

The
Houghton Star.



The Kingdom of Iniquity.

The Gleam of "The Star."

Houghton on the Genesee

The Value of an Ideal

The Philomathean Society

The Neosophic Society

Volume 1, Number 1.

February 1909.

Two Great Lectures

IN ONE DAY BY

Two Great Men.



Hon. Eugene W. Chafin

The Last Nominee for President on the Prohibition Ticket will speak in

Houghton Seminary Chapel

. . . at two p. m. . . .

February Twenty-fourth.



Col. George W. Bain

The "Silver Tongued Orator of Kentucky,"
lectures at 8 p. m., February 24th.



Music furnished for these lectures by the
H. S. Orchestra and H. S. Band.

THE KINGDOM OF INIQUITY.

By Theos Thompson

"Shall the kingdom of iniquity have fellowship with thee, which frameth mischief by a law."

A kingdom of iniquity is a kingdom founded on iniquity or sustained by iniquity. Any government frames mischief by a law when by its laws it protects or takes part in that which is evil. Such a kingdom or government can find no refuge in the statutes of God, for God makes no law to protect or regulate evil. Nor can any one who practices iniquity say that he does it legally under His statutes.

Any law which assumes that a thing is wrong, yet tolerates it; which attempts to check and regulate it without utterly prohibiting it; which makes that which is morally wrong legally right, is an iniquity, and can not have the approbation of Almighty God, nor should it have the approval of men.

An evil always become worse by being sanctioned by law. If slavery had been prohibited, instead of regulated and legalized, our country need not have passed through the crisis of the sixties. It is much to have the sanction of law and moral force in favor of any action. In the estimation of many to make a thing legal is to make it morally right. Hence an employment that is legally right is considered morally right. This very fact prevents many from opposing evil and endeavoring to turn public indignation against it. It requires moral courage even for a good man to set himself resolutely against the laws of his country and denounce that which they affirm to be right because it is a virtue to be law loving and law abiding, a virtue which every loyal citizen cherishes. No true citizen will permit his name to be connected with which will weaken the moral power of law. For what is law other than public opinion crystalized? Therefore there are many even Christian men who fear to attack a great

evil when the attack must be on that which is legally right.

Thus the evil grows in strength, gathering courage by the sanction of the law and the reluctance of the friends of reform to denounce that as wrong which the law affirms to be right.

The greatest evil of our country today is the traffic in intoxicating liquors. It has been admitted to be so full of peril that it must needs be regulated, and a permission or license is required in order to guard the traffic. Again, in our country, it has never been deemed safe and proper that the occupation of dealing in liquors should be thrown open to all, as the dealing in groceries or clothing. Therefore licensing is nothing more nor less than an attempt to regulate evil.

The liquor traffic is a devil-planted and demon-tended tree of vice that has grown and flourished for thousands of years, striking its roots deep into the very heart of civilized life. It is too firmly rooted to be seriously injured by an Anti-Saloon League nipping at its branches or a Woman's Temperance Union hacking at its bark. While these organizations may hinder or impede its growth, it can only be destroyed by strong manhood, striking it to the heart with that keenest of all weapons, the ballot.

The ax is lying at the root of this iniquitous and wide spreading evil, which thrives by absorbing the very life of the American home, of American manhood and of American civilization. Has not the day dawned when it is proper to inquire whether it is better to sit idly by in the shade which its revenues cast over us, than in the strength of a holy ambition to fell to the ground this menace of all future good and national prosperity.

The evils of intemperance are so great that, in spite of all legal enactments, the loss to our nation in moral

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character, in industrial growth and in the cost of prosecuting crime committed under the influence of intoxicating liquor is beyond our conception. Look at the woes and lamentations caused by the open saloon. Many a man just beginning life, the brightest of his class, has become the victim of intemperance. Many a girl has lost all her womanly pride and now revels in drink.

Friends, let me ask: "Who hath woes? Who hath sorrow? Who hath contentions? Who hath redness of eyes?" Surely those who dwell in the house of intemperance. And why? Because the demon demands it, the law allows it and we endure it. All these facts are forcing upon us the inquiry whether it is not more sensible to prohibit the traffic rather than attempt to suppress it. Shall not this great question be decided by the election of a Prohibition President in 1912?

There are but two reasons which any honest and intelligent person can offer against Prohibition. Either he must have an honest and intelligent conviction that it can not be carried out with any measure of success, or he must be

prepared with some plan which will as effectually accomplish the end which Prohibition contemplates. We may be told that it would be impossible to execute the laws of Prohibition in our state or the United States. But it is never to be said of our country that a law deliberately passed by the representatives of the people cannot be executed. What law has not been executed? What law is there that can not be? The remedy for obnoxious laws in our country is not resistance, but change.

We have failed in all our attempts to stop the progress of the liquor traffic. Ah, yes! We have failed through societies, appeals, arguments, preaching, lecturing and in all our portraying of the evils of intemperance. In all these things we fail while the statutes of our government authorize the great evil. But suppose we have failed, we have made one more effort to remove the greatest evil that ever settled down on our land. We have acted according to our convictions with a clear conscience before Almighty God, and shall continue to do so until He shall judge us worthy to gain the victory.

FROM THE BUSINESS MANAGER.

With this first issue of "The Houghton Star," Houghton Seminary sends greetings to all her friends. It seems to her that her very formal acquaintance with them should cease, and that she should enter into friendly correspondence with them. May we not ask that all her friends encourage these advances?

The students of Houghton Seminary who are interested in the welfare of their Alma Mater—and we may assure you that there are no students who are not, are also interested in their school paper, and expect it to contribute largely to the success of their school. We ask for the co-operation of all of

the old students, the co-operation of every one interested in our educational work. May we not ask that every one to whom this first issue comes will become a permanent subscriber? The editing and managing of a paper is entirely new work to the present staff and we are meeting many questions which we hardly know how to settle. We shall, no doubt, make many mistakes before everything runs smoothly, so we will very gladly receive any suggestions that our subscribers wish to give. Again let us ask your co-operation, for without it we cannot accomplish our purpose, but with it success will surely crown our efforts.

THE VALUE OF AN IDEAL.

By J. S. Luckey

God created man in His own image and gave him the power of choice. Is it any wonder that the Psalmist said, "What is Man that Thou are Mindful of him?" But the power of choice involves great responsibility as well as great opportunity. It means that each person determines his own destiny and this destiny never becomes higher than the person's ideal; it may become lower, but it never can become greater. Here then is the value of an ideal—it is the "Pattern in the Mount," the model which our conscience urges us to attain. How well we succeed depends upon other conditions, mainly upon our will power.

What is true of the individual is also true of an institution, if we consider an institution as a person representing the collective mind of its constituents. Hence it may not be amiss in this, the first issue of our college paper to ask

every friend of Houghton, especially every one of the student body and every one of the alumni, what are you contributing toward a high ideal for Houghton College? Whatever else is contained in this ideal, its foundation must be "The best and most complete development of the whole man." Heretofore Houghton's brightest jewel, its "Kohinur," has been its Christian Standard. I believe we all say as with one voice, "This standard must be maintained." The next question is to what degree can Houghton give the best and most complete mental development to its students. This question is most deeply concerned with the college work and is of vital importance to the church. If Houghton is to become a standard college, if we set this ideal before us and ever attain it, the church, the alumni and every friend must unite their energies to secure the end.

THE GLEAM OF "THE STAR."

By Stanley Wright.

We need not go far beyond the circle of the brilliant rays cast by the great arc-light of Modern History to find a world without a printed page. The production of books in any form was so expensive that their possession was limited to the wealthy. Knowledge, the chariot of progress, drove most heavily for as yet no wheels had been fitted to it. But the mind of invention, ever alert to the needs of the hour, made such a condition remain a fact of Medieval History. With the introduction of the printing press a new order of things began. Today the statement made so long ago is doubly true, "Of the making of many books there is no end." We can no longer wait for the slow arrival of the daily paper but, hour by hour the additions fall from

the great presses almost at our doors. When we see long trains running here and there, loaded with mail for a million reading tables, it seems almost an imposition to increase the burden of literature that those tables are bearing. Indeed it is little less than an imposition unless that which is sent forth has a mission and it is only the consciousness of a mission that gives us courage to place before the public "The Houghton Star."

It may be that no great astronomers will advance and contest the claim of first noting our appearance. Yet may it not be that this "Star" will influence the thought of the world as much or at least play as great a part in shaping the destiny of the world as have some of those distant points of light

whose discovery has created so much emotion among scientists.

We may not know the exact character of the star which the magi followed, but we do know that as they journeyed from the East, guided by its rays, they found in a little village the world's great Teacher. If there are wise ones today, from the East, West, North or South, who will follow the gleam of

this "Star," they will find in a little village among the hills of Western New York some of the followers of that Teacher, teaching yet the great truths which He gave to the world. They will find a new life beginning; they will find swinging open before them doors of possibility and opportunity of which they never dreamed, doors that no man but themselves can shut.

HOUGHTON ON THE GENESEE.

By J. A. McPherson.

O Muse, come, sing a song to me,
Of Houghton, Houghton on the Genesee.
How in the days not long gone by,
'Twas "Jockey Street" to passers-by,
Old men most wise and ladies too
Tell us these tales, we believe they're true:
How J. L. Sullivan, the fighter great,
Walked the street with heavy weight;
Jockeys drove nags to quickest time.
When the roads were good and the weather fine.
They sang this song as they rode along;
They sang it lustily, they sang it strong:
Of all the places I love most to be
'Tis Houghton, Houghton on the Genesee.

O Muse, these people further tell,
That Jockey Street was a gate to Hell:
Men gathered here, on the sacred day,
To curse and to swear, to race and to play.
One day there came to Tucker Hill
A man with a purpose, an inborn will,
To do the right, for the good to pray,
To fight all evil night and day.
He came to work and he came to do,
He came with a purpose firm and true.
He sang the old song to a different tune,
He sang it merrily as birds in June:
Of all the places I love most to be
'Tis Houghton, Houghton on the Genesee.

He chose a sight at the foot of the street,
Where lofty hills and valleys meet.
He worked away in sunshine and rain,
He worked away, 'twas not in vain:
His heart was brave, his hand was true,
He worked in brick and mortar too,
Till yonder walls, Houghton Sem, in name,
Rose to view both bold and plain.
He sent out a call for holy men
To fill the halls of Houghton Sem.
The students came, the great and the small:
They came singing that's best of all:
Of all the places I love most to be
'Tis Houghton, Houghton on the Genesee.

Time went on, it marked each day,
Jockey and fighter passed away.
The good old man has gone to his rest,
He's now reclining on Jesus' breast.
The school goes on, it has prospered well,
The town is called, not the gate of Hell,
'Tis the way of Heaven, the town of God,
'Tis the home of the pilgrim, 'Tis free from the rod.
His saints are victorious, the Sabbath they keep,
They come at his call, they follow like sheep;
They shout as they walk; the welkin doth ring,
As marching along, they triumphantly sing;
Of all the places I love most to be
'Tis Houghton, Houghton on the Genesee.

O Muse, one thing I would question about,
Why went jockey and race-horse out?
What means this praise in hearts athrob
Instead of the cursing yelling mob.
Why is it now, instead of the race,
We meet the student with earnest face?
'Twas the school, you say? You speak right well,
'Twas the school, indeed, closed the gate of Hell.
But who made the school? not the holy man,
He laid the foundation, he set the plan.
But you, fellow students, as you've marched along,
Have made the school by singing the song:
Of all the places I love most to be
'Tis Houghton, Houghton on the Genesee.

Now, fellow students, the Muse will relate
The future of Houghton, her fate and your fate.
Just as her past has been moulded by you
There hangs her future, plastic 'tis true,
Just waiting your hand, skilled in the art,
To mould and to fashion each beauteous part.
The bulwarks of Houghton are not in her walls:
The defence of our college is not in her halls;
Ye are the bulwarks; and yours is the shame
If Houghton goes backward, not onward in fame.
Press into the battle; march bravely along,
Shouting in triumph, and singing the song:
Of all the places I love most to be
'Tis Houghton, Houghton on the Genesee.

INTER-COLLEGIATE PROHIBITION LEAGUE.

Sometimes we wish that our numbers were much increased, but there are some things more interesting than an enumeration of figures. It is not because Gideon was the leader of an innumerable band that his name comes down to us. It is not that two giant forces faced each other there, that makes us thrill at the mention of old Thermopole. There are some things more significant than numbers. We quote the following from the Inter-collegiate Statesman. The league referred to is, of course, the Inter-collegiate Prohibition League.

Of the five largest student leagues so far this year two are in New York

and one on the Pacific Coast. The greatest strength in the college movement has heretofore been in the Central states. The east and the far west this year are doing equally well; the University of Puget Sound League at Tacoma, Washington, has 114, Houghton Seminary, Houghton, N. Y., 84; and Syracuse University, 70.

The membership of the League consists of Faculty and students. The above is from a report shortly after our organization and since then our membership has increased to 105. If you want to find Spartan loyalty, you will find it here.

The following was handed us by an observant student, who does not wish his name to appear:

Already the work of the first semester of this school year has drawn to a close, and, ere another week has passed, the tasks of the second semester will have begun in earnest. On account of the mid-year examinations there have been no recitations during the past week.

It is interesting to watch the actions of different people as these "quizes" approach. Some engage in bits of conversation as if to forget the anxiety which it is evident they are trying to conceal. Some sit feverishly down and endeavor to read some soothing tale to calm themselves for the struggle. Some scan hastily the pages of the text book as if to imprint the whole of it upon their minds at once, and, when the hour is struck, seem loath to lay their books and helps aside. In contrast to these, by far the greater number come deliberately, evincing much self-possession, seeming to fear naught that the "Profs." may do. This class have done their duty every day and do

not quail before a mid-year test.

While taking the "Exams." the contrast is also noticeable. Over there are the eye-wanderers with vague notions of what those questions mean. Here sit the nervous and fidgety, fearful lest the time will pass and leave them with their answers unprepared. A hand is raised. What! Not one word in explanation? How iron-clad are those rules! The staunch and trusty workers do their best, and, if the questions do not treat of unimportant topics, or those considered so by studious ones, success is theirs.

The instructors have to toil till late at night that they may give to each the result of his efforts before much time elapses. For those who now fall below the passing mark in a subject which continues throughout the year, will be asked to please step out. It's early yet to tell what the final result will be. Many have heard from certain of their subjects and are wearing a broad smile. Some are telling their marks. Others are more reticent. But all seem well content to turn the leaf and start another page.

The Houghton Star.

The Houghton Star is a magazine devoted to educational interests. It is published monthly during the school year (10 issues) by the students of Houghton Seminary.

The subscription price is sixty-five cents a year, payable in advance, or ten cents a copy. The year begins with February though subscriptions may begin at any time during the year.

The paper will be discontinued at the expiration of subscription, hence the necessity of prompt renewal.

Advertising rates will be made known on application.

Editor-in-Chief,	Alison Edgar
Associate Editor,	Estella Glover
Business Manager,	Stanley Wright
Assistant Manager,	Ralph Rindfus

EDITORIAL.

Our business manager, Mr. Wright, has extended greetings in behalf of the school to all interested in the work and students of Houghton Seminary. With him, we heartily desire a fuller acquaintance with our friends throughout the Connection. We join in his plea for co-operation and encouragement in our new venture.

We feel we must make some explanation of the work we intend to take up and of the reasons that prompted us to assume this new responsibility.

In the first place, we would say, this issue, while indicative of the quality of work we shall do, is rather an introduction to our future issues than a sample of them. We have indicated in it some of the general lines with which our interest, as a school, is concerned. The article on Prohibition in this number is intended to be introductory to a long list of reform messages. We are intensely interested in reform work along every line where conditions seem to us to demand it. Mr. Eugene Chafin, candidate last fall for President of the United States on the Prohibition ticket, will be here on the twenty-fourth of this month, and in the next issue we will try to have some re-

port of what he says to us.

We have nothing in this issue of a distinctively religious character. We hope, however, to be able to print before long an account of the revival meetings, which are now commencing in Houghton. Houghton's students are nearly all Christian young men and women and many of them are training for work in the ministry or mission fields. We are very desirous that this most important part of our school life should find expression in our college paper.

We have in Houghton a missionary society, which delivers every month an interesting program. We have also a class of volunteers for African service which meets every week. From these programs we hope to be able to give selections, as well as to write up the work in general at an early date.

We expect to make you very soon acquainted with our Faculty. We wish everyone to whom this paper goes might know them personally. Their devoted lives and fine scholarship are a blessing to the students of which they are more and more sensible.

We expect to have in all our future issues at least a page and a half devoted to personal items. Miss Shirley Keyes will have charge of this feature and will commence her work next month.

The literary societies are greatly valued in Houghton. The programs are exceedingly interesting and instructive. We believe that they can be made to contribute largely to the interest of our paper. Mr. LeRoy Fancher, who has in this paper an introductory article describing the history and aims of the Philomathean Society, will give us every month some account of its meetings and select for publication specimens of its work. Mr. Ralph Rindfus, a very enthusiastic member of the Neosophic Society, represents that society in this issue and will continue his articles.

We have among our younger stu-

dents several promising story writers. We are sure you will enjoy anything we may be able to obtain from them.

We have now indicated something of the general line along which we expect our paper to develop, but our plan is as yet very incomplete. We are daily receiving valuable suggestions and are at all times open to criticism and advice.

Mr. Wright is much interested in the paper and in doing his utmost to make it a financial success. He has secured a number of advertisements for our first issue. Of course, the size of our subscription list will in the future determine the profit on this sort of work. His advice in regard to the arrangement and editing of the paper has also been invaluable. At his suggestion we intend to write to the other Wesleyan schools and arrange if possible for contributions from them. We would say just now that we shall be particularly grateful for contributions from, or news of, old students. We know that the work of Houghton Seminary is being carried on by those who have been with us in the past, and we would like to know more about it. If there are young Wesleyan students who are not in a Wesleyan school, or perhaps not in any school, we would be glad to hear from them as well.

And now we come to the second part of our explanation. You have heard of the three classes of great men, I presume. We shall have to, we fear, be ranked with the third. Miss Estella Glover thrust our greatness upon us. We have talked more or less of a college paper for years, and vaguely considered ways and means, but it remained for Miss Glover of Kansas and a new student this year, to actively inquire into the subject, to correspond effectively in its behalf and to talk us all into a sense of our deficiency and a lively enthusiasm for the new project.

And here we come up against the old query: Does the man make the times,

or, do the times make the man? In this case, as probably in all, the time is certainly not without its significance.

Houghton is growing in every department. Her student registration enlarges every year. Her library is yearly augmented by a fine selection of books. Her Faculty has always been efficient, but the standard of efficiency is steadily rising. The standard of scholarship is also advancing. Every year new work is added to the curriculum, and the course is becoming more and more elective. The music department, a growth of the last three years, is now well established and splendidly handled. We commence next semester with well stocked laboratories and so on ad infinitum.

Taking all these things into account and considering the work done in our literary societies and other programs, it has seemed to us that the time has come when we may safely venture a college paper.

So much for the birth and prospects of the infant, you will wish to know something about its christening. A list of names offered by the students was made out and voted upon by the Faculty and student-body in chapel assembled. "The Houghton Star" suggested by Mr. LeRoy Fancher was chosen, and was approved by the staff.

We are perfectly well aware that the journalistic firmament is already ablaze with stars—some of them burning with rather a baleful light, kindled we fear at no hallowed shrine. Yet we take this name reverently upon our lips and pen, feeling the eternal beauty of a metaphor which no amount of use or misuse can cheapen, and praying that as the stars of Heaven shine forth with the light God stored in them long ago, into the sunless night, and break up its darkness a little, so our words may go forth to lift in some degree, in their narrower circle the darkness of the sin-shadowed world in which we live.

THE PHILOMATHEAN SOCIETY.

By H. L. Fancher.

There may be Houghton alumni and others interested in our school, who have no clear idea of what the Philomathean Society is and what it is doing. We hope through our school paper to interest such persons in the society and its work.

The Philomathean Society was organized about two years ago by one member of the faculty and nearly twenty students. At that time the students of the school already numbered about one hundred fifty and it was thought that two good societies were needed to furnish more literary training and more parliamentary drill. At first membership was limited to the faculty, students of college grade and seniors in the Seminary. The meetings were held in the library every Friday evening, at the same time that the Neosophic Society met in the chapel.

At the opening of school in the fall of 1907, a committee from the society met the faculty to request the use of the chapel on alternate Friday evenings. The request was granted upon the condition that the limitations of membership be so changed that the two societies might become more nearly equal in size. The restrictions were removed, so that it is now possible for a student in any department of the school to become a member of our society. During the last year and a half the two societies have stood on nearly equal ground; the same privileges have been accorded to both of them and each student has decided for himself which one he would join. Although they be considered rivals, yet there exists a cordial friendliness between them. We believe that anyone who tries to harm the reputation of his friend debases only himself and that this is also true of communities of individuals.

The meetings of our society which are held in the chapel are known as "open meetings," to which the public

is invited. Our constitution provides that ordinary business shall not be transacted at these meetings, but it shall be brought before the closed meeting which is held the following week in the library. This enables our friends to come in and enjoy our programs without being wearied by the less interesting side of society work. There is, however, nothing secret about any of our sessions. Anyone who desires to do so may attend the closed meetings. Our programs at both the open and closed meetings consists of papers, speeches, debates, readings, recitations, informal discussions, vocal and instrumental music and some novel features.

Last year one of the special attractions provided by the society for the benefit of the students and people of Houghton was a series of lectures; the first by Maurice Rubens, a converted Jew of Pittsburg, Pennsylvania, who is engaged in missionary work among his Hebrew friends; the second by our professor, H. C. Bedford; the third by the well known Prohibition lecturer, C. N. Howard; and the fourth by Mr. G. I. Stone of Titusville, Pennsylvania, who has spent many years as a missionary in India. It would not be fair to omit the address given by Mr. Leonard Houghton of this place. He spent a half hour one evening telling us of Constantinople as he saw it. I cannot here describe in detail the lectures given by members of our society, the special musical features of our programs, the interesting discussions, the social features, not even the impersonations of the faculty of 1925. It is through the co-operation of the societies that we are enjoying the excellent lecture course this year and it is also through their united efforts that the literary programs are rendered on Tuesday evening of commencement week.

From the first the Philomathean So-

ciety has stood for hard work. We want every member to feel that he must do his best. No criticism is given except such as is friendly and helpful. We believe that those who become members will find plenty of opportunity to improve themselves in literary work,

in public speaking and in parliamentary practice and that they will find the work most agreeable. We stand for, and are anxious to promote, the best welfare of our institution. We hold her principles sacred. We live and work and pray for our Alma Mater.

THE NEOSOPHIC SOCIETY.

By R. Rindfusz

The Neosophic Society has been in existence for so long a time that it is quite impossible to find out where, when, or how it had its beginning. There is some doubt as to whether it is the mother of the school or vice versa. At any rate, it has been in existence since the very early days of the institution; it has progressed with the school; it has welcomed to its ranks members of every department. All the interests of the school are represented in the Neosophic Society.

For a long time the Neosophic was the only society, but we now recognize a rival in the Philomathean Society, a rival in holding up the quality of work and in increasing the joint membership. We find it also an inspiration for self reliance. The time immediately after the formation of the other society was rather trying to the Neosophics as we lost most of our members who were advanced in school work; the leaders in Society. But those who had not been so active before were now pressed into service and manifested an ability equal to that displayed by the old management. Competition spurred them on to their best efforts in rendering solid programs, in securing members and in keeping up the society business, until, at present, the members as individuals and as a society are doing better work than at any time in several years.

This work is such as is generally done in literary societies. The programs are rendered each week on Friday night. They consist of music, both vocal and instrumental, debates, speeches and anything of the type that is interesting or instructive. The programs are arranged by a committee, who give the members work in their turns, being careful to give each the part he needs and is able to perform.

The society work enables the student to put into practice the things he is learning every day; it brings him into contact with the methods of conducting business in assemblies; he learns to consider the general welfare and to express his convictions in forceful style. It is good to feel the responsibility of belonging to a body politic.

No other line of study in the school tends to give one such broad benefit as does the society work. With this in mind the Neosophic Society has passed a resolution to try to get every student to join its ranks or those of the other society, and its members are well carrying out this policy.

No meetings are being held at present because of the revival services. They will be taken up immediately at the close of the special meetings at the church and all visitors will be welcomed at our Society every Friday night.

Best wishes for the success of
Houghton College and
The Houghton Star.

We appreciate the patronage of
the students in the past and
shall strive to be worthy of
it in the future.

Lynde Bros., Houghton, N. Y.

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All well finished and ready for use;
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See Leland and Maurice, our merchant men,
Just in the first hall at the south-west end.
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Just look at their books, and sporting goods too,
And see for yourself just what they will do.

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