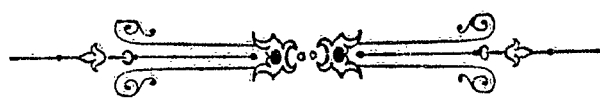
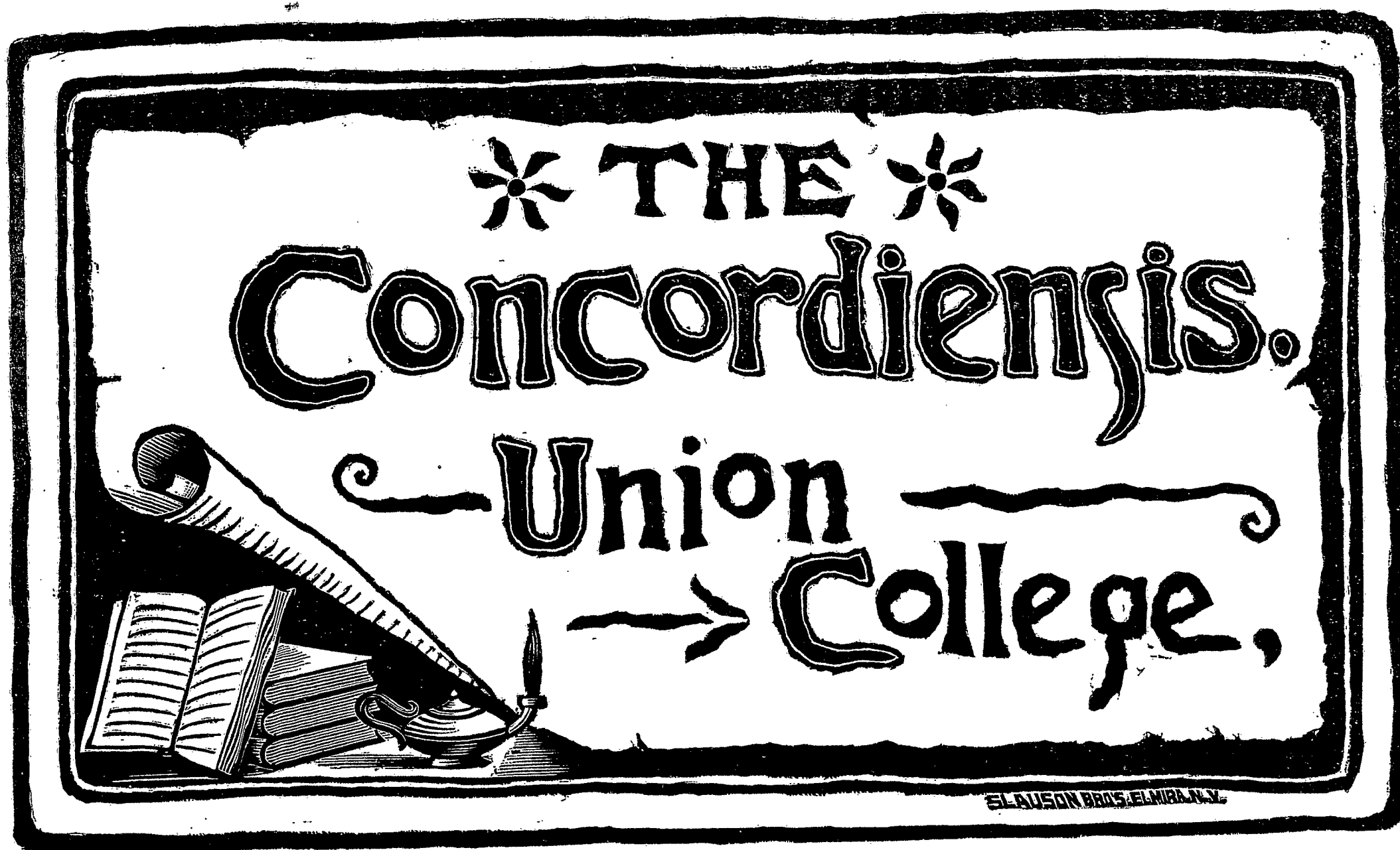


Volume XII.



Number 5.

FEBRUARY, 1889.



SCHENECTADY, N. Y.



CONTENTS

LITERARY—

Memorabilia of Tayler Lewis, - -	71
Advantages of Smaller Colleges—M. Nolan, Jr. - - - -	72
A Reminiscence—W. W. Edwards, '50, -	74
Sermon—Rev. Dr. A. V. V. Raymond, -	76
CLIPPINGS, - - - - -	82
EXCHANGES, - - - - -	83

EDITORIAL—

Prizes, - - - - -	84
The Chicago Banquet, - - - - -	84
ITEMS OF GENERAL INTEREST—	
The Inter-Collegiate Association, -	85
Locals, - - - - -	85
PERSONALS, - - - - -	87
NECROLOGY, - - - - -	87

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THE CONCORDIENSIS.

VOL. XII.

UNION COLLEGE, FEBRUARY, 1889.

No. 5.

LITERARY.

Memorabilia of Tayler Lewis.

In the long list of intellectual and scholarly men who have been instructors in Union College, occurs the name of Tayler Lewis. To the student of to-day, and even to a number of the present Faculty, he is merely a tradition, although but twelve years have passed away since his death.

Dr. Lewis was a student from the pure love of study. He was a digger into books, and a scribbler on books and about books, from the time he learned his letters at his mother's knee, to the close of his long, and studious and busy life. The term scholiast, in its fullest sense, applied to him. The fruit of all these years of unceasing study, was given to the world by his own pen, before he died, but many gems of thought lie hidden in manuscript volumes, that have never been seen except by students of classic and oriental lore, or by friends who have occasionally visited the library where he worked, and where the books he loved, and marked with many a note, lie lonesome upon the shelves—the master-spirit gone.

The brief fragment which we give to the pages of THE CONCORDIENSIS, is taken from one of these volumes of Biblical annotations. It is numbered two hundred and forty seven, and is one of the briefest. Some of these notes comprise a large number of pages, and there are nearly five hundred. They have no special regularity; the passages selected for meditation are taken from nearly every book of the Old and New Testament; many are chosen from Books of the Bible but seldom read or preached from. They are interspersed with quotations from the Arabic, Syriac and Hebrew in great profusion, and, on this account, it has seemed a

difficult task to even attempt a publication of them. Dr. Lewis, doubtless, never contemplated their publication. They were the pastime of hours, when, in total deafness, he turned from the solitude of a present life, to commune with the scholars of a buried past. His love for the Classics was intense. He would not listen to a lowering of this department in our Colleges, and wrote much that was published during his life, in defence of his views—and his earnest, religious soul found great delight in seeking out the true meaning of every blind passage of the word of God, by diving to its roots in the beautiful imagery of the Oriental tongues.

The closing lines of the meditation which we offer, are a translation by Dr. Lewis from the Syriac. In the original manuscript, he has written them first in the Syriac type, and afterward translated them.

It is a pleasure to us, to bring, in this way before the students of to-day, a picture, however imperfect, of a Christian scholar who lived and died among the classic shades of dear Old Union, and who loved the college with an honest and devoted love.

M. L. P.

Outer Darkness.

The nature and origin of this strange and fearful expression, which occurs in Matthew VIII 12, have been sought in Rabbinical and Classical allusions. But the meaning and reason of the phrase seem to come directly out of the vivid imagery of the context immediately above:

“And many shall come from the East and from the West, and shall sit down in the banquet with Abraham, and Isaac and Jacob in the kingdom of heaven, and the sons of the kingdom shall be cast into outer darkness.”

It is the intense darkness, as contrasted with the intense light of the wedding feast, which

was always most splendidly illuminated. The Eastern churches were fond of this figure of the brilliantly lighted banquet hall, or marriage feast, and it is often found in the hymns of the *Officium Feriale Ecclesiae Syrorum*. There is a very beautiful example of it, (probably from St. Ephraim), page 8, line 12, (small edition Rome 1855.) It is the commencement of one of their alphabetical cantitenas.

Brethren, arise, your lamps prepare,
For lo! the bridegroom draweth nigh.
He hath made for his saints a dwelling fair,
In the mystical Eden, built on high.
The *Chamber of Light* stands open wide,
And harps of glory are sounding there;
Enraptured to meet him, they stand by his side,
Who have waited long, till their Lord appear.

TAYLER LEWIS.

Advantages of Smaller Colleges.

Much is being said of the superior advantages of large colleges. We find the illustrious head of one of our greatest eastern institutions traveling in the west, and exhorting the people to send their sons to the large universities of the east, dilating on the superiority of these in the education of young men. The American system of numerous small colleges, which has grown out of the nature of things, some are inclined to rail at, and the mammoth universities of Europe are pointed out as models toward which we ought to strive. It raises the suspicion in one's mind that that these are people who are attracted by whatever is foreign, and have not a sufficient appreciation for what is the natural, healthy and progressive outgrowth of their own progressive country.

Setting aside the causes which has produced the American system—causes of which we may well feel proud—let us examine the advantages of small colleges as compared with large ones. Which is the better to attend, a college that has upward of a thousand students or one of a few hundred?

First as to the moral advantages. No one can question that a young man is exposed to less dangers in one of the smaller institutions. In America the small colleges are generally situated in retired places which do not hold out so many

alluring attractions to go wrong as places of larger growth. Students of extreme wealth are not numerous and therefore all the evil influences which they exert are absent. These men invariably give a powerful example and stimulus to dissipation and excess, making riotous living even fashionable. Moreover they have no intention of getting a solid education, merely wishing to have a good time and live high, thus working a two-fold injury by embittering the life of a sensitive man of moderate means, who cannot afford to have everything he wishes, and by contaminating, so to speak, the atmosphere of a seat of learning, which ought only to tend to inspire a love of knowledge. Many of the young men have allowances of from three to ten thousand a year. It seems incredible that there are such foolish parents in the world. Any student, even if he were a saint on entering college, with so much money would leave a veritable wreck. After all most young men are alike. It depends much on opportunities and environment whether they are to be "fast or slow." The fast men of a college are principally those that have plenty of money; the straight men those that have barely enough to pay expenses. Now at small colleges the dangers are less; and even if a student has money his environment is such that he is not led into the extravagance he would indulge in at larger institutions. He is not thrown in with so many reckless youths whose pernicious example he is sure to emulate. College men are full of the fire of youth; easily lead, liable especially to do as the "rest of the boys" do. Weighing all the facts it is an obvious truth that a sturdy, sober manhood is surer to be developed at a small college. Here one may follow a calmer and quieter pursuit of knowledge without either the hubbub of too much social indulgence, or, what is lately becoming as serious a matter, over excitement in athletic sports.

There is no doubt that at large colleges legitimate recreations are sometimes pursued to a point injurious to studies. All students should be encouraged to take part in athletic sports. It is absolutely essential for a proper education. The golden mean in mental and physical development must be followed, other-

wise a man's life will be a failure. But herein lies the trouble. A student of an athletic turn of mind, on entering such colleges as Harvard, Yale or Princeton, is both surprised and fascinated by the intense interest he finds existing in athletics, and the great honors attached to superiority in any of its branches. He sees that some of his fellow students have achieved even a national reputation and are the idols of the college. Having great faith in his physical prowess he is caught in the whirlpool. His eagerness for study is blinded by the glamour of athletic greatness, for indeed he finds class honors considered insignificant compared with those of the field. Now in such cases it is clearly impossible to get a good education. All energy and time are devoted to the ambition to succeed in athletics. The action recently taken by the Board of Overseers at Harvard shows that the college authorities are waking up to these truths. At small colleges the case is entirely different. Excitement in athletics never become abnormal, but the golden mean, we think, is more nearly and more uniformly preserved.

The professors, moreover, in small colleges can have a greater moral force. There being a close personal acquaintance between the professors and students, a chance is afforded for whatever is good, noble or energetic in the character of any professor being communicated to the student or assiduously emulated by him. A strong and good character in a professor is, in some respects, wasted in a large college. The students do not "rub against" him enough. But where such a personality can exert itself by direct and constant intercourse the effect is wonderful and far-reaching. A young man in college is not too old for what are called youthful impressions, and the influence of a teacher may take a great part in moulding his life. Many an alumnus can trace a strong trait in his character to contact with a professor in his long passed college days. We wonder at the warm loyalty sometimes displayed by old graduates to their former tutors and guides, but we may find in this the explanation.

Now we do not affirm that the influence of a professor's character in a large college is entirely eliminated; but we do insist that there is want-

ing that intimate contact between the students and experienced professors so characteristic of small colleges. In large institutions a student may be fortunate enough to form a friendship with a congenial professor. For we learn how the mind of Robert Elsmere was influenced by the Oxford professors; and indeed, we might add, that our great American colleges are not entirely free from such influences, Agnosticism and Atheism seems to increase in them directly as their growth. However, special friendships the mass of students cannot enjoy. They must be content with a formal lecture in the classroom and perhaps not even a nod of recognition in the streets. For where a professor has several hundred in a class he cannot be expected to become personally acquainted with all of them. And the abler and more powerful a teacher is, the larger his classes, and hence the more removed he will be from the students. But the most serious point, if true, is the complaint that a man does not get into the recitation room of a real professor until about the third year. The instruction of Freshmen and Sophomores is done almost wholly by tutors. Now in smaller colleges this is not the case. A student finds himself in the hands of experienced men who command his highest respect. He is not "lost in the crowd," but finds himself under the strict surveillance and daily attention of the professors. He will be required to get up on his feet every day and recite before the class. He will have his views criticised and hear those of his classmates. It is needless to dwell upon the benefits occurring from this strict and constant attention. It is just the sort of drill that young men need. To learn to think upon their feet, to give a careful daily preparation to their studies, and due attention in the recitation room. Such care is only possible where the students are not numerous.

After all the selection of a college is a matter of very serious import. Reputation is in favor of the large ones, but wise people are beginning to see more clearly the advantages of the others, to such an extent that some of our small colleges that have set a limit are becoming embarrassed with numbers. It does not seem at all likely that we shall soon have universities in the United

States as large as those of Europe. Better have plenty of small ones as our national taste seems to prefer.

M. NOLAN, JR.

A Reminiscence.

After reading THE CONCORDIENSIS, I reflected, that a reminiscence of my college days, might be of interest to its readers. It was my fortune to be a student at Union, in the latter part of the "roaring forties." The gold deposits in California had then just been discovered, and the men who now rejoice in the *sobriquet* of *Forty-niners*, were then just planning how to get to the golden sands of the Sacramento. Those were stirring times, and Old Union was a power in the land. Her faculty was distinguished "*there were giants in the land in those days.*" Dr. Nott, her venerable president, was then in the vigor of a ripe old age, not yet impaired. Time had not withered his intellect; nor had the tongue that deplored the death of Hamilton, lost any of its eloquence. His discourses in the Presbyterian, and in the old Dutch church in Schenectady, were always grand, always delightful. Kaimes Elements was taught by him to the Seniors. It was his delight, and to listen to his comments on the text, was to sit at the feet of Plato. His influence over the students was wonderful. The chair of Mathematics was filled by Isaac W. Jackson, one of nature's noblemen. He was a lover of his art, and a plain, kind, unassuming man. At this time he was a sufferer from dyspepsia, and used to work a great deal in his now famous garden. I can still see, in my mind's eye, Capt. Jack, as the boys called him (from his military antecedents) with his scuffle hoe, or pruning shears, at work along the borders of the walks, or pruning his shrubbery, as he appeared when I was taking a walk through his garden. He was as ready to show off the curious or interesting properties of his plants, as to explain in the class room how the asymptotes of the hyperbola constantly approach the curve, but never meet it; or the development of the Binomial Theorem. He used to take me into his study, and prescribe some remedy for my minor ailments, which was usually

efficient. I loved him as a father. His son "Bill," as we used to call him, was a mechanical genius. He had, with his own hands chiefly, built a miniature steam engine which he set up in the garden, on the high bank near the brook flowing through the garden. William Jackson and I were pupils together at the old Lyceum, a college grammar school, kept in a queer Octagonal brick building, on Union street, Schenectady. I suppose it is gone long since.

In 1849 or 1850, Prof. Tayler Lewis, became a member of the faculty of Union College. He was a profound scholar and a firm believer in classical training, and thought the drill of the Latin forms and syntax was one of the best methods of cultivating the intellect. He thought that the etymology of a language and its history was a key to the history of the people using the language, and were useful studies, that philology was as important a science as any, for a liberal education. He instructed in Greek and Hebrew languages, in which he felt great interest, and was able to inoculate his classes with his own enthusiasm in these studies. He organized a Greek Testament class, which met on Sunday evenings to study and expound the Greek text of the Gospels; these meetings, were very instructive and interesting to those not religiously inclined, as well as to those who were so.

Prof. Robert Proudfit was closing his long career as Professor of Greek, in 1849. He was a venerable and good old man, and beloved of his pupils even if they did call him "Old Proso." He has long since crossed the river.

Prof. William M. Gillespie was then the man at Union who initiated the students into the mysteries of the differential calculus and Boucharlats Analytic Mechanics, but he more particularly instructed in Mechanical drawing, surveying land, the art of building roads and bridges, canals and railroads, and topography and geodesic surveying etc., from which latter mentioned arts, he was dubbed "Old Geodesy." He was a small sized man, awkward and ungraceful in his bearing, and had a lisp or impediment in his speech, and besides he was not popular with the students of that time, yet despite all these defects he was a fine teacher, a thorough instructor, and one whose services the students

were by no means willing to dispense with. There was probably no professor in the college whose name was more eagerly desired on the diplomas of the class of 1850 than that of Wm. M. Gillespie, Pont et viar, Prof. et Math. Prof. Adj.

Prof. John Austin Yates died during the time I was at college. Prof. Thos. C. Reed and Prof. Yates were able instructors. Prof. Jonathan Pierson was professor of Natural History, and used to go on Botanizing excursions with the Botanical students, which was both pleasant and profitable; and last but not least, was Prof. John Foster whom the boys irreverently called "Old Jack," not from any want of respect for him, but for *short*. He was one of the youngest of the faculty. All these professors were painstaking and faithful instructors, who conscientiously did their duty.

I roomed at No. 13 South College, Dr. Nott's section, front room, fourth floor. At the close of the day when its labors were finished, the chapel bells rang for evening prayer, the students issued from their various sections, and gathered in the chapel. After prayers they dispersed to their rooms or went down into the city, as they pleased, and a profound quiet reigned throughout the halls of the great buildings and grounds.

From the window of my room at the close of the autumnal days, after evening prayers, I have enjoyed sunset views, that haunt me still. To the west where the Mohawk breaks through the Glenville hills, is a beautiful gorge, in which the autumn sun sets, gilding the blue hills and clouds with crimson and gold. Often have I sat on my window-sill and enjoyed the magnificence of the scene, until unconsciously I fell into a reverie which lasted till darkness set in and let down the curtain.

Often the President at this hour would drive up under my window in his three-wheeled go-cart, on his return from the city, get out and go into his office, which was directly under my room, on the first floor. Besides the blue hills and the Mohawk, there was the canal with its teeming boats creeping along slowly, and there also the railroads, with the rapidly moving trains, and the city, and the Locomotive works,

and the fields and pastures and the college terrace all in easy view. No doubt the occupant of room No. 13 South College, may still see the Glenville hills blue in the distance, and the gorge where the Mohawk breaks through, and the purple and golden sunset of autumn, and the terrace, and the city, and pasture and railroad, from his window, as I saw them years ago, but not so the venerable President and his three-wheeled buggy, they are gone into the unreturning past. The canal, the pasture and the campus are still there, but the occupants of those two old grey structures are gone—all gone.

The Senior class of 1850 numbered 104, that of 1849 numbered 140, most of whom graduated. Those were glorious days for Old Union. The Philomathean and Adelpheic societies were then strong and influential bodies. I was a Philomathean and was proud of it. One hundred members or upwards thronged her halls in those days. One hundred men, the flower of Union as she then was, was a literary and intellectual body, whose sessions were not vain, it was a *force* in the cause of culture. The debates, the essays, to say nothing of the poems, were often really excellent.

The eloquence of Mc Coy, Moore, Pettibone, Buckland, Hand, Powers, Thompson, Jackson, and others rang through her halls with soul stirring effect. I learn with regret that the Philomathean, older than Union even, is going into a decline.

Without the Philomathean and Adelpheic, what can Union be?

There was then no baseball or foot-ball; the dumb-bells, horizontal bar or trapeze, with walking, supplied the physical exercise. The amusements and recreations were intellectual, rather than physical. Engineering furnished exercise, through its field operations. The engineering class often went to the field with theodolite or compass and chain. We had no blow-outs then, no big suppers or dances by the classes; those matters were relegated to the secret societies. The purely social was cultivated by the secret, or Greek letter societies. The burial of Euclid was about all the class frolic there was. Business was the motto at Union in those days—

"Life was real, life was earnest."

Some classes turn out a great number of distinguished men, others but few. The class of 1850 will probably have to depend on the fact, that they graduated exactly in the middle of the nineteenth century for distinction. As it now appears that is the only thing that fortune has favored them with, for distinction. But few have achieved notoriety, yet the class of 1850 was a good one, probably fully up to the average. Rabbi J. Buckland who graduated at the head of the class, died young, and full of promise, others died early in foreign lands. My recollections of my classmates are exceedingly pleasant. For a long time at recitation, sat at my side Delavan De Long. He was very modest, quiet and unassuming, and always acquitted himself with credit. There seemed to be a natural attraction between us, and yet I have never seen or heard from him since we separated on commencement day 1850. On my other side, often sat Alexander Ennis, a good student, a little wild sometimes, and he relished fun more than he did a tough passage in the Oedipus Tyrannis, yet he ranked well and was well read.

Both Ennis and Daniel J. Darrow were warm friends of mine, and we often studied together; but I have heard nothing from them all these years. Soon after graduation I came to the South and have had my home on the shores of the Gulf of Mexico, that will account for knowing so little of my classmates in after years. Henry Gardiner, another classmate, became a civil engineer in after years, and built railroads in Iowa and Dakota; finally he went to California, and died at Merced in 1885 or 1886, as I was informed.

John D. Stuart of Schenectady, another friend and classmate, died soon after graduation, in 1853 at Canton, Miss. I nursed him in his last illness, closed his dying eyes, and assisted at his burial. He sleeps in the quiet cemetery at Canton, along with some of Mississippi's most illustrious sons. To mention all my classmates would far exceed the limits of this sketch. A day or two preceding the Commencement of 1850, a number of our class received notices, that on the next day at a stated hour, the New York Alpha of the Phi Beta Kappa society

would meet in the Senior chapel, in South Colonade, and invited them to be present on the occasion. At the appointed hour they went, and were invited into a room adjoining the chapel, where were Prof. Gillespie, a few other professors of Union, and some strangers to whom they were introduced, after which Prof. Gillespie as master of ceremonies, expounded the virtues of philosophy and various other mystical things, known only to the wise, and only fully understood by the initiates of the $\Phi B K$ after which he invested them with a mystical key, and told them they were full fledged "Phi Betas." *Then their heads touched the stars.* On the next day was Commencement at Union, and the class of 1850 separated never to meet again.

WAKEMAN W. EDWARDS.

Greyfriars, Vermilion Parish, La., Feb. 9, 1889.

Sermon Preached before the Faculty and Students of Union College, Schenectady, N. Y., on the Day of Prayer for Colleges, Wednesday, Jan. 30, 1889.

REV. A. V. V. RAYMOND, D. D.

Pastor Fourth Presbyterian Church, Albany, N. Y.

And look that thou make them after their pattern which was shewed thee in the Mount.—*Exodus* xxv: 40.

The familiar history of ancient Israel is always interesting, always instructive,—interesting as a story of life—instructive as a perpetual symbol of spiritual truth. The central person is God. The central symbol is his dwelling place—the tabernacle. Around that structure simple, beautiful, impressive, gathers the interest of the "chosen people" in every age. It stands always in the midst of the camp, the visible token of a present Jehovah. All of its history is significant and no part more so than the story of its construction, a single feature of which we study this morning.

Our text brings before us the awful grandeur of the cloud enveloped mount, where the Hebrew leader met the Hebrew's God. It leads us to the mount, *not* upon it, for into the secret of that majestic presence we may not penetrate. Moses was alone with God and to both our reason and imagination must ever be alone with him. The mystery of that interview is like the

thick darkness of the surrounding cloud. We can only say that there "God made known his ways unto Moses;" there Moses somehow learned directly something of the mind and will of the "Holy One of Israel," and a part of the revelation was the pattern of the tabernacle which through all succeeding ages should be called or should typify God's house. Thus the tabernacle practically began as a plan in the mind of God's servant. He saw the structure complete before the first board was fitted to its socket. In briefly developing this thought we shall for the most part follow the lines which others have laid down.

We are all builders and every wise builder plans before he constructs. All best work is after a pattern. "The picture flashes its beauty into the artist's own mind before it lives upon the canvass. The poet's soul is first filled with the song he afterwards sings to others." This is a general law. Natural growth is but the outworking of a hidden pattern. The very form of a tree is mysteriously foreshadowed in the seed. Nature builds every shrub and flower after a model. External causes may prevent perfection in the visible result, but the invisible pattern is perfect. And so the ideal is always the true point of departure. When we look at human life we find the great want to be of pattern. Men fail for the most part through indefiniteness. They work but do not build, or they build but only disjointedly. As a rule the heart must inspire the hands, but the head must direct them. Earnestness may be defeated by aimlessness. The trouble with many is not that they fail to reach their ideals but that they fail to have ideals worth reaching. The world of humanity is full of wasted energy. Take almost any man whose life is called a failure, and it is true that the same amount of thought and energy, directed along some one line, according to some well defined purpose, would have brought success. Achievement is often not a question of willingness, nor of ability, nor of work, but of plan. There is a vast difference between the prospects of a young man who has chosen his life work, who begins by knowing what he is to do, and the prospects of another who begins by doing contentedly anything that turns up. The one

commands his energies to a definite end. The other finds his energies commanded to ever changeable ends. The one lays his course and sails for one port, tacking against headwinds. The other sails for anywhere, shifting his course with every shifting breeze. The one builds. The other simply piles up stones.

This age is replete with counsel for young men. They have more sermons and books directed towards them than any other class in the community. Almost all the advice in the line of specific duties might be left unsaid, if only this principle were actually communicated. Begin life with a worthy purpose. Fix your plan before you build. Settle definitely what you are to live for and then live for it with all your God-given energies. Back of all best efforts lies a comprehensive purpose. Before the visible tabernacle is the invisible pattern.

Accompanying this principle,—purpose before action, plan before structure,—and forming in fact its most essential feature, is this further truth expressed in God's message to Moses. The purpose and plan must be of God. "Look that thou make them after their pattern which was *shewed thee* in the Mount." Moses took God's idea and wrought it out. So does every man who builds best, who builds well. This truth helps us to the solution of the problem of human life. It implies man's ever conscious relationship to God, the dependence of the creature upon his Creator. When we speak of our divine nature we appeal directly to soul consciousness. Not from the external Word alone do we gain our knowledge of spiritual sonship. From within comes the assertion of a spiritual nature and a spiritual inheritance. Through all the long centuries, over all the broad earth men have known and felt the dignity and worth of their essential being. And ever present with this assurance has been the longing for a worthy life. "What must we do that we may work the works of God" is an universal cry. "Lord what wilt thou have me to do?" is the instinctive prayer of every soul aroused to a sense of the Divine Presence. So that we only assert a truth to which your noblest self responds, when we say: Your plan of life, my brother, to be worthy and right, must be begotten

not of your own selfish dreams, nor yet of worldly prudence, but of Him who gave you life. Only as you consciously accept his thought, adopt his purpose, follow his will can you feel that your energies are directed to their true end, that the pattern of your life temple is all that it can be, all that it should be.

Divinely commissioned men working out God's thoughts, these are the worthies of earth. Abraham's life was planned for him from the time he left "Ur of the Chaldees." Moses was an apparent failure until he saw the "Burning Bush" and began to deliver Israel in God's way. Joshua was leader because he was led. He could command successfully the hosts of the Lord, because he was himself commanded by the Lord of Hosts. The ancient prophets were above kings for they spake for the King of Kings. Paul's sublime career began with a "heavenly vision." Perhaps our thought cannot be better illustrated than by a fuller reference to this man Paul. We never turn toward him without being both interested and aroused. What Paul was, what Paul did have determined the destinies of empires. I do not think it can be questioned that more than any other man Paul has moulded the history of these nineteen centuries. Luther led the Reformation but Paul led Luther. Now what gave Paul this commanding influence? The roots of every life run out on all sides. A thousand energies contribute to make each individual. We classify all forces under two terms "Heredity" and "Environment," but think what they imply. Heredity brings down to the present the qualities of ancestors long asleep. Environment means home, books, teachers, friends, chance acquaintances, nature, everything that touches life to-day. God's law is development. He uses existing materials. There are few absolutely creative acts. When God wants a great man he grows him. The "big trees" of the Yosemite are no more special creations than the "sage bush" of the prairie. They only indicate different seed germs, unfolding under different conditions of climate and soil. So every man of towering ability is made so naturally. He is the product of the past and the present. With a different past and a different

present he would be different. You must have heroic conditions before you can have heroes. As one has said, "A thousand unrecorded patriots helped to make Washington. A thousand lovers of liberty contributed to Lincoln." We recognize then the principle that character and especially unwonted character is the result of many separate agencies. Without doubt the stream that is broadest and deepest is fed by the most tributaries, but *some one thing* may determine, does determine the course of the stream, and it is the direction given to the confluent energies of a man that fixes his place in history. The stream which in its strong, quiet flow enriches the earth and blesses man, if sent another way might be only a foaming, destructive torrent, or still another might lose itself in the sands. Greatness misdirected is greatness lost. Torrents are interesting but men live along the great rivers. Niagara attracts for a day, but the Mississippi feeds for a lifetime. It is not power but power applied that the world finally remembers, Sublime aims make the immortal names.

Now there was a volume about this man Paul that would have been a mighty force whatever course his life had taken. He was large-brained, large-hearted. He had an imperious will. He was a man to leave a record, but what that record should be was determined not by his inheritance nor by his education but by a single event early in his career. That event he calls as a "heavenly vision." It was a revelation of a new Lord of his life—the communication of a sublime and holy purpose. It came to him from above. It was not originally his thought, but God's thought which he accepted. It was a command which he obeyed. "I have appeared unto thee for this purpose, to make thee both a minister and a witness of those things which thou hast seen and of those things in which I will appear unto thee delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes, to turn them from darkness to light and from the power of Satan unto God."

Let us understand. Paul was not endowed with any peculiar mental or physical gifts in that hour. He simply came under a new con-

trol. A purpose unknown before took possession of that strong personality which had gradually been developed from his childhood in Jarsus of Cilicia. Paul was an enthusiast by nature not by grace, by his first birth not by his second birth. That made him an enthusiast for Christ rather than against him. He was a logician by inheritance and training not by conversion. That turned his logic for Christ instead of against him. He was learned by hard study not by the descent of the Spirit. That sanctified his wisdom. The new Paul was the old Saul swayed by a new love. His essential greatness all grew out of his obedience to the "heavenly vision" his whole hearted acceptance of a divine purpose, a pattern "shewed unto him."

In its practical meaning this truth says to you, my brother, Ask what is the noblest course you can follow. Ask your own soul. Ask God. Be not content until you have adopted in mind and heart, as your own, the life of highest service of which you are capable, until you feel that living this life, you can say when the day of accounting comes, "Behold, I made it after the pattern shewed unto me."

If you still ask what is this noblest life, this divine pattern? We answer, the law of helpfulness is the supreme law of life as revealed in the Gospel, the climax of all those outward requirements by which God would make man like himself. "The end of the commandment is love." "Love is the fulfilling of the law."

In the light of this truth, Pope's oft repeated and oft applauded saying, "An honest man is the noblest work of God," needs to be modified. He may have been once but is not now. Requirements change with the growth of knowledge. Every new stage of developments demands a new form of excellence. There was a time when the conditions of earth and air could support vegetation only. They changed and the lower forms of animal life appeared. Changed still more, until now they support man. A sculptor works one way when he begins upon a block of marble and quite another way when finishing the statue. The figure in the rough is the best he can do with his heavy chisel but not the best he can do with his finer tools. So

God has certain laws for the beginning of moral development and other laws for its completion. Character in the rough is the best product of certain requirements, but not of the higher obligations. So we say there may have been a time in the progress of humanity when an honest man was the noblest work of God, but it is not true now. The higher requirements of the Gospel demand higher living, honest living and something more.

To better understand this let us imagine a savage developing toward Christian civilization. As a savage he is lawless or the only law he knows is desire. What he wants he gets if he can. The manner of getting is of no concern. The only question is one of ability. Might makes Right. If he wants another's suit of beads and feathers he takes it. If he wants his scalp he takes that. His law library consists of a single sentence, "Follow your desire." He is his own legislature, police force and judiciary. This makes him savage and so a savage. Now if he is to be civilized, the first new law will be one of restraint. He must be taught the equality of others' rights. When he would put out his hand to untether a pony he covets he must find another hand laid upon his, the hand of command, "Thou shalt not steal." When he would raise his tomahawk, he must hear another voice beside his own desire, "thou shalt not kill." To get this principle of others' rights into the savage brain is tedious work. His moral eyes open slowly. At first he steals a little less than he wishes and thinks it virtue, like the colored Christian who rose in a southern prayer meeting to thank the Lord for helping him overcome temptation. He had taken only a pair of shoes when he might have taken a fine pair of boots. This is real virtue for one just emerging from barbarism. But as the new law continues its workings he takes less and less, until at last he recognizes the absolute equality of rights and is established in the practice of "not stealing" "not killing." He emerges from his state of savage lawlessness, an honest man, a peaceable citizen. The law of restraint, the first necessary law, has done its best and he is its noblest work.

It is a telling proof of the native savagery hiding under apparent civilization that to-day

most of so-called Christian legislation is directed along the lines of restraint, the protection of one individual from the rage or rapacity of another, and that it requires all the organized strength of government to enforce the principle of equal rights.

Returning to our brother, the savage, under process of civilization the question comes: Has he reached the perfection of manhood, when, under the law of repression, he has made it a habit or principle of life, to keep his hands out of another man's pocket and away from his throat? Is the highest virtue in not doing wrong? Let us admit it is high virtue, higher than multitudes attain unto, but surely not the highest. A new law meets the man who has graduated from the school of restraint, the law of constraint. It suggests: You take nothing that belongs to another. Ought you not to give to another something that belongs to yourself. He has no right to it save the right of need. You are honest with him now be generous toward him. It seeks to add to honesty helpfulness, to brotherly respect, brotherly kindness, to justice, mercy. The new law, like the old, gets at first but a feeble grip on the life. The man gives a little at first and his heart glows with a sense of virtue. Then as he grows under the law the needs of others as well as their rights rise higher in his regard, until they are abreast of his own and even mount above them, for he will deny himself for another's sake, and there he stands a nobler man than before, generous as well as honest, good as well as righteous, the noblest work of God, for there is no higher law of life known to mortals than the law of loving self sacrifice, the law ordained of him who came from Heaven "not to be ministered unto but to minister and to give his life a ransom for many."

In this illustration we have really traced the history of the human race. Whatever our opinion of the theory of evolution, we admit the historic development of man from primeval savagery. The further back we go in the Bible the nearer we get to barbarism until we come upon the flaming sword at the gate of the lost Eden. Beyond that all is mystery, but on this side all is clear. The race to which God began to reveal himself in the days of Abraham was

ignorant, bloodthirsty, rapacious, a race of savages. The first need was restraint. Hence the burden of the Old Testament commands. "Thou shalt not" stands at the beginning of seven precepts of the Decalogue. Israel was put into school, the primary school of virtue, where the first lesson was "what not to do." A hard lesson to learn and all the discipline of two thousand years of Jewish history was needed to enforce the lesson. Then in the "fulness of times" Christ came to introduce by precept and example the higher principle of usefulness, to teach men the larger lesson of "what to do." He built upon the law and the prophets. He left the law of restraint as God gave it, only enlarging its scope so as to include thoughts and secret purposes as well as acts. He had comparatively little to say about "negative" virtues. This lesson had already been taught. His mission was to lead men higher. Read his precepts. "Love your enemies" not merely refrain from injuring them. "Bless them that curse you," not merely keep from cursing in return. "Do good to them that hate you and pray for them that spitefully use you and persecute you." Thus he carried duty forward from the sphere of "not doing," to that of "doing." Think of his parables. The priest and the Levite were probably honest men and did not owe a Roman penny to the poor man by the wayside, and so coolly passed him by. Neither did the Samaritan owe him anything, but he went to him, helped him and spent money for him. Christ points to that Samaritan and turns to the world saying, "Go thou and do likewise." Be more than honest. Be helpful.

That other man whose "fields brought forth bountifully, so that he must needs tear down his barns and build greater," was an honest man. He simply gathered what was his own. No mortal could accuse him of unrighteousness because he was rich. But because he proposed the selfish enjoyment of his riches saying, "Soul thou hast much goods laid up for many years, take thine ease, eat, drink and be merry," God said "thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Christ represents that sentence as pronounced against an honest

man who was nothing more than honest and selfish.

But look especially at Christ's life. That is the light of men, the light of truth in which we children of light are to walk. It was all a sacrifice upon the altar of our humanity. "He was rich yet for our sakes became poor." "He was wounded for our transgressions," "He died the just for the unjust," "He went about doing good," "He came not to be ministered unto but to minister." By that life and death, was the highest law of God proclaimed in terms which all can understand, and with an emphasis which should startle mortals out of the complacency of self-centered living.

As God separated one family out of the world to teach them the primary law of restraint, so Christ separated twelve men to teach them the higher law of usefulness. The object of all his training was to make them *servants*, his servants and humanity's servants for his sake. They did not like the lesson. They learned it slowly. Almost to the hour of his death they quarrelled as to who should be greatest. Then he answered, "He that would be greatest among you let him be your minister and he that would be chiefest among you let him be the servant of all." They learned slowly but they learned well and at last went forth by their lives and inspired precepts to repeat the lesson of unselfish helpfulness to all the world.

While thus indicating the progress of law from the Old Testament to the new, from Moses to Christ, I would not imply that the higher obligation of service was unknown in the Jewish Economy. Many of the most impressive, utterances of Scripture concerning helpfulness are found in the "law and the prophets." I simply mean to assert the root principle of each dispensation. The Jewish Economy was centripetal in its general influence, the Christian centrifugal. The one was ordained to establish righteousness, the other to diffuse righteousness. The one was employed in laying the foundations of upright character, the other in building the temple of Godlike love and beneficence. That Christ's teaching was distinctive is apparent from a single sentence, "Bear ye one another's burdens and so fulfill *the* law of Christ."

This then, my brother, is the worthy purpose revealed from Heaven, "the pattern shewed unto you," a Christ-like life of loving service. It tells you to enter other lives to bless them, to gain knowledge, not for the sake of personal advancement, but for great usefulness in the world. It bids you mark each day of your student life with the charity that "suffereth long and is kind." In all this we do not forget what must ever be the inspiration of such a life, whole-hearted submission to Christ as your personal Saviour, your Lord and your God.

Looking again at our text we find a further truth. The revelation of the pattern was given upon the mount when Moses was alone with God. So it is always upon "the Mount" when separated for a time from the plain of daily living that we receive our highest inspiration. The rush of the world's life makes only the thunder tones God's voice audible. We do not hear, we cannot hear until startled into silence and then the voice that startles us appeals to our fears. For every personal revelation the Father of our spirits calls us apart to himself. A sublime purpose is not formed amid the contentions and rivalries of the surging multitudes though they be the Israel of God. There human plans fill the mind to the exclusion of the divine plan. We become absorbed in the questions of a day, the struggle for popular prizes. Upon the plain there is no sweep of vision, no sufficient comprehension of the extent and glory of life, and so God calls us one by one upon the mount. In various ways the separation is effected, the solitude of the soul secured. One is taken up into the thick darkness of bereavement where the cloud of grief shuts out the former world of unworthy ambitions. With another the "Mount" is the "holy hill of Zion" God's chosen place of meeting his children. In the solemn silence of the sanctuary man escapes from the confusing, distracting, despiritualizing influence of daily life upon the plain. In other ways, at other times, in other places is the pattern given, but always on the "Mount" above the confusion of the camp, and always in the solitude of the divine presence.

This suggests the purpose for which this day has been instituted. You are asked to lay aside

your usual duties, that here or in the retirement of your own room you may stand face to face with God and ask, "For what am I living? For what should I live?" To-day, my brother, settle the question of your mission in the world. Listen to God. Speak to God. Choose Him as your Master whose life your soul sees is divine.

And now we reach a final truth. While the "pattern" was given upon the Mount, the "tabernacle" was built upon the plain. From the solitude of the divine presence Moses came down to the turmoil of the Jewish multitude and there wrought out the divine purpose and plan. So we always build and must build upon the plain. The Mount is only for instructions and inspiration. Gladly would we remain. Like Peter, in the glory of the Transfiguration we say, "Let us make here a tabernacle," but we wist not what we say. We never build in our hours of spiritual exaltation and heavenly communion. Then we only get our pattern, we see the divine work we must do amid the pressure and confusion of worldly surroundings. It must have been a fearful contrast for Moses to come from the silence and holiness of the Mount to the idolatrous clamor of the valley where he found the people worshipping the golden calf. Yet in that valley, among that people and by their aid was he to build the dwelling place of the spiritual Jehovah. And so our return from the place of heavenly communion to the world of sin and selfishness, the world that bows before the golden image, is often a severe shock to our new and holy purposes. Yet in the midst of the idolatrous world, under oftentimes depressing conditions, are we to live out the life of spirituality and humble service, shown unto us from above. Our work, my brother, our heaven-directed work, is in the world and for the world. It is holy living in the midst of unholy influences, unselfish living in the midst of hard-hearted covetousness, a life of faith amid the scoffs of unbelief. Thrice did God warn Moses as though he knew the perverting tendency of the plain, "Look that thou make them after their pattern shewed unto thee on the Mount." And so are we ever cautioned. Keep the divine standard before your eyes. Hold to the purpose you gained when alone with God.

A single thought more for our encouragement. When Moses left the solitude of God's presence, he did not leave God's presence, for there upon the plain was the cloudy pillar before the camp. So always God is near us, God is with us. This is the new name of God, Immanuel. Through daily, hourly fellowship with Christ, we gain the strength and wisdom needed for Christ-like living. He who shows us the pattern helps us to build. He who inspires a worthy purpose aids in its fulfillment. He who meets us upon the Mount abides with us upon the plain.

Clippings.

—The Harvard College base-ball team cleared \$2,500 last year.

—It is rumored that Chicago University is to be re-established.

—Noyes has been elected captain of the Yale nine, to succeed Stagg.

—Yale has no chair of German, and no regular professor of German.

—Pao Yun, President of Peking College, is translating Shakespeare into Chinese.

—A curious custom at Haverford, Pa., is to require each student to care for a bed of flowers.

—The Cornell students are forbidden by the authorities at Ithaca giving their yell on the street.

—Four colleges in the United States have daily papers: Harvard, Yale, Princeton and Cornell.

—England has only one college paper edited by undergraduates, the *Review*, which is published at Oxford.

—Nineteen thousand dollars in prizes and the income of \$180,000 in scholarships are annually given at Amherst.

—A Western college has a father and son in the graduating class, the father being 65 years old and the son 24.

—Dartmouth's winter recess is longer than

than that of any other college, extending from December 19 to January 17.

—The Senior class of Williams has decided to have no class officers, and also to abolish class day at their graduation.

—The United States spends yearly for education as much as Germany, England, France, Austria and Russia combined.

—Fearing that too much time is given to athletics, the Dartmouth Faculty has decreed that either base-ball or foot-ball must be dropped.

—The Freshmen class at Cornell have departed from the usual custom by inviting the ladies of the class to their class banquet, and by dispensing with wine at the festive board.

—"Thirty-two of Yale's graduates have become college presidents." Up to 1884 Union had 36 college presidents among her alumni, and during the past five years the number has been increased.

—Harvard is already training men for next year's foot-ball team. They work in the gymnasium one hour a day under the supervision of ex-Captain Sears. Particular attention is given to the backs.

—The faculty of DePauw has at last recognized the disadvantage of the system of prizes and prize contests; declares it essentially vicious in its effects, and discourages all efforts to increase the prize lists.

—The Dartmouth faculty, having considered some of the "grinds" in the *Aegis* objectionable, have suspended the nine editors and deprived the scholarship holders of those benefits for the remainder of the year.

—We welcome THE CONCORDIENSIS from Union college. THE CONCORDIENSIS is full of college spirit and enthusiasm, and a worthy representative of the classic institute from which it proceeds.—*The Wittemberger*.

—The "clippings" given by THE CONCORDIENSIS, Union College, are very good. An idea of the yearly expenses of students in the different colleges is interesting, especially to

those who intend to go to college.—*Institute Record*.

—The November number of THE CONCORDIENSIS contains a very fine essay entitled "Idealism vs. Realism," which has a strength and force that nothing but deep study can impart. THE CONCORDIENSIS is a well edited paper, and we give it a hearty welcome.

—Some of our exchanges still insist that "at Cornell a holiday is given on Monday," and the plan is pronounced a success. We wish now to assert once for all that the only day at Cornell which is not given to University work is Sunday. Aside from that we have no holiday.—*Cornell Era*.

—We extend our congratulations to Union on her renewed activity and prospects. President Webster is *at home* again and in congenial surroundings and work. Faculty and students are now in perfect harmony, and the result can be but profitable to both. The recent dinner of alumni in this city was most enjoyable, and the address of President Webster was an earnest of what Union will now be under his care.—*University*.

Exchanges.

The *Trinity Tablet* is very neat in appearance, and shows careful work.

The *Brunonian* is especially bright in the poetic line. Its other departments also are well conducted, and its appearance is very pleasing.

The *Railroad and Engineering Journal* is excellently conducted, and ranks among the first of the scientific publications. Its articles are well written and instructive, and its illustrations are exceptionally good.

The *Collegian* has now become so universally known that comment upon it seems unnecessary. But THE CONCORDIENSIS desires to congratulate Mr. Abbott upon his very successful publication, and to recommend the work to everybody interested in the college world. The *Collegian* is composed almost entirely of articles written by undergraduates, and requests contributions from all college men.

THE CONCORDIENSIS.

PUBLISHED MONTHLY BY
STUDENTS OF UNION COLLEGE.

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EDITORIAL.

SUBSCRIBERS in arrears will confer a favor upon the Business Editor if they will promptly settle for their subscriptions.

It is a source of gratification to note the unusually large number of students who have entered the essay prize contests. It speaks well for the increased interest in literary matters on the part of the students. It was Isaac Barrow, who, two centuries ago, said: "The reading of books, what is it but conversing with the wisest men of all ages and all countries, who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expression, and digested in exact method." The thought of the above, that only by thorough and careful reading can we acquaint ourselves with the story of the mental development of the race, is as true to-day as it was when Issac Barrow lived and wrote. A chimerical doctrine is that which is held by most

students, the doctrine that success in a prize contest means simply the obtaining of the visible end, *i. e.* a prize. If we may be permitted to express an opinion it is, that no student who works and works honestly in a prize contest of a thoroughly literary character need despair of success, for even if the offered reward may not fall to his lot, he has nevertheless obtained a prize far more useful and enduring in the added wisdom and mental culture which must be his from a careful study of the lights of literature.

We regret that what we said above of the essay contests cannot be made general. At this writing, the list of competitors for the Veeder extemporaneous stage is not more than one-half completed. Aside from the pecuniary value of the prize, courtesy at least to the gentleman who has so kindly offered it ought to prompt those who possibly can to see to it that the conditions of its giving be met with.

THE CONCORDIENSIS is in receipt of an invitation from the Union College Alumni Association of the Northwest to their annual dinner to be held at the Hotel Richelieu, Chicago, on the 28th inst. A full account of this dinner and of the meeting preceeding it will be given in our March issue. One sentence in the invitation we wish to quote, it is, "Let there be a meeting worthy of the Northwestern Alumni, for the purpose of *united congratulations*."

We sincerely hope that congratulations will not be the only fruits of the meeting, yet without the least grain of bitterness in our criticism we fear that this has too often been the outcome of such gatherings in the past. We would not for an instant doubt the loyalty of Union's sons in the West, they are many and influential, yet from the West, Union has always drawn the fewest students. If our alumni, who are members of the association of the Northwest, have not sons to educate, might they not use their influence with their friends and neighbors who have sons about going east for an education, informing them that Union College, an institution of no mean repute, is still existing at Schenectady. Let us hope that substantial aid for the college will be the result of this meeting.

ITEMS OF GENERAL INTEREST.

**Plans of the Inter-Collegiate Association
for the Coming Year.**

A meeting of the Inter-collegiate Base Ball association was held at the Globe Hotel Syracuse, January 25, at 3 o'clock. The meeting was called to order by President W. S. Bigelow of Rochester. H. L. Church of Syracuse was elected temporary secretary in place of Mr. Crowley, who was absent. Upon call of delegates the following names were handed in: Union, Edward S. Hunsicker, D. S. Voorhees; Hamilton, Frank Z. Gilbert, Schuyler C. Brandt; Rochester, H. P. De Land, W. S. Bigelow; Syracuse, H. L. Church, W. B. Crowley.

The association then proceeded to the election of officers. Fred A. Moore was chosen president; D. S. Voorhees of Union, vice-president; H. P. De Land of Rochester, secretary and treasurer. Messrs. Smith and Thomson of Madison University appeared in behalf of that institution, asking to be allowed to enter the Inter-collegiate base-ball league. It was moved by Hamilton and seconded by Syracuse that Madison be allowed such a privilege. As an amendment to this motion it was moved by Union and seconded by Hamilton, that Madison be required to pay a nominal fee of \$10. This motion being carried, the Madison delegates were given places in the convention. The protested ball games of last year were allowed dropped. Voorhees of Union moved that a committee of three be appointed to make out a base ball report and forward the same to A. G. Spalding to be published in his "guide." A motion to abide by last year's league rules was lost. It was moved and carried that article 4, section 2 of the constitution be stricken out. This article provided that no exhibition games can be played between any two of the clubs until they have completed their schedule games. Mr. Crowley made his report as secretary and treasurer. It was moved that the secretary's report be printed, and that the constitution and by-laws be re-printed. Article II, section 3, was amended to the effect that every club upon entering the association must pay a fee of \$10.

Hobart was stricken from the roll. Mr. Gilbert of Hamilton, moved that article VII be amended to read "that each home club shall provide a regular umpire who is at the time pursuing a course of studies in the college or university which his nine represents." An amendment to the constitution was carried to the effect "that any college breaking the constitution shall be fined \$5.00." Syracuse was awarded the first pennant for last season, and Union the second place.

A meeting of the Inter-Collegiate Athletic Association was also held yesterday afternoon. These officers were elected for the ensuing year: President C. W. Culver of Union; vice-president, J. D. Pardee of Hamilton; secretary and treasurer, F. L. Carroll of Union. It was moved that the next inter-collegiate field day be held at Schenectady, with Union College. It was moved that Columbia be notified that her annual dues for two years being \$10, and her initiation fee \$25, have not been paid and that in order to enter she must pay the same. The following were elected members of the executive committee: Union, E. S. Hunsicker, D. S. Voorhees; Hamilton, J. D. Pardee, T. K. Smith; Syracuse, E. I. Edgcomb, H. L. Church; Rochester, H. P. De Land, W. S. Bigelow.

Locals.

—Chapel orations are on the programme for Fridays.

—A chapel choir has at last been organized and bids fair to succeed.

—Comstock, '90, who has been at home for several weeks with typhoid fever, has returned to college.

—The Sophomores are deserving of much praise for the success which attended their soiree February 1st.

—President Webster, who was an honored guest at the banquet of the Albany local branch of the Holland Society held at the Delavan hotel February 13th, responded to the toast entitled "The Mohawk Indian."

—The president of the Senior class has appointed the following Commencement committees: Commencement ball, Dorlon, Culver

and Hunsicker; invitations, Carroll, Nolan and Snow; music, Conover, Furman and Simpson; pictures, Whalen, Blessing and Barstow.

—Following are the subjects for the prize essays:

Ingham—(1.) The style and thought displayed in Robert Browning's "The Ring and the Book."

(2.) The Literary Genius of Matthew Arnold.

Clark—(1.) George Meredith as a writer of fiction.

(2.) Byron and Schiller as men and as poets.

Veeder—Extemporaneous: Ballot Reform.

—Upon their visit to the Dudley Observatory February 8th, the members of the Astronomy class were treated in a most obliging manner by Professor Boss, who carefully explained the operations of the various instruments.

CLASS SUPPERS.

Since the last issue of THE CONCORDIENSIS class suppers have been the engrossing subject of thought to the different classes. All were noticeable for hearty class feeling and elaborate arrangements.

FRESHMAN SUPPER.

This was held February 8th, at the Windsor in Albany. Previous to the banquet the entire class occupied boxes and seats at the Leland Opera House and at 11:30 sat down to the supper. The menu was excellent and was appreciated by all. After the supper Toastmaster Hills called for the following toasts, which were excellently delivered and received with mirth: "Our New President," G. F. Mosher; "The Faculty," E. O. Smith; "Old Union," P. C. Meserve; "Freshman History," E. J. Prest; "Schenectady's Sirens," A. R. Perkins; "Les Petits Cheveaux," J. V. Wemple; "The Sophomore," A. M. Banker; "Our Class," G. H. Daley; "Absent Classmates," G. W. Turnbull; "Our Motto," A. W. Hunter.

—Of the many (?) class suppers held by the class of '90, that celebrated the night of the 21st was the most enjoyable. The committee of arrangements had been appointed more than a

week before and had made elaborate preparations, and it is to this committee consisting of Pickford, Baker, Mosher, Harder and Carroll that the success of the banquet was due. The entire class left on an afternoon train for Albany. During the evening they witnessed from the boxes of the Leland the production of *Fatinitza*, and by their novel applause, added much to the enjoyment of the rest of the audience and a trifle less to the self-possession of the actors.

It was after twelve before the class sat down at the Windsor Cafe to one of the best of menus furnished by that popular place. About 2 o'clock Toastmaster Pickford called for the following toasts, all responding enthusiastically: "'90," E. L. Comstock; "Our President," G. C. Stewart; "Nos Blond Compagnons," J. J. Bennett; "The Eleven," G. H. Clute; "Prof. Wells," E. B. Baker; "The Horse," N. H. Edwards; "The Nine," G. Rhinehart; "Those who have left us," H. W. Briggs; "College Widows," F. E. Hawkes; "'90's Garnet," W. T. Cassidy; "Our Present Condition," F. L. Carroll.

—The Troy House, Troy, N. Y., was the scene of mirth and festivity unbounded on the night of Friday, Feb. 15th. It was the occasion of the Sophomore class supper. Their menu was excellent, so we suppose, since it did not fail to satisfy even the voracious appetites of a band of bold Sophomores just ceasing from the most delightful of tasks, the painting of a town—*red*.

Mr. J. M. Drury was the Toastmaster of the evening, and the following toasts were responded to:

"Sophomore Year," T. H. Robertson; "Our New Prex," R. Clements; "The Soiree," H. W. Preston; "Foot-Ball," C. Fiske; "Ninety-One in High Tragedy," J. Smiley; "Das Madchen," H. P. Gibson; "Our Absent Members," F. Cooper; "The Frosh," H. Conant; "'Bolts,' 'Flunks,' and Other Little Things," L. E. Roe; "'91 Forever," D. M. Van Eps.

The banquet was frequently enlivened by the singing of the following song composed for the occasion.

Come now my lads, the feast is o'er,
We'll have another song;
There's nothing like a little noise
To pass the time along.
In Union's halls we reign to-day,
A class well known to fame;
We're a howling, roaring, tearing set,
And Ninety-One's our name.

CHORUS—Hurrah! Hurrah!!
We are the boys for fun!
Once more we'll pass the pipe around,
And shout for Ninety-One!

Old Union's on the boom again,
A "Prex" is at her head;
To help our Alma Mater on,
We'll keep her painted red;
And when the time has rolled around,
And our year of sport is o'er,
Each one of us will have borne the name
O a typical Sophomore.

CHORUS—Hurrah! Hurrah!!
We are the boys for fun!
Once more we'll pass the pipe around,
And shout for Ninety-One!

(POET.)

The committee was composed of Mc Donald,
Fiske, Smiley, Little and Robertson.

Personals.

A University club of thirty-eight charter members has been organized at Salt Lake City. Only graduates of recognized colleges, residing in Utah, will be admitted. The names of two Union graduates appear in the list of members: Rev. G. D. B. Miller, '59, Salt Lake City, and Rev. E. W. Greene, '82, Logan.

✓84. Leo has resigned his position as superintendent of the Cohoes schools for the purpose of pursuing a course in medicine in the University of Vermont.

✓89. Dean, at present in the Princeton Theological Seminary, contemplates finishing his college course next year with '90.

Two additional names have been suggested by friends in connection with the vacant presidency of Columbia, those of the Rev. Dr. George Alexander and Stephen P. Nash, each conspicuous for accomplishments in the profession he

represents. Dr. Alexander has shown rare executive ability in building up the University Place Presbyterian Church, of which he has been the pastor for many years. For several years he held the chair of rhetoric and logic in Union University. He is about fifty years old. No lawyer is better or more favorably known to the bench and bar of this state than Stephen P. Nash. He is a gentleman of scholarly tastes and for many years has been prominent in the Board of Trustees of Trinity Church and Columbia College.—*N. Y. Tribune, Feb. 3.*

Necrology.

✓'30. Giles F. Van Vechten, of Fonda, N. Y., died the latter part of last month. He was a lawyer by profession.

✓41. George W. Aller, of Milwaukee, Wis., died in January. He was engaged in manufacturing.

✓48. J. T. Sprigg died at Utica, N. Y., last December. He was a lawyer and a member of the Φ B K fraternity.

✓56. F. A. Carter died in Newark, N. J., last December.

✓74. Henry W. Lawrence died at Ballston January 11, 1889, of pneumonia. He was the valedictorian of his class, and a physician.

✓69. John B. Peck died at Mount Holly, N. J., last December.

✓82. Rev. Herman N. Schermerhorn died January 24, 1889, at Amesbury, Mass.

✓ The Hon. Sidney F. Fairchild, father of Secretary of the Treasury Fairchild, died at his home in Cazenovia, at four o'clock yesterday afternoon. He was stricken with apoplexy Thursday afternoon while in his bathroom. His age was eighty. Hon. Sidney T. Fairchild was born at Norwich, Chenango County, N. Y., in 1809, and went to Chenango in early manhood. He was educated in Cazenovia, Hamilton and Union colleges, graduating at the latter. He studied law with Stebbins & Childs, of Cazenovia, and married a daughter of Mr. Childs. He was for thirty years counsel for the New York Central railroad, which he represented in several important suits.—*Daily Union, Feb. 16.*

. —Cornell etiquette requires that no lady recognize a gentleman acquaintance on the University grounds.—*Ex.*

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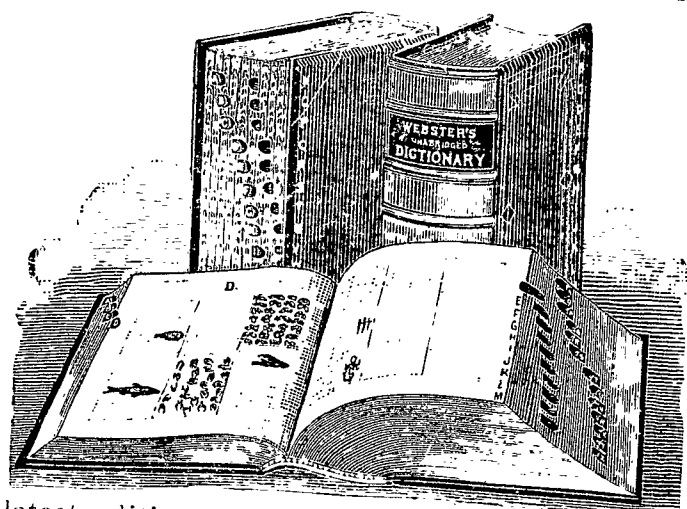
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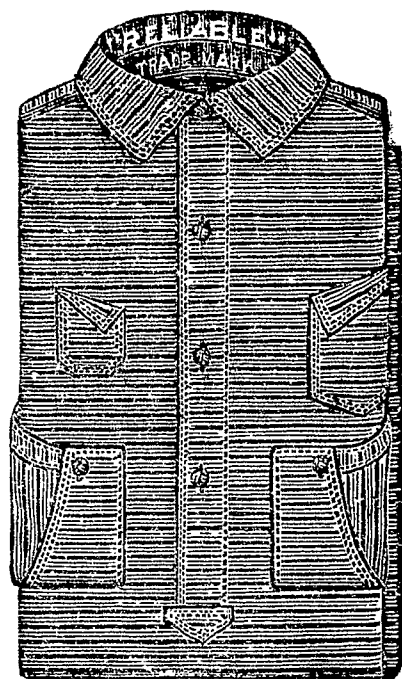


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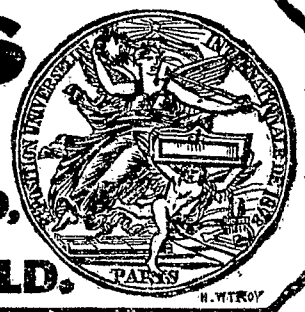


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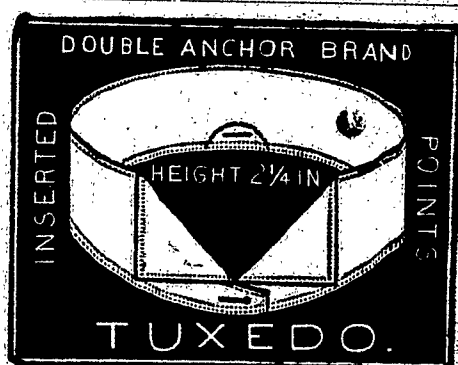
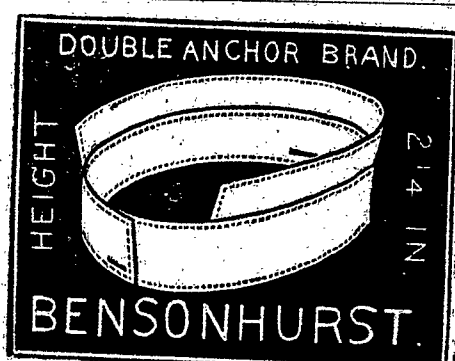
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