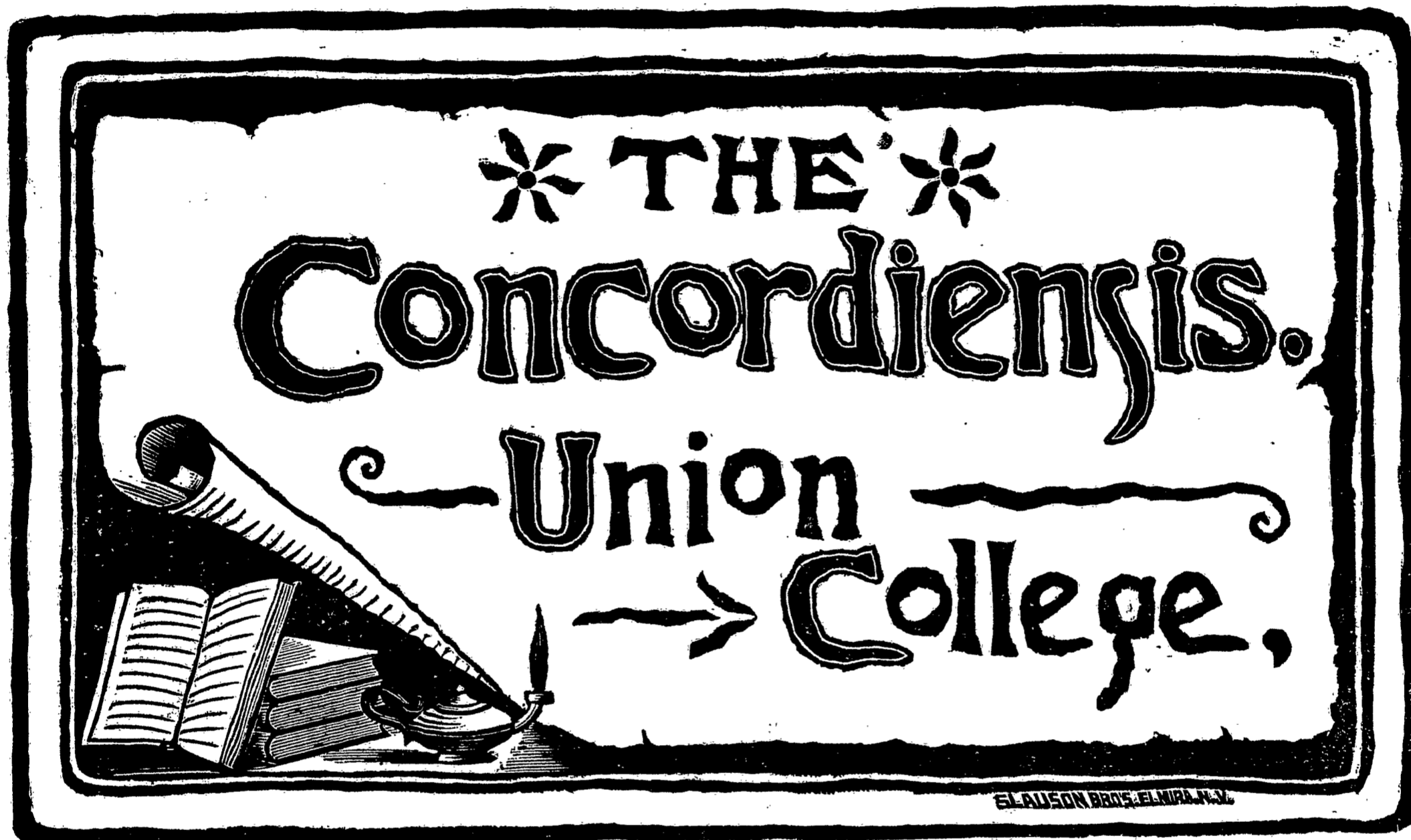


Volume XIII.



Number 9.

JUNE, 1890.



SCHENECTADY, N. Y.

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No. 9

THE CONCORDIENSIS.

PUBLISHED MONTHLY BY

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Editorial.

WITH this number of the CONCORDIENSIS ends the services of the present editor of this paper. To say that he yields his stub willingly into the hands of his successor is to put it mildly. He does it with a feverish gladness never before experienced. The position is not to be coveted. The issuing of this paper once a month is a task—and a thankless task. It means hard work and worry. It means the recital of news already stale to the students or the manufacture of news from trifles and possibly from a vivid imagination. We shall utter no valedictory. We will

not laud the paper to the disparagement of former volumes; neither will we, with assumed modesty, underrate its success. Our patrons be the judges. We have simply *worked* faithfully and tirelessly to make the paper a success. Our main idea has been to make the CONCORDIENSIS not only worthy of Union College, but in some degree of help to Union College. If we have done this; if the new features, the increased size, the extra expense and the hard work have accomplished this, we are satisfied. The CONCORDIENSIS has then been a success.

Undoubtedly there is room for improvement in the management of this paper. With the increasing size and activity of the college it will be next to impossible for one or two men to do all the work upon the paper as in the past several years. The long array of assistants and associates should be something more than graceful company. They will have to work. To bring about this condition of affairs, a change in the manner of election of editors is evidently necessary. Instead of being a political gift, a place on this board should be gained by competition only. The board should elect its successors upon a basis of merit judged by contributions of editorials, locals and literary matter. It is not necessary that the chief editor should be a senior. He should be the man most fitted for the work. This plan will insure not only able men, but willing workers. It will advance the standard of the paper and materially lighten the labor. We commend this plan to the action of the college at the beginning of next year.

WE think it is the general feeling among Union men that our base ball manager should, at the next convention, insist that the league do without Colgate University as a member. If this cannot be accomplished we think it is in order for Union to withdraw. Colgate has no place in a college league, whose students try to act like gentlemen. She has no conception of the meaning of this word. The only game that Union lost was literally stolen from them by Colgate. Learning that one of our best players had not arrived, the Colgate manager called the game an hour and a half ahead of time, not even allowing our men a chance for practice. By these means they gained such a lead in the first three innings, that although our men, later, far outplayed them, still we were defeated by a very narrow margin. A hot "roasting" by the Colgate umpire also aided materially in our defeat. Nor was this all. When certain Union men would step to the bat, they would be greeted by the crowd of *college students* with insults that would make a Schenectady street mucker blush and realize that even he was a tyro in such lines. For the past two years Colgate has been claiming to be outgrowing those decidedly rural qualities so characteristic of her men. This is unfortunate, for the loss of that quality proves that it was the one characteristic that distinguished her men from rowdies. Again we repeat it. Colgate should be relegated to a high-school league, or Union should withdraw.

* * *

WE congratulate Union College upon its success on the diamond; we congratulate every member of the steady, earnest, hard-working and victorious nine. Their record is one to be proud of. Probably not for seven or eight years has the college had a nine composed of not only such excellent

individual players; but a nine made up of such sure fielders and such heavy hitters. Surely the day of Union's athletic advance has arrived. The batting averages were remarkably high; Begley having a record of 23 base hits in the league games, with a total of 30. Mosher was second with 19 hits. The CONCORDIENSIS prize of \$25 has been handed to Mr. Begley.

* * *

THE foot-ball record for next year is also especially promising. Very nearly all of last year's eleven will be back and the number of candidates for positions is large. Mr. Hiland, the Wesleyan trainer of '86, has been engaged and will commence work with the team on the first day of the term. As far as can be seen now, the men likely to be on the team are: Coons, Briggs, Van Voast, '90, McQueen, Ginebra and Van Valkenburg. The backs will likely be Ginebra, full; Van Valkenburg and McQueen, halves; with the quarterback yet to be determined.

* * *

CHANCELLORS' addresses have been traditionally long and tedious, but those given the past two years have happily not borne out this reputation. That of Dr. McElroy was not only a masterly and scholarly address, but also abounded in humor and rhetorical finish. The entire audience listened with great attention and frequently interrupted the speaker with laughter and applause. We hope to see the address published in the next number of the CONCORDIENSIS.

Professor Truax announces that the results of the extemporaneous essay writing which was introduced by him in the freshman class as an experiment, have been so satisfactory, that the same method will be extended to the sophomore and junior classes.

Literary.

The Baccalaureate Sermon.

BY PRESIDENT WEBSTER.

In what I have to say to you to-night it will be assumed that man has a spiritual nature; that this spiritual life is as real, as distinct, as certainly a part of man as the animal life, or the intellectual life: in other words, that man is not merely an animal, that he is not merely an intellectual animal, but that he is something more and something higher. I do not mean by this that the germ of the moral or spiritual nature does not exist in the forms of life whose organization is less complex than that of man, nor on the other hand do I at present claim that it does so exist. In any case the germ is not the developed and matured product, it only represents the possibility of such product, a conditional promise, and the conditions may never be realized, the promise not fulfilled. For consider—for those of us who believe in God as indwelling, as immanent, as indeed omnipresent; who see in nature and in all its phenomena only the externalization of the divine thought and purpose; who say with Paul that in God we live and move and have our being; even Tyndall's apparently troublesome and certainly startling position that Newton was potentially in the star dust may not seem impossible or even improbable; for we add, God was in the star dust, and without his presence there would have been neither star dust nor Newton. However, turning away from this question as not of necessity involved in the subject now under consideration, we may certainly claim, without argument, that the animal life and physical organization of man do not differ in *kind*, but only in degree from that of the lower forms of life.

The phenomena of life are practically the same everywhere and always—and organization is always organization, no matter how simple or complex it may be. We may go much further, and maintain on good grounds that the same is true of the intellect, *i. e.*, that the intellect of man does not differ in kind from that of animals mentally and structurally below man. If this is a true presentation of the case, then obviously when we desire to discriminate between man and the brute we must not depend on physical organization, nor yet on mental constitution, for such discrimination. To what, then, can we look? Without hesitation we reply to man's moral nature—to his spiritual life, which may control and which ought to control both mind and body—not overpowered, dominated by them; but itself free, ruling, not ruled. For observe—the intellect of the brute never raises any question of duty, of righteousness, of right and wrong; nor can it—because there is no active, no developed moral nature to summon the intellect to such action. In the forms of life below man there is indeed a wonderful gradation of intellect; but whether the grade be high or low, this intellect subserves only the physical needs of the animal life. Compare the intellectual development of a high mammal, say an anthropoid ape, with that of an earth-worm or a star-fish. The superiority of the mammal is very great, and, we may say, in passing, plainly correlated with complexity of structure—but there is no difference in function; in both the same end is subserved, the physical needs, the demands of the animal nature, and this end only. Brutes often show not only energy but skill, mental ability, in attaining their ends, as in capturing their prey, but they do not divide it when captured. Such conduct we do not call selfish in them, because we recognize the lack of moral

nature ; but when men work simply for their own interests, for the gratification of their own desires, we do call them selfish.

One school of ethical writers would have us believe that man neither does nor can act from any other motive than that which controls the brute, viz., self-gratification, and it is probably true that no human action is entirely free from the self-regarding element ; but the question is which predominates, regard for self or regard for others ?

It must be admitted that in many men the moral nature is very weak. Such men approximate to the normal condition of the brute; and this idea finds expression in the language of every-day life when we designate conduct as brutal and even say of a man that he is a brute. We know that this deficiency in conscience may be accompanied with wonderful intellectual power, even with genius. The first Napoleon was an example of such an unbalanced nature. It has already been intimated that man is distinguished from the brute only by the possession of a spiritual nature. Using other language, we may say that he is so distinguished only by the possession of a conscience; for without conscience there is no spiritual life. Conscience is not intellect. Conscience gives us the sense of right and wrong in general, the apprehension of duty, and calls upon the intellect to decide as to the right and wrong in particular cases. The decision rendered, conscience urges us to do the right, to refrain from doing the wrong, and finally approves or blames our action in the given case. The conclusion of the intellect may be entirely erroneous. Many elements enter into such judgments—time, place, education, in fact environment in general, but conscience will act upon such erroneous decisions, exactly as if they were entirely correct.

We have spoken of man as composed

of body, mind and spirit; the common form includes only mind and body; it does not matter which expression is used, provided only that all the phenomena of life are included. Both expressions are likely to be misleading unless care is taken. Man is a unit and must be so regarded. Water is composed of oxygen and hydrogen—but you cannot ascertain the properties of these gases by studying water—nor of water by studying the gases separately. Water, however, is composed of gases always combined in certain definite proportions, while in man the physical, the mental and the spiritual exist in all possible proportions, not only in different men, but even in the same man at different times. Notice also that the feeble condition of one does not necessarily affect the others. An insane man may be strong and vigorous. Many men weak in body are strong intellectually. Others weak in body, not strong in mind, have given clearest proof of a spiritual nature at once delicate and powerful.

We have, therefore, a means of comparing men with one another, and thus as one or the other of the elements of which he is composed predominates, of obtaining some knowledge not only of that element, but also of the others. It has already been remarked that in many men the moral nature is very weak; it is much to be feared that in most men it is by no means the controlling element. And this ought to be the case if the doctrine of the Christian evolutionist is true, simply because the moral nature, the conscience, was the last gift of God to man, and in this position the Christian evolutionist has the support of the Biblical Record. If the views set forth thus far are true; that there is a spiritual nature, that this, and this alone distinguishes man from the brute; that this same spiritual nature is the last and noblest gift of God to man, the plain duty,

the highest duty, and the highest privilege of man becomes apparent. He must earnestly desire spiritual truth, eagerly search for it, gladly accept it, and honestly act in accordance with it whenever found.

But, unfortunately for the highest development and most rapid growth of the world, men do not always so act. Often the spiritual reality is exactly what they do not desire to know; or knowing, are most unwilling to accept and act upon. At first it seems strange that this should be the case. In all ordinary affairs of life, in their business relations to each other, men recognize that, however disagreeable facts may be, nevertheless it is wholly in their own interest to be informed of the actual state of affairs, and simply folly to ignore it. Depreciation in the value of property however produced, loss by fire or flood, loss by the carelessness or dishonesty of employees,—all sufficiently disagreeable and distressing—yet no one thinks that any help can come to him by any attempt to disbelieve the facts, or by in any way disregarding them. Every intelligent business man governs himself in all business affairs on the basis of ascertained facts, and of the soundest business principles known to him. He is willing to spend time and money, to wear out body and mind in search and work, that he may *know* everything that pertains to his business, that he may succeed. Otherwise in the fierce, bitter, never ending competition of business life, he well knows he has nothing but failure to expect.

But in the spiritual life, which is incomparably more important, many men act upon diametrically opposite views. Just as men are distinguished from brutes by the possession of a spiritual life, so are men distinguished from men by the value they assign to spiritual realities, by delicacy of conscience, by clearness and strength of moral ideas and purposes. All

this is plainly a question of character. But what then is a man's character? What do we mean by the word? and what ought we to mean? In the practical affairs of every-day life the question what is a man's character, when applied to any particular individual, does not seem difficult to answer. We decide off hand that the character of such and such a man is good or bad. We wish to know only what a man has done—the tenor of his life—then the decision is readily made. But are we certainly right in so deciding? Do not men differ much from each other even in infancy and all through life? Are we sure or can we be sure that heredity has no controlling power, that environment does not determine some elements in character, as we commonly and carelessly use the term? We are not sure, and we can never be sure in this matter. If we grant, then, that such influences have more or less of a coercive effect, the question recurs, what constitutes the true character? Obviously only that which the man himself has made for himself under conditions of freedom. And what this really is no man can tell in regard to any other man; no not even in regard to himself. God knows and God alone does know. For us remains the teaching (and how clear and plain it becomes when seen in this light!)

“Judge not that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again.” In many cases it would seem that men have no character, in the sense in which the term is used here. They appear to be simply the product of circumstances; they are good or bad, useful or injurious to the community, not because they have determined anything for themselves, but because of what, for lack of a better word, we may call accident. Observe the limi-

tation, "it would seem so," not, it is so. No doubt a more intimate and thorough knowledge of such men, would show even to us that they were not in reality devoid of character, that they were really men, and as such responsible—not merely brutes.

Other and nobler men there are who must know realities for themselves; who can in no wise rest content with beliefs or theories or interpretations of life which have simply been transmitted to them. Authority, custom, training do not suffice. They are filled with that spirit, which, when combined with obedience to truth, develops the best character—the spirit of investigation. Such men are sure to doubt, often finally to deny many things, which even to hesitate about seems to most men of their time mere wickedness. Every advance recorded in the history of the world is due to such men, every step forward has first been made by them. They are troublesome people. Those who are at ease in Zion or elsewhere cry out against them. They seem to be destroying the very foundations of all things good. And a great and bitter cry goes out against them. In the good old times such men were crucified, were covered with honey and left to be stung to death by bees and wasps, were burned at the stake in a slow fire, were torn in pieces on the rack; in any case they were disposed of, and their voices were heard no more. What better could men expect who denounced the tyranny of church and state, the abominations of persecution and slavery? Were not all these ordained of God? And the pity and horror of it, when we remember that all those things were done in the name of the Father, even God! To-day we are less fierce, less cruel. Certainly the world grows better. Into many dark places the light has penetrated, and the voice of the Christ, calling men to love,

to mercy, has been heard as never before. But the reformer is not yet accepted, not yet honored. We are still far from understanding the full meaning and value of that inspired teaching of Luther, that in spiritual matters every man not only has the right of private judgment, but that it is his duty to exercise it; that to his own Master each man must stand or fall, being responsible to God alone. But we are much nearer to it than any generation that has preceded us; much nearer in reality than Luther himself was. Bigotry and superstition are not dead, but thank God they are wounded, and wounded to the death. But if man's highest duty, his noblest employment, is to cultivate his spiritual nature, to develop his character along lines of righteousness, the question arises how can he best do this? The answer is plain; by earnestly seeking the truth and honestly obeying it when found. This is no new answer. It is the answer of Zoroaster, of Zeno, of Buddha, of Moses, of David, of Isaiah, of Micah and many other teachers of men who lived close to God, and were taught of God. Let us give due honor to all such noble men, who, some in less, others in greater degree, departing from tradition and authority, more or less, enlightened by the divine light, taught by the Logos which was before the world was, summoned men to live on a higher plane—revealed to men a better way of life. And this very thing they and many of their followers honestly attempted, and to some extent succeeded, in doing. But they did not attain to the highest truth. A man who conformed to the teachings of the Stoics would be in many ways a noble man, but his nobility was for himself, not for the good of others. The sincere disciple of Buddha would lead a life of unselfishness—for selfish ends—to gain rest, to be set free from the weary series of transmigrations, to suffer no more,

to rejoice no more, to attain Nirvana; herein not differing much from many Christians who have failed to apprehend the meaning of Christ, when he taught that we should become one with God, not primarily for our own sake, but that men might know that the Christ came forth from God—that the divine life was in the world, working, always, that men might be saved from their sins—from themselves, that they might be born again. But if so many good men have been wrong, or have only attained to partial truth, what assurance have we or can we have that we can do any better? Why should we succeed where they failed? Suppose we earnestly desire to know the truth how shall we recognize it, and why obey that which after all may not be the truth?

To this question honestly asked, and by many it is asked in all sincerity, a competent answer ought to be given and can be given. For there are some things known to all men, simply because they are men; other things which men require to be taught, but which when once heard and understood no sane man can honestly deny. Such knowledge is intuitional, and in our intuitions we must rest, and do rest. As one illustration, take the intuition of freedom. We know beyond peradventure, without a shadow of doubt, that we originate our own acts, that we can do or refrain from doing, and that we are responsible for what we do, and for what we refrain from doing. This position cannot be proved, it is simply true in itself. In fact nothing of any special consequence to man can be proved. If any man denies the reality of love, love of parents for children, of husband for wife, of friend for friend, we can in no wise prove it to him; we can only pity him. So of many other things of highest certainty and of greatest value to man; they do not admit of proof.

In the case of freedom, if we allow ourselves to depart from the primary certainty nothing is easier than to show that we are not free and therefore not responsible. If once we have come to believe in the God whom the philosophers have made, then from his attributes you can reason freedom out of existence. But remember this is not the God and Father of our Lord and Savior—this is not the loving Father of all men, revealed to us in the Christ. God has not delivered his children to perpetual confusion, to folly, to madness, for indeed in this way lies madness. But men of another school, who claim that they do not know, and too often show that they do not care to know, whether there be a God or not, reach the same fatalistic conclusion in another way. Their argument, drawn from the order and course of nature, from the unalterable fixedness and rigidity of natural law, is just as good as the one first mentioned, and the conclusion equally foolish. The reply to all such reasoning is very plain and simple—it is that we know better. No sane man, however confused he may have become through fallacious or sophistical reasoning, ever doubted his own freedom and his own responsibility. Of course this is disputed and denied. Many a man has decided, in the exercise of freedom, to spend a large part of his life in the attempt to show that freedom is impossible, and while holding himself and all other men strictly responsible for their words and acts, has stoutly maintained that responsibility is an absurd delusion. He constructs a philosophy of life which stands distinctly opposed to all the facts of life. A great deal of what is called philosophy, while it adds nothing to the sum of human knowledge, yet, in its eager attempts to accomplish the impossible, reveals the limits of the possible for the human intellect. I claim, then, that the intuition of freedom is the common

possession of men as men. But there are other certainties which do not belong to all men alike. To the instructed mind the annihilation of a single particle of matter is unthinkable. Not so for the man of untrained mind. To him it seems that annihilation of matter continually occurs. The wood burns, there is a small residuum; but the greater part has disappeared, it is no longer revealed to him by his senses—and for him it is not. Mathematical axioms represent a third class of certainties. For many ages not known, not formulated, not known even yet by many living men; yet when once the terms in which they are expressed are understood, the mind is obliged to admit their certainty and universality. To this last class belong the fundamental and essential truths of the spiritual life. For ages they remained unknown. Many men approached close to them. Many seem to have been on the verge of discovering them, but it remained for the greatest of all teachers to completely reveal them. When he said to his disciples and to the world. "A new commandment I give unto you that ye love one another;" when he taught that we must love, not our friends only, but also our enemies, and must do good to them; when in brief he proclaimed the doctrine of unselfishness in its fulness, he revealed a new light and a new life to the world. To what kind of truth does this teaching belong? Does it require proof? Evidently the teacher himself did not think so. He never furnished any proof; he simply stated it, proclaimed it as truth, and no man has ever heard this teaching without immediate recognition of its eternal, unchangeable, universal reality. But it is denied. Yes, men crucified, and still do crucify the Christ. The men who deny it know it to be true; but shall this fellow live, and their place and nation be taken away?

I think it was Macaulay who said if men's pecuniary interests had been jeopardized by the law of gravitation, many would have been found to deny it. But the life of the Christ, the law of love, is opposed not to one form of selfishness, but to all forms. The greed and passions of men, their entire animal nature, is roused to wrath and indignation, is stirred up to fierce rebellion when called to unselfishness, and the intellect is straightway set to work to show that the demand is useless, irrational, impossible. But all the time men know that not only has a better way been pointed out to them, but the best way, and that they have heard the highest truth attainable by man. The Christ himself taught plainly, appealing simply to the consciousness of men, that those who refused to come to this light, to conform to this law, did so, not because they failed to recognize this light as a true light, but because they did so recognize it, and did not wish it to fall upon their evil deeds. Let me appeal to your own experience. Have you ever found yourself obliged to excuse or defend yourself when you were honestly trying to know and to do the right? Certainly not. But when a man who has yet some conscience finds himself led by evil desires to do evil deeds, then indeed unlimited sophistry is necessary. There is, then, one law of life and only one that needs no defense, that in fact admits of none, because it is self-evident; it is the law of love, of unselfishness; and there is one teacher, even the Christ; and it remains eternally true that the man who, having come to the knowledge of this law, refuses to obey it, the man who, having heard the voice of the Christ, rejects him as a teacher of righteousness, has no life in him. I have spoken only of the axioms of the spiritual life. As in every other department of knowledge, so here, we

must begin at the beginning, and as God helps us in our search for every other form of knowledge, so here the divine help will not fail us. The Christ himself has taught us how to begin in the training and culture of the spiritual life; for he said, "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself," *i. e.*, let each man do what he already knows to be God's will, and his eyes shall be opened, his mind enlightened, and knowledge of divine things shall grow up in him. It is always so. Plainly it is God's will in every department of learning that we shall do first the simplest things, what we can do, what is just before us, and the man who refuses to work in the lower mathematics, because he does not understand the higher, violates God's will and if he persists he shall never come to the knowledge of calculus or quaternions. The same law holds in the spiritual life. The only rational course is to do God's will just so far as we have knowledge of it. If in your collegiate course you have not learned to rejoice in realities, to reject unrealities, then either the college is decidedly in the wrong or you are. Men often talk as if the end of college life was the beginning of a more real, a more practical life. This ought not to be true, and, indeed, it is not true. College life is of course preparatory to subsequent life, but so is every year, yes, every day that a man lives preparatory to subsequent life. May God grant to every one of you the best blessing He can give to any man, a true belief in the Christ life, a true obedience to his law. May you go forth from college not only prepared to bring things to pass, to accomplish realities, but to bring the best things to pass, and to accomplish the highest realities; so in your own souls will abide peace and joy, and so will you be throughout life sources of light and life and strength to others.

Dr. Webster spoke for 45 minutes and was closely followed by the large congregation. The services were brought to a close by the singing of the hymn and the doxology and the pronouncing of the benediction by the Rev. A. Russell Stevenson.

PATRONIZE THOSE WHO PATRONIZE US.

College News.

The Pennant.

It is the right thing that a year of such general prosperity in the college should be marked by noted events. All this has happened. Most prominent among these events has been the graduation of ninety and the winning of the base ball pennant. The result of the base ball trip and the hour of the home-coming had been telegraphed ahead, and when the victors arrived at Schenectady they found the happy collegians in the best of spirits and—*vice versa*. Enthusiasm and noise were unbounded, and resulted in a demonstration worthy to be remembered.

About nine o'clock in the evening the procession started from the hill. Leading it was the Continental band and drum corps. Following these came carriages containing the champion nine, and after these the whole mass of Union students, bearing flags, banners, transparencies and fireworks. One large banner announced to the assembled spectators on the streets that "We are the people." The procession marched about all the principal streets and afterward returned to the campus. Along the line of march many houses and stores were decorated and illuminated, the display being particularly fine at the Edison Hotel. Returning to the hill large bon-fires were lighted that burned for hours and illuminated the entire campus; while shooting fire-works and Greek-fire kept the whole place in a blaze of vari-

colored light. The illumination of the round-building was particularly impressive.

During the progress of the festivities the immense crowd present would not listen to the modest expostulations of the players; but insisted that several of them—particularly Ginebra—should make speeches and they had to do it. And generally upon the insecure platform of the shoulders of the students.

The nine has a record to be proud of, having lost but one of the ten scheduled games. Colgate won second place in the league, having lost two games.

OUR NINETY-THIRD COMMENCEMENT.

There was not a student, graduate or alumnus who was not heartily proud of old Union at the last commencement. It is certain that interest was never before so intensely exhibited, loyalty so marked, or festivities so brilliant, as at the graduation of the class of ninety. The exercises properly opened Sunday night at the Presbyterian church when the Baccalaureate address was given by President Webster to the graduates. This deep and thoughtful production will be printed elsewhere in this number.

Monday was spent in class reunions and fraternity gatherings. By Tuesday morning about 300 alumni had gathered to participate in the affairs of

ALUMNI DAY.

The first business of this day was the meeting of the Phi Beta Kappa society. This met at 9.30 o'clock and elected the following officers: president, John A. De Reemer; vice-president, Prof. Henry Whitehorn; treasurer, Robert J. Landon; corresponding secretary, J. Howard

Hanson; recording secretary, Prof. Benj. O. Ripton. Several names were proposed to the society for honorary membership but all were properly black-balled. The men honored this year by election were three of the graduates—Albert B. Van Voast of Schenectady, John I. Bennett of Chicago and Norman D. Fish of Malta, N. Y.

At 10 o'clock the Sigma Xi society met at Prof. Brown's and elected as president, Prof. C. C. Brown; vice-president, E. M. Cameron, '87; secretary and treasurer, H. W. Preston, '91. Two honorary members were also elected. This year the following have received Sigma Xi keys: J. C. Stewart and E. F. Pickford of '90 and H. W. Preston and B. C. Little of '91. Shortly after the alumni convened in

CHAPEL MEETING.

Here classes all the way from '33 to '87 responded to the call and for a long time the meeting listened to class histories and eulogistic and congratulatory speeches. Following these general alumni officers for next year were elected. These are:

President, the Rev. A. V. V. Raymond, Albany; first vice-president, A. R. Olney; second vice-president, H. D. Silliman; third vice-president, William J. Kline; fourth vice-president, Dr. Joseph D. Craig; recording secretary, Dr. W. T. Clute; corresponding secretary, B. C. Sloan; treasurer, S. P. McClellan. Chancellors—Gen. Amasa J. Parker, William H. McElroy, Hon. Amos G. Hull, Chas. H. Peck, J. B. Y. Warner, John M. Craver, Rev. Henry M. Ward, Weston Flint, David Thayer, Rev. David Sprague, Cornelius Waldron. Executive committee—Hon. Charles E. Patterson, W. E. McHarg, L. D. Putnam, P. Y. S. Pruyn, James B. Lockwood. Finance committee—T. W. Burnham, Rev. Lee Beattie, John E. Ashe, James H. Bronson, William L. Kennedy, Jr., C. L. Cross.

THE ALUMNI TRUSTEE

was next balloted for and the tellers, E. P. White and James Furbeck, were kept busy for an hour counting the ballots of

the two candidates, C. C. Lester of Saratoga, and the Hon. Andrew J. Poppleton of Omaha, Neb. The balloting was close and the electioneering intense, bringing as a result the election of Mr. Poppleton by a majority of only one. Now the alumni adjourned to Memorial Hall to partake of

THE BANQUET.

Entirely contrary to previous experience the tables could not accommodate the throng and many, particularly the class of ninety, sat at improvised tables and drank coffee out of milk pitchers and looked yearningly at the strawberries and ice-cream for which they paid but never tasted. Evidently "some one had blundered," and the caterer made money out of the proceeds of unfurnished eatables. Two of Union's famous student organizations were present—the glee club and the champion base ball nine. Grace was said by the Rev. Dr. Matlack of Philadelphia, and then the alumni sat down to eat and to curse the independent waiters who smiled but brought no sandwiches. After the eating, speeches were made by President Webster, Warner Miller, Judge Landon, Wm. H. McElroy, Rev. Dr. Matlack and many others. All were excellent, all were felicitous, and all were just what the diners desired to hear. Probably the two best were those given by Wm. H. McElroy, '60, of the New York *Tribune*, and Warner Miller, '60. The banquet was enlivened throughout by songs, yells and cries from the glee club and different classes. Next the crowd adjourned to the ball field to witness the much-talked-of game between the

VARSITY AND ALUMNI.

Although Ginebra simply fooled with the batters and the entire nine played loosely and easily with their elders, still

the alumni played a better game than was expected, and in the ninth inning nearly tied the score. Begley pitched part of the game, Ginebra going into the box when the score became close. The names of the players and the whole interesting score follows:

UNION.	R.	B.H.	P.O.	A.	E.
Mosher, 3b.....	2	3	0	2	2
Begley, c., p.....	2	1	12	3	0
Ginebra, p., c.....	3	2	2	14	1
McQueen, r.f.....	0	1	1	0	0
Pickford, 1b.....	0	1	10	1	2
Little, s.s.....	1	1	0	2	2
Babcock, 2b.....	1	0	1	3	0
Tallman, c. f.....	2	0	0	0	0
Thatcher, l. f.....	2	2	1	0	0
Total.....	13	11	27	25	7

ALUMNI.	R.	B.H.	P.O.	A.	E.
Beattie, c.....	2	0	6	2	0
Mountain, p. . . .	2	2	1	9	0
Naylon, 1b.....	2	3	12	0	4
Rogers, 2b.....	1	0	1	0	0
Heatley, s. s.....	0	1	1	3	4
Sloan, 3b.....	1	1	2	3	1
Raymond, l. f.....	1	1	1	0	0
Hunsicker, c. f.....	0	1	1	0	0
Landon, r. f.....	2	2	2	0	0
Total.....	11	11	27	17	10

Union.....	1	5	0	3	1	0	2	1	0	—13
Alumni.....	0	2	3	3	0	0	1	0	3	—12

Home run, Naylon. Three base hits, Mountain. Two base hits, Ginebra, Heatley. Struck out, by Mountain 3, by Ginebra 8, by Begley 1. Umpires, George Daley and David Muhlfelder. Time of game, 2 hours, 15 minutes.

THE TRUSTEES,

at their meeting, Tuesday, listened to the reports of the president and different committees, and announce themselves as heartily pleased with the progress and prosperity of the college. In place of Hooper C. Van Vorst, '39, who died during the year, the trustees elected R. C. Alexander, '80, of New York city, as life trustee of the college. Mr. Alexander is

one of the most loyal and enthusiastic of our alumni, and the election is not only deserved by him but will be of value to the college.

IN THE EVENING

occurred the prize speaking at the Presbyterian church. This was the first occasion that the orchestra was heard, and Doring sustained well his wide reputation. The first sophomore speaker was Archie Dougall, of Schenectady. His subject was "The Growth of Republicanism." He speaks distinctly, but with, perhaps, too much elocutionary artificiality.

Percy Clark Meserve, of Bath, came next, in "Revolution and Moderation." While, perhaps, not doing his well-known powers justice, Mr. Meserve delivered certainly the best written oration of the evening; and the audience considered him a winner.

Edward J. Prest, of Cohoes, gave an easy and graceful oration, entitled "Habit."

Jeremiah Wemple, of Duanesburg, was the last sophomore orator, and spoke concerning the "Russian Liberals."

Now occurred the reading of the special Veeder subject, which proved to be "*Resolved*, That competition is more advantageous to the general public than coöperation." This was followed by more enchantment from Doring, after which, while the Veeder men were pondering, the juniors spoke. The first of these was H. W. Briggs, of Schenectady, whose subject was the "Stability of our Government."

Then James W. Ferguson gave certainly the best speech of the evening upon the "Character of Jefferson Davis."

The speakers upon the special question of the Veeder debate were Percy C. Meserve, John C. McAlpine, William A. McDonald, Henry W. Briggs, F. E. Hawkes and Bernard H. Lord. Each of these made a very creditable six minutes'

speech. The debate was said by many to be the best ever held for this prize. After music by the orchestra, the committee, composed of Dr. Chas. Hammer, Dr. Geo. E. McDonald, and Hon. Edward D. Cutler, made their report. The audience was well prepared to hear the award go to Mr. Meserve, and so were somewhat surprised to hear the name of Mr. Briggs as the successful man. Percy C. Meserve and B. H. Lord received honorable mention.

This ended the exercises for Tuesday. During all this time the class of '80 was banqueting and raising the roof at the Edison hotel. Many other classes also held their decennial reunions during this evening.

NECROLOGY.

The list of dead alumni read at the meeting Tuesday is probably the longest, and doubtless contains names of more prominent men than any similar list heretofore published:

Henry S. Archer, '30, Wellabaro, Pa.; Obadiah H. Barnard, '49, Ottawa, Ill.; Edward Bayard, '25, North Yarmouth, Me.; William H. Bigelow, '58, Waterville, Me.; Theodore M. Bishop, '41, Honeoye Falls, N. Y.; Levi F. Bowen, '30, Lockport, N. Y.; James R. Boyd, '22, Geneva, N. Y.; Philip Burr Bradley, '29, Jackson, Ia.; Silas P. Briggs, '43, Saratoga; Warren H. Brown, '43, Hartford, N. Y.; Nathan Burchard, '25, Brooklyn; Duncan Campbell, '42, Albany; Orlow W. Chapman, '54, Washington, D. C.; John E. Clute, '87, Buffalo Creek Park, Col.; George W. Codwise, '22, Wellesley Hills, Mass.; James W. Coe, '42, Danville, Ill.; Cornelius S. Conkling, '36, Mt. Pleasant, N. J.; James H. Cook, '41, Canajoharie; James P. Dennin, '69, Saratoga; Edward P. Fancher, '68, McGrawville; Walter Farnandis, Jr., '36, Baltimore; John C. Ferguson, '51, Cleveland, O.; John Fitch, '45, New York; Samuel T. Freeman, '50, Yonkers; Daniel Goodwin, '19, Detroit; Hiram Gray, '21, Elmira, N. Y.; Joseph J. Gray, '25, Monmouth, Ill.; Jeremiah Greene, '58, Clyde, N. Y.; Wm. M. Griswold, '44, Columbus, Wis.; John P. Harding, '55, Herkimer, N. H.; Mark D. Hanover, '58, Brooklyn; John F. Hartranft, '58, Norristown, Pa.; Charles F. Hatch, '55, Minneapolis, Minn.; Hector C. Havemeyer, '61, New York; Joseph H. Heacock, '43, Gloversville; Alex. S. Hoyt, '64, Spencerport, N. Y.; Wilson Ingalls, '36, Kinderhook; Henry James, '30,

Boston; Woodbridge L. James, '39, Kingston, N. Y.; George G. Jessup, '30, Palmyra, N. Y.; Charles F. Johnson, '23, Dorchester, Mass.; Charles Jones, '32, North Abington, Mass.; Peter M. Jordan, '38, Hudson, N. Y.; Thomas P. Lide, '30, Darlington, S. C.; Alonzo S. Livermore, '58, Memphis, Tenn.; James H. Lyon, '40, Schenectady; Robert F. MacCauley, '38, Kingston, N. Y.; Dan. Marvin, '31, St. Johnland, N. Y.; Stephen Mattoon, '42, Marion, O.; David P. Mayhew, '38, Detroit; John McClellan, '74, New York; Dugald D. McCall, '46, LeRoy, N. Y.; John S. McFarland, '35, Hebron, N. Y.; Jay E. McGuire, '79, ; John J. McSorley, '85, Troy, N. Y.; Matthew Meigs, '36, Clifton Springs, N. Y.; William M. Mitchell, '30, New York; S. Sheldon Norton, '40, Rochester, N. Y.; John C. Nott, '56, Albany; Daniel W. Noyes, '47, Danville, N. Y.; G. Lansing Oothout, '29, Schenectady; John A. Osborn, '61, Brooklyn; Franklin A. Paddock, '49, Malone, N. Y.; Theron Pardee, '38, Chicago; Amasa J. Parker, '25, Albany, N. Y.; Joseph W. Parker, '30, Los Angeles, Cal.; Charles C. Parry, '42, Davenport, Ia.; Stuart Perry, '37, Newport, N. Y.; Arnold Petrie, '50, Washington, D. C.; Henry R. Pierson, '46, Albany; Per Lee Prime, '30, New York; Wm. R. Port, '51, Chicago; LaMott W. Rhodes, '66, Troy; Daniel J. Robertson, '76, Thayer, N. Y.; Edward L. Root, '75, Hancock, N. Y.; Robert S. Rowley, '38, Hastings-on-the-Hudson; Jacob M. Schermerhorn, '24, Syracuse; Michael Scofield, '43, Rochester; William T. Scott, '30, Charlotte, Va.; Stephen Searle, '50, Hotsbon; Frederick E. Smith, '44, Tioga, Pa.; Porter Howard Snow, '38, Hinsdale, Mich.; Ansel E. Stevens, '40, Dayton, Ohio; John H. Stewart, '64, Trenton, N. J.; Ebenezer W. Sturdevant, '30, Wilkesbarre, Pa.; Fitch James Swinburne, '74, New York; John O. Taylor, '30, New Brunswick, N. J.; Warren Taylor, '38, South Salem, O.; Arad Thomas, '30, Albion, N. Y.; John J. Tyler, '40, New York; Thomas B. Van Buren, '42, San Francisco; Hooper C. Van Vorst, '39, New York; Peter P. Wendover, '18, New York; S. S. Wetmore, '66, Brooklyn, David P. Weldon, '46, Park City, O.; Stephen Wickes, '31, Orange, N. J.; Samuel Wilkeson, '37, Buffalo; Bradford R. Wood, '24, Albany; Joshua F. Worth, '39, Greenport; Henry N. Wright, '39, Pulsaki, N. Y.; Joseph H. Wright, '73, Xenia, O.

The following is a partial list of the alumni present who inscribed their names in the massive and elegant register presented by the class of '79:

W. H. H. Moore, '44, New York; J. A. DeRemer, '57, Schenectady; Clark Brooks, '65, New York; Irving P. Johnson, '87, New York; George W. Furbeck, '87, Stuyvesant; James Archibald, '60, Scranton, Pa.; Will F. Rost, '73, Schenectady; David Sprague, '79, Amsterdam; W. J. Hillis, '72, Albany; Edwin B. Tefts,

'60, New Rochelle; Henry Smith, '60, New York; W. Flint, '60, Washington, D. C.; F. W. Burnham, '64, Cleveland, O.; P. R. Furbeck, '54, Gloversville; Isaac Dax, '65, Lockport; Frank S. Ely, '65, New York; Wilber E. Anderson, '80, Scranton, Pa.; Robert A. Wood, '80, Albany; Frederick A. Ballert, '50, Albany; Edward B. Coburn, '88, Troy; Alden L. Bennet, '87, Chicago, Ill.; G. S. Gillette, '71, Elmira; Edward Cooper, '59, St. Louis, Mo.; J. P. Birch, '60, Philadelphia, Pa.; C. V. Anable, '81, New York; A. M. Smealie, '67, North Kortright; Charles H. Mills, '72, Albany; Charles H. Peck, '59, Albany; J. A. Bronson, '48, Amsterdam; P. S. Pruyn, '60, Kinderhook; John Cantine, '60, Schenectady; F. E. Crane, '85, Amsterdam; Win M. White, '81, Amsterdam; J. B. Stoddard, '40, Cheshire, Conn.; Lauren Van Derveer, '75, Schenectady; J. H. Voorhees, '60, Mill Point; Samuel R. House, '87, Waterford; John J. Wygant, '58, New York; Clarence E. Aiken, '77, Troy; Homer Green, '76, Honesdale, Pa.; David Thayer, '40, Boston, Mass.; W. C. Benedict, '40, Brooklyn; C. A. Waldron, '48, Waterford; Matthew Beattie, '82, New York; M. G. Planck, '67, Schenectady; Harry C. Young, '84, Hege-man; W. B. McHarg, '42, Albany; Herbert S. Miller, '71, Lowville; Amos J. Hull, '46, New York; Joseph Sherman, '70, New Baltimore; Michael Cavert, '40, Rhinebeck; J. Henry Enders, '50, Albany; Geo. J. Taylor, '43, Cohoes; James Verbeck, '70, Ballston; Henry Z. Pratt, '84, New York; Charles B. Templeton, '84, Albany; Harry S. Estcourt, '87, Schenectady; Frank Burton, '82, Gloversville; Samuel Wakeman, '64, Ballston; Robert P. Orr, '70, New York; C. F. Lansing, '78, Middleville; W. L. Kennedy, '88, New York; H. A. Kurth, '87, Schenectady; W. E. Faulkner, '73, Wychsoff; T. Romeyn Bunn, '66, Amsterdam; Henry L. Teller, '62, Syracuse; James J. Long, '87, Utica; Louis M. King, '88, Schenectady; J. J. Joslin, '62, Schenectady; Wm. T. Clute, '73, Schenectady; E. S. Harris, '86, Cambridge; Irving Wiswall, '81, Ballston; Elias F. Carr, '64, Trenton; C. S. Crofuts, '72, Hudson; T. C. Bunyan, '72, Ballston; Wm. H. Pitt, '60, Buffalo; James A. Goodrich, '79, Schenectady; S. D. Levis, '57, Amsterdam; B. C. Sloan, '83, Schenectady; F. B. Richards, '88, Sandy Hill; F. S. Davenport, '80, Mechanicville; Eugene Jaralemon, '77, Cazenovia; Charles P. Sanders, Jr., '78, Schenectady; W. B. Reed, '82, Moriah; James Heatly, '79, Green Island; William G. Gilmore, '88, Schenectady; James T. Hoyt, '74, New York; William P. Davis, '33, Schenectady; Henry Ward, '64, Closter; A. J. Gulick, '87, East Albany; F. V. Brownell, '77, Schenectady; Howard Cornell, '67, East Palmyra; Edward Wemple, '66, Fultonville; Emmett Blair, '58, Broadalbin; Sheldon M. Griswold, '82, Little Falls; Norman L. Bates, '88, Oswego; C. E. Patterson, '60, Troy; E. W. Watkins, '78, Schenectady; William H. McElroy, '60, New York; L. D. Putnam, '45, Grand Rapids, Mich.; L.

Van Auken, '84, West Troy; Alex. Rankine, '60, Luzerne; Edward M. Cameron, '87, Albany; William Irwin, New York; Robert C. Matlock, Philadelphia, Pa.; James F. Barker, '74, Albany; J. R. Sanson, '65, Martinburgh, Pa.; Amasa J. Parker, '53, Albany; A. B. Bishop, '85, Woodstock, Vt., and many others.

COMMENCEMENT MORNING

dawned as bright as the hopes, and as fair as the prospects of ninety. It also dawned as hot and sweltering as the mercenary heart of their friend Wiencke could wish. At eleven o'clock, to the inspiring strains of organ and orchestra, the procession of trustees, faculty, graduates and students filed into the Presbyterian church and took the seats reserved for them. On the pulpit were seated President Webster, in Oxford cap and gown, Dean Whitehorn and Wm. H. McElroy, the honorary chancellor of the university. On the stage sat the trustees and faculty. The swelling notes of *Old Hundred* preceded the opening prayer by the Rev. Dr. Denis Wortman of Saugerties, after which the orchestra played the opening selection.

John Ira Bennett of Chicago, was the first orator. He spoke upon "Circumstances and Men." He does not believe that circumstances make men nor that men create circumstances. The oration was a logical exposition of this idea and was very finely delivered. It received the second Blatchford prize.

Henry Glen Dean of Schenectady, spoke upon "American Literature," and maintained the idea that America has a literature of value and that it is destined to produce a still greater.

The "Dangers in the progress of the United States" was treated of by Norman D. Fish of Malta, N. Y. Political corruption he believed to be the most imminent, but thought that even this would be overcome.

Frederick E. Hawkes of Elmira spoke of "Tyranny as a Factor in Progress." He

believes that as long as the minds of men are not roused by oppression, or at a time when tyranny does not overburden a people that society does not advance, but will seemingly retrograde. This oration received the first Blatchford prize.

The next two orations "A Legal Fetich" by Clarence Johnson of Schenectady, and "Slavery to Custom" by Sidney J. Lochner of Lockport, were excused by request of the speakers.

While Doring's orchestra played, the audience discussed the orations and vigorously manipulated the fans.

The "Cost of Victory" was then discussed clearly by Edward F. Pickford of Schenectady.

George C. Stewart of Amsterdam, followed with an oration upon "Individualism the basis of Republican Government." Mr. Stewart is a strong, attractive speaker and his well written oration pleased all.

The valedictory oration was given by Albert B. Van Voast of Schenectady. His subject was "Patriotism *versus* Philanthropy." The main idea of this oration was that patriotism, while once of great effect in progress, has now become largely a narrow fanaticism and is fostered by rulers only as a sentiment—by which they may use the people to their own benefit. This oration, while not delivered with the best effect, was probably the most thoughtful in its composition of any. The valedictory following this oration was remarkable for its humor and originality. It was a refreshing deviation from the stereotyped valedictory. In delivering it Mr. Van Voast was continually interrupted by applause and laughter.

THE CHANCELLOR'S ADDRESS

followed another selection by the orchestra. It was given this year by Wm. H. McElroy, '60, of New York *Tribune*. Like that of Mr. Smith's of last year the address was

thoughtful but not tiresome and abounded in wisdom, wit and humor. These last two addresses seem to have established the idea that newspaper men make excellent and popular chancellors. Mr. McElroy's subject was "The Duty of Verification." It will probably be published in next year's *Concordiensis*.

Now while John Keyes Paige of Schenectady, played upon the organ in excellent style *Suoni la trombi*, the graduates marched upon the stage and received their degrees as follows :

A. B.—John Ira Bennett, Chicago Ill.; Frederick L. Carroll, Johnstown; George Harris Clute, Schenectady; Henry Glen Dean, Schenectady; Norman David Fish, Malta; William J. Harder, Troy; Frederick Emmet Hawkes, Elmira; Clarence Johnson, Schenectady; John Calvin Knox, Albany; Sidney J. Lochner, Lockport; Howard Townsend Mosher, Albany; Edward Ferguson Pickford, Schenectady; Elisha Tertius Schwilk, Schenectady, George C. Stewart, Perth Centre; Albert B. Van Voast, Schenectady; Arthur B. Wright, St. Paul Minn.

Degree of C. E.—Elisha Brown Baker, Kinsboro; Charles Josiah Brandmahl, Schenectady; Fred Ward Brown, Antwerp; Frederick Lacy Comstock, Ballston; Alexander McDonald, Schenectady.

The honorary degrees conferred were as follows:

LL. D.—Frank Loomis, of New York, of the class of '60, and William H. McElroy, of New York, of the class of '60.

D. D.—Rev. Mr. Foster, of Albany; Rev. Alexander Rankine, '60, Rev. John Wright, '63, St. Paul, Minn.; Rev. Charles H. Baldwin, of Amsterdam.

A. M.—Goodwin Brown, Albany; James H. Crane, Newburgh; Alexander Hadden, M. D., New York.

A. B.—George J. Schermerhorn, New York, Joseph E. Odell.

The degree of A. M. was also conferred upon a number in course.

After this long stretch the entire audience arose and sang with swelling voices and joy-dimmed eyes the matchless "Song to Old Union" by Fitz Hugh Ludlow, '56. As often as the strains would die away the organ would sound again the note, and again would sound the "Here's to Thee—the Brave and Free," showing the depth of affection in the hearts of students and alumni alike. Now came the

AWARD OF PRIZES.

Warner prize to the senior of the highest standing in the performance of collegiate duties and in moral deportment; awarded by the faculty, Albert B. Van Voast, Schenectady.

Ingham prize to the senior of at least two years' attendance who presents the best essay on an assigned subject in English Literature or History. Committee James S. MacKie, '45, Rev. Teunis S. Hamlin, D.D., '67, F. W. Tweedy, '75, Washington, D. C.; Albert B. Van Voast.

Allen prizes (three) for the best essays on any subject, from appointed seniors. F. F. Carroll of Johnstown, first; F. E. Hawkes of Elmira, second; G. C. Stewart of Amsterdam, third.

Blatchford oratorical prizes—awarded to the best orations from the commencement orations. Awards: first to F. E. Hawkes of Elmira; second to John I. Bennett of Chicago.

Clark junior essay prizes—first to H. W. Briggs, of Schenectady; second, to W. A. McDonald of Gloversville.

Junior oratorical prizes—first to J. W. Ferguson of Amsterdam; second to H. W. Briggs of Schenectady.

Sophomore oratorical prizes—first to J. V. Wemple of Duanesburg; second to Arthur Dougall of Schenectady.

The benediction by Father McDermott closed the exercises.

The ball in the evening at the Opera House was exceedingly brilliant in the attendance and music; but a dismal failure in regard to the supper and decorations. The supper was furnished by Clark of Albany, who provided refreshments that, at an exceedingly liberal estimate, were worth about one-third of the contract price. This, together with the impertinence and laziness of the very few

waiters, drove most of the guests away from the tables.

NOTES.

Robert C. Alexander, the retiring president of the class of '80, was presented at their meeting with an elegant watch and chain from Tiffany's. Attached to the chain was an exact gold model of "the idol." This charm is certainly an artistic triumph. The class of '80 are now at Bolton on Lake George, the guests of Mr. Alexander.

The class of '94 will probably be a very large one. Indications point to from eighty to a hundred freshmen.

Besides the degrees conferred Clarence Johnson, '90, of Schenectady received special honors in chemistry.

A Valuable Document.

Through the kindness of Walter Romeyn Benjamin, '74, the college has recently come into the possession of a document, remarkable for its nature and age. It is the autograph copy of the report of the board of regents of 1797 to the legislature of the state concerning the condition of Columbia and Union Colleges and a couple of minor seminaries. Education was not then conducted upon an extensive scale; for Union is reported to have only two instructors—the president and tutor. These received salaries of \$1,100 and \$665. As the "price of necessities of life" was then "extraordinarily high," the committee allowed the tutor an additional allowance of \$250. The standard of scholarship was then hardly as high as that in a good preparatory school of the present day. The committee recognized that "this seminary is to become an institution of immense importance to the interests of science in this part of the United States" and proposed larger priv-

ileges in the charter and greater increase of funds and equipments.

The document is signed in faded ink by the famous John Jay—then chancellor, and countersigned by David S. Jones, secretary. It is dated March 6th, 1797. This relic is a valuable addition to the college archives.

The Batting Averages.

The following scheme shows the batting averages of the nine in the league games. The two last columns show the number of times at bat and the number of base-hits:

	Syracuse.	Hamilton.	Colgate.	Rochester.	Hobart.	Hobart.	Colgate.	Hamilton.	A. B.	B. H.
Mosher.....	.422	.510	.400	.621	.730	.520	.430	.621	41	19
McQueen.....	.410	.510	.400	.620	.740	.410	.620	.603	42	14
Begley.....	.410	.520	.411	.611	.733	.511	.632	.530	42	23
Ginebra.....	.411	.420	.301	.520	.720	.510	.510	.611	39	13
Pickford.....	.400	.420	.200	.500	.521	.400	.520	.526	34	9
Little.....	.410	.320	.301	.510	.520	.400	.400	.521	33	11
Babcock.....	.401	.301	.310	.520	.522	.300	.520	.510	34	12
Shanahan.....	.401									
Bradt.....	.301									
Tallman.....		.401		.521	.501	.410	.520	.400	27	8
Merchant.....										
McDonald.....		.510	.420	.512	.720	.510	.610	.632	38	15

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Locals.

On June 23d the "Varsity" easily defeated the "Schenectady Citys," 12-3.

The game with Hobart on our campus was uninteresting and long. Score: Union 28; Hobart 5.

Our champions have had an excellent group taken by Talbot, this year's class photographer.

The opera chairs are being placed in the chapel, and the old and well carved benches will be no more.

The following men from the senior class were elected to Phi Beta Kappa: Van Voast, Bennett and Fish.

The games on Decoration day with

Middlebury college resulted in a victory for us in the morning by a score of 15-12; in the afternoon, the largest crowd of the season saw us defeated 8-9. In this game the team was partly made up of substitutes.

PATRONIZE OUR ADVERTISERS.

Personals.

Dr. Webster addressed the graduating class at the Kingston academy lately.

Prof. Wm. Wells will take a summer trip through the far north-west. He will be gone about three months and will go as far as navigation will allow, and afterward tread the Alaskan glaciers. The results of his study in these sections will form the basis of his senior lectures next spring. He will be accompanied by Mrs. and Miss Wells. Returning, the professor will form an alumni association in Minnesota.

Prof. Truax was the chairman of a committee composed of himself and Professor A. S. Wright and Mr. Cole, appointed to judge the prize essays of the graduating class at the Albany High school. The exercises of this class were held at Harmanus Bleecker hall, and were attended by an audience of 2,500 people. The report that Prof. Truax read there was afterward incorporated in the annual report of the school.

'60 and '80. Warner Miller and Robert C. Alexander are two of the trustees of the Adirondack League Club, a sporting association just formed in New York city. The club owns 100,000 acres of land in Hamilton and Herkimer counties, said to be the finest hunting and fishing grounds in the Adirondacks. It contains Jock's, Moose, Panther, and a score of other lakes, besides the celebrated West Canada creek, the delight of the fly fisherman.

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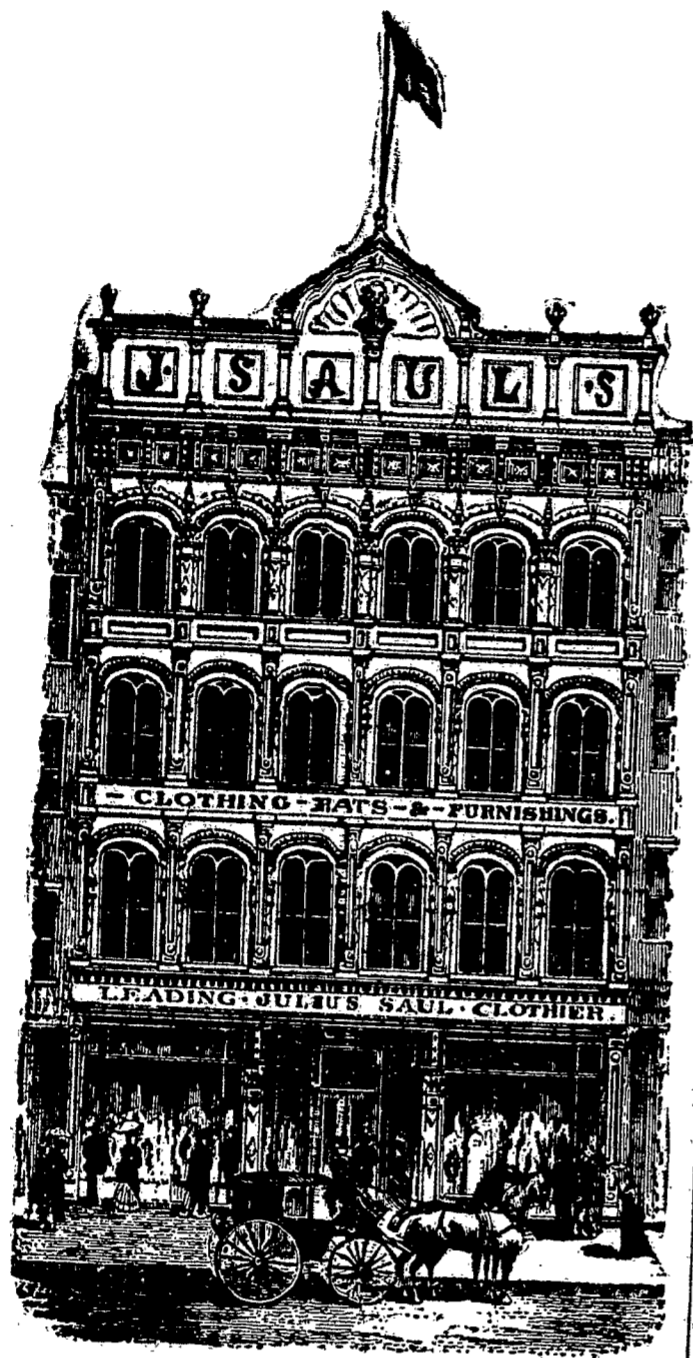
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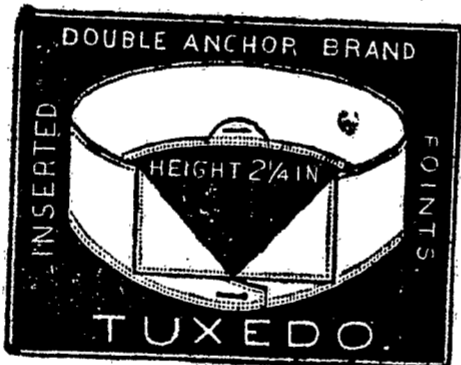
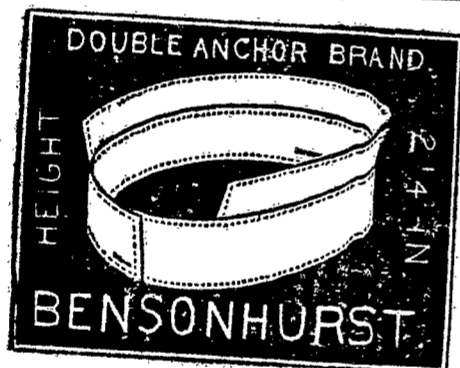
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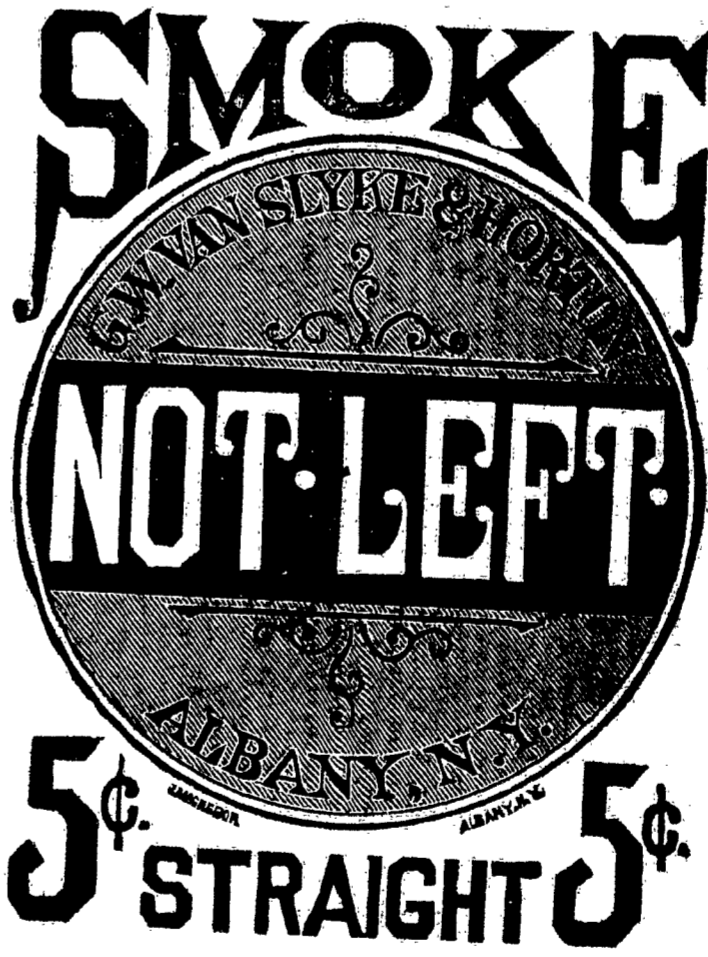
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