Albany papers had some such notice as this. A *Gazette* reporter saw Mr. Blaine yesterday, etc., and then followed a copy of my interview. Old Moslof was all smiles that day calling me up to the desk he said 'Shee' that was well done, old Blaine must have opened right up to you," and then, O horrors! he said: "You may go up there again to-day." "SHEC."

#### ✓ Fitzhugh Ludlow.

THE following with regard to the author of the "Song of Old Union" may be of interest to the students. The notice was printed in a Chicago paper, the occasion being the death of his widow.

"There are a number of persons in literary circles here who knew the unfortunate poet and author. Fitzhugh Ludlow was born in 1837, and his father was a clergyman at Poughkeepsie. He would have been 50 years of age had he lived until now, so that his widow, who has just died, was ten years older than he. Ludlow died in 1871 at Geneva, Switzerland, which was about the time his late widow came to Washington to live, according to the burial permit. Ludlow first came to New York about 1857, when he graduated from Union College, and settled down to study law. He had written one article while in college that gave him an immediate reputation. It was called 'The Hasheesh Eater,' and was printed in the old pea-green magazine published by the Put-

nams. It was in imitation of De Quincy, and was almost as remarkable a production as the 'Confession of an Opium-Eater.' In a reckless desire to imitate De Quincey he took to eating opium, and while studying law wrote some of his most beautiful fugitive pieces. The result was, as is almost always the case, that the drug mastered him and he became the victim of the most inexorable tyranny, which destroyed his purpose and unseated his will. He got down into the gutter. His friends tried in every way to save him, but it was useless, and they finally gave him up. George William Curtis and some others of the circle in which he moved got him to go to California, and he wrote some very remarkable articles from Utah and California, which were published in *Harper's Monthly*. On his return from the Pacific they sent him to Europe, hoping that travel would result in releasing him from his habit, but he was not gone long. He died in 1871 at Geneva."

### Homer Greene.

It seems appropriate that the *Concordiensis* should heartily join in the commendation by the press of one of Union's sons, who bears his recent honors so worthily and yet so modestly.

I refer to Homer Greene, '76, of Honesdale, Pa., well remembered by those who, for the past decade, have taken any notice of student life at Union, as a particularly interesting and gifted youth. He was possessed of a fine voice, but his peculiar charm consisted in his beautifully constructed sentences. He was always a favorite with Schenectady audiences. Though still a young man, he has captured the \$1500 prize offered by the *Youth's Companion* for the best serial story, much to the chagrin of some of our ablest story-writers.

Mr. Greene has also high poetic talent, as was shown by his charming poem, "What My Lover Said," which appeared in the November issue of last year's *Concordiensis*. It is the wish of every loyal son of Union that this one of her sons may be as successful in his future, as he is at present.

### ONE WHO REMEMBERS HIM.

#### Dreaming in a Hammock.

With the green boughs twined in a roof above,  
In a hammock gently swayed,  
While the sunbeams strive to pierce the gloom,  
And the air is filled with a sweet perfume,  
She lies in the chestnut's shade.

Her eyelids resting their dusky fringe  
On a cheek with crimson flushed,  
Her white dress sweeping the turf below  
As she swingeth idly to and fro,  
With aspect still and hushed.

She dreams—and her lips have formed a smile.  
Who knows what pleasant things,  
What blissful visions of joys to be,  
What wonderful thoughts of land or sea,  
She is dreaming as she swings?

Perhaps she dreams of the pale wild rose  
Which fades away in her belt.  
Perhaps she dreams of the giver, too,  
And how by his side the bright hours flew,  
And what she said and felt.

Who knows? Not I! But across the grass  
Comes somebody wiser than I.  
He comes to the patch of cool, deep shade,  
By the still green boughs of the chestnut made,  
And stops with a start, half shy.

And he guesses for whom the smile is meant—  
Ah, guesser, she dreams of you!  
See, the lashes lift from the crimson cheeks—  
She stirs—she wakes—and now she speaks,  
For she knows that her dream is true.

—Edith Evelyn Bigelow.

—"Chestnuts," shouted several persons at a minstrel show. "That is right gentlemen," said the manager, "if you don't get what you want, call for it."—*Pittsburg Dispatch*.



## LIBRARY NOTES.

*All communications, inquiries, suggestions, &c., concerning this department, should be addressed to H. C. Mandeville, P. O. Box 410, and if of sufficient importance will be published or answered in these columns.*

## AN INDEX FOR READING.

BY a simple device, those who are doing any reading, either of newspapers, magazines or books, can easily secure a complete index to all that they are able to read in a lifetime. The plan is as follows: Take 100 manila envelopes and arrange them in an ordinary box, either alphabetically or by subject numbers. They will thus be their own index. A thin small book, also fitting in the box will serve for analysis and extra cross reference. If the envelopes are arranged according to subject numbers, it will only be necessary to copy into the book an outline of the Dewey system of classification which can be done in a few moments. Now all clippings, scraps, and notes referring to the page of any book, read on any subject may be entered in the envelope assigned by the classification, and is then always accessible and indexed. The advantages are as follows: 1. No paste is used. 2. The whole mass of scraps is always indexed. 3. Date under subjects for ready, instant reference. 4. Any item may be taken out, used, and returned. 5. When any scrap becomes useless, it may be thrown out without injury to the remainder. 6. If items in one subject accumulate, pile away in a large envelope, and refer to it in the scrap box; thus making needed room and keeping track of all matter read in years. 8. Both sides of printed sheets are preserved. 9. When the box is full it is a valuable cyclopedia of those things in which the collector is interested. A sample box can be seen at the Library and boxes already constructed can be secured.

## COMMUNICATION.

IT is with pleasure that we have marked the increasing interest of the students in the efforts of the faculty to make the library as available as possible. The students show their appreciation in the most convincing form. Never before in the knowledge of the present classes, has the library had the liberal patronage which the last two months have shown. The expectation of those in charge must have been fully realized, for the capacity of the reading room has been more than fully taxed to accommodate the inquiring students. This is with the existing rule, which is, that no book be taken from the building. Of course there are a great number of books which should never be taken away; viz., books of reference. And these are the ones chiefly consulted by students visiting the library, from the fact that it is not convenient under the present arrangement to read history, biography, or any department of science, or fiction by volumes, because one's time must be limited by the number of hours the library doors are open and the demands of class work. It is evident that had one the opportunity to take these books to his room, when at odd minutes he could spend his time in reading, he would read more in any given direction, than if he confined his field of work to books of reference.

A plan has been adopted by most of the leading colleges by which this result is brought about, viz.: the books are divided into two classes, a library of reference and a library of circulation; the former at the disposal of the students as our entire library is now, the latter affording the added facilities of circulation. Other colleges which have

our rules in force, relax them and allow students to draw books for a night or over Sunday, upon a guarantee that the book will be returned at a stated hour on the following day or Monday. Some of the colleges, which have the circulating rules in force with advantages, are given below with the number of hours they are open daily and their number of books, &c.

AMHERST, 45,000 volumes.—Open for delivery and exchange, 5 hours per day. Each student may have out three volumes at a time; and members of the literary societies three volumes in addition from their society libraries which are incorporated into the college library as are the society libraries here.

DARTMOUTH, 65,000 volumes.—Open for delivery and exchange,  $3\frac{1}{2}$  hours per day. Reference library open,  $6\frac{1}{2}$  hours per day. Reading room open, 12 hours per day.

JOHN HOPKINS, 29,000 volumes.—Open for reading and reference, 13 hours per day.

PRINCETON, 60,000 volumes.—Open for delivery and exchange, 5 hours per day. Open for reference, 6 hours per day.

ROCHESTER, 22,000 volumes.—Open for delivery and exchange,  $4\frac{1}{2}$  hours per day. Open on Saturdays, 7 hours per day.

WESLEYAN, 34,000 volumes.—Open for delivery, reference and exchange, 5 hours per day.

WILLIAMS, 24,000 volumes.—Literary societies, libraries open to members on Wednesdays and Saturdays.

UNIVERSITY OF VERMONT, 25,000 volumes.—Open for delivery, reference and exchange nearly all hours, and a library of 15,000 volumes in the city accessible to students.

YALE, 125,000 volumes.—Open for delivery, reference and exchange, 6 hours per day. Students also have access to a library in the city of 28,000 volumes.

With like privileges here, there is no reason why the library should not be a central point of interest to all in the college, and become one of the most useful and efficient, as well as pleasant modes of instruction in the institution.

Never before have the students so much felt the need of a wider range of reading. The recent changes in the curriculum render it absolutely necessary.

However many hours the doors may be open, the reader has not that easy access and liberty in the library that the freedom of his own room affords. The lost minutes, during which he would read, were the desired book at hand, are countless. Nor would the reference department receive less attention than now; but its value would be enhanced; for, with proper direction, the interest already awakened would increase. Surely it has gone too far to die out suddenly, and the example already set is too instructive and pleasant not to be appreciated. Most of the students in college have no adequate idea of the benefit, not to mention the enjoyment, to be derived from a reasonable number of hours per week spent in the library, but the Faculty, conscious of the benefit to be derived therefrom, and having as we believe the best interests of the students at heart, *should leave no means untried, which would lead to the greatest usefulness of the college library.*

Very much has already been done in this direction during the last year. One can now ascertain at once whether or not the book he wishes is in the library, and can find it if it is there, but his reading has to be done in a small, and not especially well lighted or ventilated reading room, where he is subjected to constant distraction and annoyance from men passing along the corridor or through the room in which he is reading, and effective work cannot be done under these circumstances.

During the last few months a most decided tide of interest has set in toward the library, and it only remains to be seen whether the Faculty will take advantage of it to offer new facilities in order that the library may start upon a new career of permanent usefulness.

BY READERS IN THE UPPER CLASSES.

NOTE.—[Lack of space prevents the publishing of the arguments for the present library system. They will appear in the next issue.]

# THE CONCORDIENSIS.

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## EDITORIAL.

**W**E are glad that the custom of having music in chapel exercises has been revived. The music reminds one that he is not in a recitation, and renders chapel attendance a pleasant duty.

**W**E would call special attention to the Library Notes. There will be found valuable information for every student. One of the greatest acquirement of college, is the ability to use a large library, the ability to place the hand on the right book and the right article. Every communication contains suggestions regarding the library and expresses the need not only of the writer, but of every student.

**I**N another part of this issue we publish a list of Union's alumni who have been college presidents. Among them are Wayland, McLean, Hickok, etc., "of the few, the immortal names that were not born to die."

**W**HILE sacrifices of time and labor are being made by a number of the students to raise funds for the support of the base ball and athletic interests, by means of the approaching entertainment, those who anticipate representing the college in the base ball nine or in athletics, should, in turn, show their interest by an increased amount of time spent in the Gymnasium, in order that we may have a nine worthy of being supported. The men in those colleges which stand highest in athletics are in constant training, and it would be the most groundless hope that we could entertain to expect after but a few weeks practice to compete successfully with them.

**A**TENTION was called last month in these columns to the apparent lack of interest which the majority of the students manifest toward the subjects which come up for discussion and settlement at the college meetings. The desirableness and the necessity of general college meetings, held at an hour when all the students can conveniently be present, no reasonable person would deny. By the kindness of the Faculty, these meetings have been arranged to occur at the most desirable time and at regular intervals. Now if these college meetings are held for any other purpose than the wasting of a quarter of an hour of recitation time, there ought to be a very different spirit manifested from that which has characterized the last few meetings. Measures of importance to the whole student body have to be urged along and virtually passed by a half dozen men

from the upper classes. The mode of procedure has been essentially this: a motion is made by a senior, another, sometimes at the request of the man making the motion, reluctantly seconds it, it is very seldom that there is any discussion upon the motion, and when it is put to vote, it is seldom that one-half the students present vote for or against it. It is difficult to place the blame for such a condition of affairs.

There may be a feeling in the lower classes that because the measures originated in the upper, they have nothing to say in the matter, and that no attention would be paid them if they were to oppose any measure. There should be no such feeling. It is fitting that most of the measures should originate in the upper classes as their experience in college matters will enable them to best determine the means to bring about any desired end. But there is much business transacted in college meetings which affects the students interests not only for the immediate present, but, in many instances, for some years to come, and it is especially desirable that the lower classes who will experience more fully the effect of these measures should express their sentiment upon them, and have it respected. For example, the success or failure of our base ball nine during the next season will not so much affect the present senior class as the base ball interests of the succeeding classes. The same is true in the matter of athletics. These facts we think are patent to anyone who looks soberly at them, and we hope that in view of them there will be more attentive interest shown by all the students in the matters that come up for discussion in the college meetings.

**W**HILE the benefits of a debating society must be plain to all, still the majority of the students either do not acknowledge the benefits or else neglect them. College

is the place to get information and to learn to tell what we know, and the only way to learn to speak is by speaking. By debating one learns how to gain his point and how to consider the opinions of others; he acquires self-confidence and self-possession. Listening to debates, is a good way to obtain information, for by so doing we get the most valuable part of all that the different speakers have read in their lives. More than that, the subjects for discussion are of universal interest, they will come up continually in business and conversation. We hope the interest lately shown in debates will increase.

**T**HE *Concordiensis* is published monthly by the students of Union College. This is presumed to be the work not of the ten Editors alone, but of the whole student body. It goes to other colleges and tells what we are, what we are doing at Union. To them and to the outside world, to the alumni, to future Freshmen, the *Concordiensis* is Union College. They have no other means of knowing us. Students life at Union is presumed to be reflected in our paper; the brains and muscle shown there are all that outsiders see. They learn of our Nine through our paper. Have we a Glee Club? Have we an Athletic Association? The *Concordiensis* must give the information.

A living paper is never published by a dead college. Is a dead paper ever published by a living college? We are alive, let us reflect this life in the *Concordiensis*. Now, if student life is to be seen in our paper it must be put there by *all* the students. The life of the body pervades its member. No one can fitly represent the Glee Club, but one who belongs to it. Let it not seem that Union has little interest in ball playing because the Editors happen to have little interest in it. Will every student contribute, and make the College spirit the spirit of the *Concordiensis*?

**I**T becomes our unpleasant duty to note the resignation of Mr. E. D. Very, as editor-in-chief. Mr. Very has done his work ably and creditably, and in a manner satisfactory to all.



### A List of the College Presidents Among the Alumni of Union College.

- '04.—THOMAS C. BROWNELL, D. D., LL. D.  
Pres. of Washington College, Ct.
- '07.—ADAM EMPIE, D. D.  
Pres. of Williams and Mary's College, Va.
- '13.—FRANCIS WAYLAND, D. D., LL. D.  
Pres. of Brown University.
- '15.—JOHN MCLEAN, D. D.  
Pres. of College of New Jersey.
- '17.—ADIEL SHERWOOD, D. D.  
Pres. of Shurtliff College, Ill.
- '20.—LAURENS P. HICKOK, D. D., LL. D.  
Pres. of Auburn Theological Seminary.  
Pres. of Union College.
- '25.—HENRY P. TAPPAN, D. D., LL. D.  
Pres. of Michigan University.
- '27.—ERASMUS D. MCMASTER, D. D., LL. D.  
Pres. of Hanover College, Ind.
- '27.—LEONARD WOODS, D. D., LL. D.  
Pres. of Bowdoin College, Me.
- '28.—WILLIAM WILSON, D. D., LL. D.  
Pres. of College of Cincinnati.
- '29.—JOSEPH ALDEN, D. D., LL. D.  
Pres. of Jefferson College, Pa.
- '30.—SILAS TOTTEN, D. D., LL. D.  
Pres. of Iowa University.  
Pres. of Trinity College.
- '31.—WILLIAM MACK, D. D.  
Pres. of Jackson College, Tenn.
- '31.—ROSWELL PARK, D. D.  
Pres. of University of Penn.
- '32.—JOHN H. RAYMOND, LL. D.  
Pres. of Brooklyn Polytechnic.  
Pres. of Vassar College.
- '34.—ERASTUS ROWLEY, D. D.  
Pres. of Kentucky College.
- '35.—VILLEROY D. REED, D. D.  
Pres. of Alexander College, Iowa.
- '38.—JOHN NEWMAN, D. D.  
Pres. of Ripley Female College, Vt.
- '38.—MANNSELL VAN RENSSELAER, D. D., LL. D.  
Pres. of Hobart College.
- '40.—WILLIAM MARBON, D. D., LL. D.  
Pres. of New York Theological Seminary.
- '43.—HAM'N W. PIERSON, D. D.  
Pres. of Cumberland College.

- '45.—EDWARD B. WALSWORTH, D. D.  
Pres. of Female College of the Pacific.
- '46.—JOHN M. GREGORY, LL. D.  
Pres. of Kalamazoo College, To.
- '46.—WILLIAM H. KING, LL. D.  
Pres. of Chicago Law College.
- '46.—JAMES J. RANKINE, D. D.  
Pres. of Hobart College.
- '53.—WILLIAM C. WHITFORD, D. D.  
Pres. of Milton College, Wis.
- '57.—LAUREMUS CLARK SEELYE, D. D.  
Pres. of Smith Female College, Mass.
- '85.—HENRY ANSON BULTZ, D. D.  
Pres. of Drew Theological Seminary, N. J.
- '58.—HENRY M. TUPPER, A. M.  
Pres. of Shaw University (Colored) N. C.
- '61.—E. N. POTTER, D. D., LL. D.  
Pres. of Union University.  
Pres. of Hobart College.
- '65.—CADY STALEY, A. M., C. E., Ph. D.  
Pres. of Case Scientific School, O.

### Inter-Collegiate Convention.

THE annual convention of the New York State Inter-Collegiate Base Ball League was held at the Globe Hotel, Syracuse, January 28, 1887. The convention was called to order at 4.30 p. m., by Mr. Hawkins of Syracuse University, Secretary of the League. The delegates present were: Cornell, Taylor, Hamilton, Servin and Timmerman; Hobart, Claves and Toomer; Rochester, Bigelow and Weaver; Syracuse, Kennedy and Hawkins; Union, DeForest and Marvin. The convention then elected the following officers for the ensuing year: President, Hawkins; Vice-President, Claves; Secretary and Treasurer, Servin. The championship trophy was then awarded to Cornell, and the Spaulding trophy for the second place was awarded to Hobart. Union and Hamilton both claimed a forfeited game. The claims resulted in a long discussion which ended in the claims being referred to the executive committee. The subject of clubs falling out of the league without play-

ing their scheduled games was discussed and efforts were made to adopt a plan binding the clubs to play all such games, but no plan was approved. The convention ordered fifty copies of the constitution to be printed. The rule allowing disabled players to substitute a base runner was adopted. The withdrawal of Cornell from the league was discussed and finally referred to the executive committee. Rochester was re-admitted to the league by a unanimous vote. The convention then adjourned.

### The Gospel, the Power of God unto Salvation.

*"I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation."*—ROMANS I. pt. 16th verse.

**M**AN is naturally a religious being. The ideas of God, of sacrifice, and of prayer have been inwoven with his spiritual constitution, and have, therefore, always and everywhere, struggled for expression in his individual and social life. In whatever part of the globe he is found, he exhibits this unfailing proof of his humanity, especially in his more serious moments when he communes most profoundly with himself; in times of trouble, sorrow, and perplexity, in sickness, in solitude, or when verging close to the grave.

But it is very obvious that in beings ever liable to fall, and inclined to substitute their own speculations for the holy Will of God, this great deposit of religion would in course of time be overgrown and buried. The effects of individual character, of isolation, of climate, of the phenomena of nature, and of numerous other agencies, soon became visible in the altered aspects of traditions; while a corresponding modification of the forms of social life gradually affected the tone and sensibility of the human spirit. As a tribe or people sank in moral culture, their ideas of God became also more enfeebled and debased. Human nature shrinking from the presence of the High and Holy One soon found itself clinging to more congenial objects. Men

began to look no higher than the earth, and finding, as they grew more selfish and irreverent, that some powers of nature, with which they were more or less connected, were antagonistic to them and opposed the gratification of their wishes, they attempted either to overcome them, or to disarm their vengeance, by resorting to a variety of incantations and other similar devices. And as a logical result, their worship degenerated eventually into mere nature-worship and all their prayers took the abject form of deprecation. As, however, in every case the drapery of imagination with which they clothed their gods was the spontaneous creation of their own locality, the number of these heathen deities increased almost indefinitely.

Each town and village gave birth to fresh divinities, until at length it becomes almost impossible in any part of heathendom to recognize the purer doctrine of the earlier ages, to distinguish even broken echoes of the first traditions, or to disentangle the few elements of primitive truth from an endless mass of aftergrowths, which had corrupted and concealed them. Yet, dear brethren, in spite of every wayward tendency of human nature, disuniting men from God and substituting for the steadier light of old traditions the capricious glimmerings of their own imagination, there has ever been on the earth one Ark of refuge and one beacon planted on a hill. The Church of God, the keeper and the witness of the true religion, whether in our own day, or in the days of S. Paul and the other Apostles, or in those of David and Samuel, or in the time of Joshua and Moses, or if we go back through the lives of Jacob, Isaac, and Abraham to Noah, the eighth from Adam, "a preacher of righteousness" as S. Peter informs us, or to Enoch "the seventh from Adam" "who," as S. Jude declares, "walked with God," or still further back to the time of Enos, the grandson of Adam, when we read in the fourth chapter of Genesis as the margin of the Bible gives it, "Then began men to call themselves by the name of the Lord," under all its various manifestations, the Church of God rested on a sure and solid

foundation, so that while there was darkness without, within there was light and life. Especially was this true before the light of the Gospel shone upon the world, of the Mosaic dispensation. To the Hebrews were committed the oracles of God. There, in what is verily the moral center of the world, midway between the principal seats of ancient civilization, God exemplified upon a single people the restoring and elevating process, under which humanity at large, when ready for the great experiment, should be cured of all its sinful wanderings and infatuations and made one again in Christ.

The elder system was developed and gave birth to Christianity. Those innumerable threads of golden light, that run through all the annals of the Hebrew nation, went on increasing both in number and variety, until they met harmoniously in Him, to Whom give all the prophets witness, from Whose abundance they had issued, and by Whose Spirit they were scattered in the ancient world, at "sundry times and in divers manners."

All heathen systems of religion have proved unequal to the task of correcting the follies of the human spirit and of expiating human guilt. Their founders, even at the best, have only discovered here and there fragments of truth, but have been entirely powerless in determining their relations to other truths, or in binding them together in one definite body of belief. The Gospel has alone satisfactorily and successfully solved this problem and has furnished what must ever be regarded even from a "rational" point of view, the only fitting and adequate solution.

It does not, indeed, profess to clear away all shades of intellectual difficulty; the imparting of a merely speculative satisfaction was never made a primary object in the plan of its great Author. It is even ready to acknowledge, by the lips of an Apostle, that, if measured not by present, but by future standards of illumination, we see now only "through a glass," while that which we behold is still surrounded with "mysteries." Yet, compared with all the previous legacies of God, Christianity is a boon immeasurably vast and infinitely precious. On the one hand,

it has taken into its account of man, not *some*, but *all* the factors of his complex being, and, in accordance with this conception, it asserts, as no other system has ever been able to assert, the primal dignity of human nature, and still more, the permanence of human personality. On the other hand, it harmonizes and collects together in one focus all the scattered and enfeebled rays of truth concerning God and His relation to the creature. It produces them in their original unity and fulness, not as fragments isolated from the other truths which are essential to their rightful action and their just interpretation, but as one coherent, living and organic whole.

"It is sometimes said," to use the words of another, "that Christianity is not a rational religion; that it does not, like some truth of natural science, address itself simply to man's understanding, and by a logical demonstration compel conviction; that its record, the Bible, has confessedly to be interpreted by rules and methods that we do not apply to any other volume; and that, therefore, rational beings are justified in rejecting it. If man is only a *rational* being, if that measures and circumscribes his nature, and if Christianity addresses itself to him only as such, then, of course, divine truth will simply be a science among other sciences, and must be subject to the same rules and tests, and to those only. But if man is something more than "understanding," and if the Gospel addresses itself to the whole of that complex thing which we call "human nature," and to that, moreover, under its present peculiar conditions, then the proper witness to its truth and authority is not simply the approval of the understanding only, but the consent and witness of the whole nature, the several parts of it limiting and balancing while reinforcing each other."

In this very fact, dear brethren, we recognize a leading aim and characteristic of our holy religion. It does not seek to establish the reality of spirit by denying the reality of matter. It does not attempt to elevate human souls by annihilating the human body. In the world of thought it does not so insist upon the objective as to question or deny the



subjective. It does not so discover God in nature as to lose Him in the province of the supernatural, or to exclude Him from His appropriate throne in the mind and heart of man. It does not so maintain the power and privilege of the organic whole as to cripple, or suppress the action of the individual. It never so proclaims the monarchy of God as to deprive the human agent of his self-determination and personal responsibility. It never so expatiates on the details of the future Kingdom as to dazzle our imperfect understanding, or blind us to the duties and obligations of our present condition.

There is, in other words, a marvellous and majestic balance in the doctrines which the Gospel brings before us; and the point around which everything else revolves, and from which all other elements derive their mutual fitness, is the glorious truth which declares how the Word, who is With God and is God, has actually assumed our human nature, and how God in Him is "reconciling the world unto Himself, not imputing unto them their trespasses." The Incarnation, while it forms the turning point of universal history, is more especially the life and marrow of all Christian dogmas. In the words of the late Archbishop Trench, "the divine ideas which had wandered up and down the world, till oftentimes they had well-nigh forgotten themselves and their origin, did at length clothe themselves in flesh and blood; they became incarnate with the Incarnation of the Son of God. In His life and Person, the idea and the fact at length kissed each other, and were henceforward wedded for evermore."

Wherever this truth has been clearly apprehended by the reason and thoroughly digested by the soul of man, there is an end of all creature worship. Those natural instincts of our being which in former times caused so many of the pensive spirits of the ancient world to devise for themselves elaborate theories of transmigration, and, through consciousness of their own infirmities, to persist in torturing out the remnants of their evil passions, find in Christ Jesus their proper object and their permanent satisfaction.

He whose life is "hid with Christ in God" is able to approach the throne of Grace with holy confidence; he looks forward to the world invisible with awe indeed, but with no abject shrinking, and no slavish terror; his constant hope is to be there "accepted in the Beloved," Who has gone as our Forerunner to the inmost glories of the Sanctuary and "Who ever liveth to make intercession for us." In the words of Hooker, "taking to Himself our flesh, and by His Incarnation making it His own flesh, He hath now of His own, although from us, what to offer unto God for us."

It is one of the peculiar characteristics of the religion of Jesus Christ that it never, like many false religions that have prevailed in the world, compels or endeavors to compel, any one into its service by its exterior or irresistible force. We hear sometimes the taunt from the lips of infidelity that if Christianity, as it is claimed, has made great progress in the world, so have many confessedly false religious systems, and in a much less space of time, and that, therefore, no argument in favor of the Gospel can be drawn from its successes, or its wide diffusion among men.

The simple, but all important fact to which we have just referred, is however always ignored, or forgotten. All false religions, as, for example, Buddhism or Mohammedanism, have, in the first instance, made their way by force. They have been imposed upon a nation or tribe by some tyrant or conqueror, and have been sustained and protected by force, until, by lapse of time, the ordinary influences of association and habit, of national pride, or custom, have rendered a persistent exterior force unnecessary. In fact, a compelling force in some form never ceases, for the fate of the apostate is either ruin or death. But Christianity in each one of these particulars is different. From a human standpoint, its beginning was in the life and death of a humble Jewish artisan who was put to death as a malefactor. It was not imposed by tyrant or conqueror upon the people, but "the common people" who "heard Him gladly" imposed it upon kings. Its rapid growth and diffusion among the nations of the world and the power which it possesses over the minds



and hearts of men must be accounted for, on very different grounds from those which we are accustomed to give for the spread of the various false systems that have, at one time or another, existed in the world.

"Jesus Christ is a name about which a vast accumulation of histories, ideas, and beliefs, have gathered. He is a subject of the highest historical interest. No educated man, at least, whatever be his faith, or his life, can deny the reality or the greatness of Christ's place in human history. Nothing is more certain in the annals of mankind than this, that Jesus Christ lived in Palestine, and was put to death in the reign of the Roman emperor Tiberius, under the governor Pontius Pilate. No doubt, at that time, the Cæsar was everywhere on the lips and in the minds of men; while the retired religious Teacher, as He seemed to be, in Palestine, was by His teaching, His acts, and the opposition which they aroused, only furnishing a little conversation and excitement to the peasantry and to the officials of a remote province. But if the importance of a life is to be measured by its results in history and to civilization, even putting aside all moral and religious considerations, who would think most of the emperor? What influence does the life of Tiberius now exert upon the world, except it be to furnish, now and then, materials for an essay on some subject connected with modern imperialism. But who can deny that at this moment, explain it as you will, Jesus Christ, His life, His work, His Person, lives in the hearts of multitudes as the object of most cherished and devoted homage; that He governs the ideas, the aspirations, the social and political actions of millions of mankind; and that the most active and enterprising section of the human family, still, in various senses, places itself under the shadow of His name and patronage. The obvious truth of this assertion at once inrests the earthly life of Christ, and all that illustrates and belongs to it with the highest practical and speculative interest. A consideration of this life as it appears in the sacred narrative, will disclose the same peculiarity which we have already noticed in the Gospel itself. It is

not in the unrivalled exhibition of any one form of human excellence, whether purity, or humility, or charity, or courage, or veracity, or self-denial, or justice, that we best appreciate the significance of His human character, but it is in the equal balance of all excellences, and in the absence of any warping, disturbing, or exaggerating influence. In the words of Professor Goldwin Smith, who certainly cannot be accused of any strong ecclesiastical bias, "there are many peculiarities arising out of personal and historical circumstances, which are incident to the best human characters, and which would prevent any one of them from being universal or final as a type. But the typeset up in the Gospel as the Christian type seems to have escaped all these peculiarities, and to stand out in unapproached purity, as well as in unapproached perfection of moral excellence."

These eloquent and sincere words need no recommendation, or comment, but rather suggest the need and the importance of considering in conclusion, the work and the position of Jesus Christ, not only as the Perfect Man but as the Word of God manifested in the flesh. Being as He is, Divine as well as human, He is "made unto us wisdom, and righteousness, and sanctification, and redemption." In Him we have the guarantee or bond of religion. He is the means of an actual communication between the soul of man and the Eternal God. "There is one Mediator between God and man, the man Christ Jesus," and His office of mediation is based upon the two natures which are united in His One Person.

As the Eternal Son, He is One with the All-Holy and Infinite God; as the Child of humanity, He shares all the limitations and weaknesses of our manhood, except its sin. To us men, He is the last and most complete unveiling of the interest which God takes in the well-being of His human children. Before the Throne of God He is the unique and ideal representative of our race, representing us, not as being what we are, but as being what we were meant to be by the Great Author of our existence. In union with Him, those religious aspirations, which are part of our nat-

ural equipment, find their true exercise and their full satisfaction. As the Light of the world, He is the satisfaction of the intellect. As "fairer than the Children of men," He is the delight of the heart. As "holy, harmless, undefiled, separate from sinners," He challenges the submission of the will. Intellect, feeling, moral effort, each have their part in Him. He leads them upwards, in and through His own Holy Humanity to the All-wise and All-beautiful. The soul finds that in Him alone "is the well of life, and that in His light it will see light."

Finally, dear brethren, what can I say to you who in the pride and strength of youth, are preparing within these classic walls for the duties and the responsibilities of life, that may help you at the very beginning of this preparation to choose as the Rock of your Salvation, "Jesus Christ, the same yesterday, and to-day, and forever."

You are standing now on a great vantage ground. Youth is the formative period of character. Whatever you are to be hereafter, even in the present life, you are in great measure deciding now. Every part of your nature is now more susceptible to the influences exercised upon it from without than it will ever be in maturer years, and the very fact that impressions are so easily received may cause you to be unconscious of receiving them. Habits are now forming in which the soul will move perhaps forever. It is said that "the first twenty years of a man's life have more to do with determining the character of his eternity than all his other years beside." Be therefore, wise in time and submit yourselves to the yoke of Christ in youth.

You may go forth, then, confidently and fear no harm. Sorrows may come but you will have your balm. Disappointments may come but you will have your hope. Death may come, but you will have eternal life.

"The noontide blaze, the midnight scene,  
The dawn, or twilight's sweet serene,  
The glow of life, the dying hour,  
Shall own, O God, thy grace and power."

## LOCAL.

The Freshmen are discussing the wearing qualities of mortar boards.

The catalogue for 1886-87 shows an attendance of 410 in the University.

The college campus has lately been a fine skating-park—ditto the sidewalks.

Prof. H.—"A man went to a place to board, he went there to be bored."

The committee on pictures have chosen Mr. R. E. Atkinson, 257 and 259 State street, for class photographer.

Prof. of Electricity.—"How about it, if I should stand on a plate of glass?"

Junior.—"Well—if the plate was large enough." Class come down.

The 54th annual convention of the Psi Upsilon Fraternity will be held with the Delta Chapter, University of New York, Feb. 24th and 25th. Bridge '87, Richards '88, Bates '88, and Mandeville '88 will represent the Union Chapter.

A prize of \$50 has been offered for the best essay on the construction, method of using, and theory of an Edison dynamo machine, also a prize of \$50 for the best examination, to be held June 4, 1887, on three Phillipic orations of Demosthenes and in the History of Greece during the life of that orator.

The following subjects for prizes have been announced:

INGHAM—I. Lord Bacon as an Essayist.  
II. Character and Influence of Milton's Prose.

ALLEN—Subject chosen by the writer.

CLARK—I. Thomas Carlyle: The Man and the Author. II. Ideal Republics: More's Utopia, Bacon's "New Atlantis," Harvington's Oceana.

For the Veeder the general subject for reading is Monopolies.

Friday evening, Feb. 11th, the long anticipated Sophomore soiree was held in the Arcade hall. It was an innovation and a perfect success, and the class is deserving of great credit. The assemblage was large and brilliant, sixty-five couples being present. The walls of the hall were prettily and tastefully decorated with toboggans, athletic paraphernalia and class relics. The music by the Citizens Corps orchestra, gave entire satisfaction. Refreshments were served by Caterer Reeves. There were twenty numbers on the programme. Six extras were also danced. At two o'clock the company went home, each and all feeling that they had attended one of the most enjoyable dances of the season. The committee who had the soiree in charge were: C. W. Culver, chairman; P. S. Dorlon, J. H. Hanson, A. M. Harder, E. S. Hunsicker, C. F. Shaw, M. M. Smith, D. S. Voorhees and N. W. Waite. E. S. Hunsicker, was the floor manager, P. S. Dorlon and D. S. Voorhees his aides.

THE annual convention of the New York state inter-collegiate athletic association, was held at the Globe Hotel, Syracuse, January, 28, 1887. The convention was called to order at 2:30 P. M., by Mr. Servin, of Hamilton college, secretary and treasurer of the League. The delegates present were: Cornell, Coville and Balch; Hamilton, Servin and Timmerman; Hobart, Toomer and Clayes; Rochester, Bigelow and Weaver; Syracuse, Bovington and Holsworth; Union, Bridge and Marvin. Mr. Servin was chosen temporary chairman, Mr. Hawkins as temporary secretary. The petition of Columbia to enter the league was granted and the delegates from that college took their seats. Invitations were received from Rochester and Syracuse to hold the next field day with those colleges. The vote resulted in Syracuse 4, and Roches-

ter 3. The election of officers resulted as follows: President, Bovington; Vice-President, Weaver; Secretary and Treasurer, Holworth. The delegates from Union presented the claim for the award of the 100 yards dash of the last field day, in behalf of A. Turnbull, of Union. After some discussion the claim was allowed by the convention. Cornell's delegates presented the claims of Cornell and Hamilton for first and second place respectively in the tug-of-war. Claims allowed and medals ordered. The constitution was slightly amended. It was decided to hold the next field day at Syracuse, May 25, 1887. The convention then adjourned *sine die*.

### Personal.

We clip the following from a Mexican paper, Jan 29: "Professor Wm. Wells, of Union College, Schenectady, N. Y., is in Mexico, quartered at the Hotel del Jardin. The members of the Mexican editorial party who visited the United States in the summer of 1885 have a pleasant recollection of Professor Wells as the gentleman who volunteered to translate the speech addressed by Mr. A. Bianchi, to a convention of professors assembled in the capital at Albany."

Jan. 30.—"Prof. Wm. Wells, LL. D., of Union College, Schenectady, N. Y., will deliver an address this, Sunday morning, at 10:15 in Trinity M. E. church. Subject, The Boon of an Open Bible."

'61—E. N. Potter, D. D. LL. D., President of Hobart College, is developing a scheme to make that institution a great Episcopal University, and he has special facilities for the work.—*Harpers Bazaar*.

✓—Algernon Baddock, succeeds Charles Van Wyck as U. S. Senator from Nebraska. Mr. Paddock, was born at Glens Falls, was educated at the Glens Falls Academy and

Union College. In 1861 he was appointed by Abraham Lincoln, secretary of the Territory, in 1868 was appointed governor of Wyoming, and in 1875 was almost unanimously elected U. S. Senator from the state which he again represents. Since 1881 he has held the position of secretary of the Utah Commission.—*Harper's Weekly*.

✓75—Rev. A. V. Raymond, has accepted the pastorate of the Fourth Presbyterian church, of Albany.

✓78—Rev. William D. Maxon, rector of Grace Episcopal church, Waterford, yesterday afternoon offered his resignation and it was accepted, to take effect Ash-Wednesday. He will go to Trinity church, Utica. Mr. Maxon has been a faithful and popular pastor.—*Union*.

✓83—Green was visiting friends in college last week.

✓85—Hutchinson is a student in the Medical college.

✓—Bond is teaching in Troy.

✓89—Gillespie has left college to join an engineering corps in Va.

✓90—Hawkes has left college on account of sickness.

### Necrology.

✓43—Hon. Geo. H. Thacher, ex-mayor of Albany, and father of the present mayor of that city, died at Augustine, Fla., Feb. 14, 1887.

✓64—Geo. Sarambling, lawyer, died at Oneonta, Feb. 6, 1887. Mr. Sarambling was born in Oneonta, Jan. 23, 1840. He represented his district in the assembly one term and has been judge of Otsego county, three years. For several years a member of the Democratic state committee his relations to Mr. Cleveland and Secretary Lamont was of a most cordial nature.

### The College World.

YALE—Dwight Hall, the new building of Yale College Y. M. C. A., has been dedicated. It cost \$60,000.—Robert Cook, Yale's crack boating coach of many years standing, has been tendered a complimentary dinner by a large number of the sons of that college in recognition of his great services in many a boat race at which Yale was first at the finish.—PRINCETON—At the regular meeting of the Board of Trustees of Princeton College, Feb. 10, President McCosh submitted plans for conferring degrees of Ph. D. and B. D. He spoke favorably of the plan of making Princeton a university.—The class of '77 propose erecting on the campus a biological laboratory. Their new triennial catalogue has 240 pages and contains the names of over 6,000 graduates. It is in the Latin language.—DARTMOUTH—Edward F. Dillon, '88, was killed Feb. 5th. in the railroad accident near Hartford, Vt. He was the pitcher for the college nine.—A window was recently placed in the chapel in memory of John Wheelock, the second president of the college.—IN GENERAL—Below we give the dates of the births of the oldest colleges of the country, collected by an enterprising editor of one of our exchanges: Harvard University, 1636; Yale University, 1701; Princeton College, 1746; University of Pennsylvania, 1749; Columbia College, 1754; Brown University, 1768; Dartmouth College, 1770; Rutgers College, 1770; Hamden Sydney College, 1775; Washington and Lee University, 1781; Dickinson College, 1783; St. Johns College, 1784; University of Georgia, 1785; University of North Carolina, 1789; Georgetown College, 1789; University of Vermont, 1791; Williams College, 1793; Bowdoin College, 1794; Union College, 1795; Kentucky University, 1798.—*Ex.*—Mr. Jonas Gilman Clark, has associated with himself eight well-known citizens of Worcester, and applied to the legislature for an act of incorporation, establishing in Worcester an institution "for the promotion of learning in all its higher branches, to be called Clark University, in recognition of the munificence of its originator and founder, as shown by an endowment of \$1,000,000.—*Ex.*



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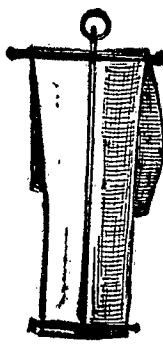
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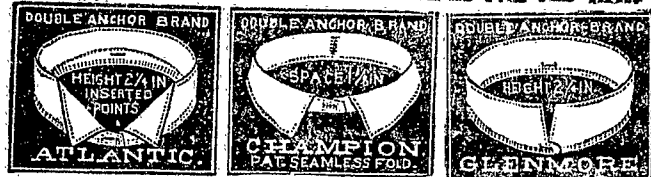
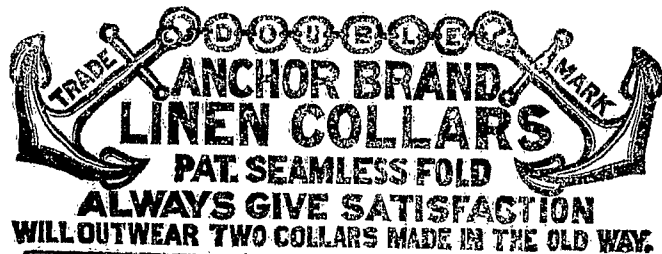
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