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Bates College

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DECENNIIUM

OF THE

BATES STUDENT.

VOLUME X.



NUMBER 2.

FEBRUARY, 1882.

PUBLISHED BY THE CLASS OF '83,

BATES COLLEGE.

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THE

# BATES STUDENT.

VOL. X.

FEBRUARY, 1882.

No. 2.

## Bates Student.

A MAGAZINE PUBLISHED EVERY MONTH DURING THE  
COLLEGE YEAR BY THE

JUNIOR CLASS OF BATES COLLEGE.

### EDITORIAL BOARD.

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Any subscriber not receiving the STUDENT regularly will please notify the Business Manager.

Contributions and correspondence are respectfully solicited. Any information regarding the Alumni will be gladly received.

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### EDITORIAL.

**T**O THE ALUMNI: A few weeks ago we issued a circular and forwarded to those of the alumni whose address we could ascertain, in which we stated our purpose to give a short history of every graduate of Bates. So far as heard from this plan meets with the hearty approval of all, but some have failed to send us any report. Doubtless many of those who are delinquent have received no notice of our plan, but we hope that each one, who becomes acquainted with our purpose, will aid us in this matter by informing the various members of their class. Through the kindness of Rev. G. S. Ricker we are enabled to give a complete report of '67 in

the present issue. Whatever account we give, during the year, of classes '68 '69, and '70 will appear in our next issue, and so on with each two or three successive classes. We trust no one will fail to write us by the 1st of March. Will members, *especially* of those three classes, send *at once*, in connection with their own, facts pertaining to others? If you have a class letter please ask the possessor to forward to us the contents. We have written private letters to several, but, as all can at once perceive, it is no small task as well as expense to write two hundred messages, especially when taken in connection with other work for the STUDENT. Shall we not have a unanimous response from every graduate, and at the close of the year a complete history of the Bates Alumni? For the present we shall report three classes in each number, giving them in the order of graduation.

We have at last decided to offer a chromo to any one of our numerous subscribers who may be able to tell us what Oscar Wilde wants, and what it is that he is yearning for with that "too utterly too" yearning.

But, seriously, there seems to be a significance in the manner in which the man is received by the people. Human society, like the individuals that compose it, is a thing of growth and development, with this difference, however, it never gets its

growth, while the individuals do. As it is a law of the individual mind that it seldom looks with ridicule upon any intimation that lies along the line of its possible acquirement, so it is a law of society that it never completely turns its back upon any ideal that is found along the prospective path of its development. There is always an effort to discern the object pointed out, however far it may lie beyond the ken of the ever marching but dust-blinded multitude.

Now if the song of this æsthetic band chords with the key note of life to-day, if his notes come back to us along the roads, that sooner or later we must travel, if he has not wandered from that road into the woods and pastures, then will humanity yet listen to those notes, and with that instinctive impulse with which the human heart grasps at truth, will unconsciously sing, till the world shall be vocal with his song immortal, because true.

It is obvious that Oscar Wilde is in advance of the world, but whether he is in the road or has lost his way in the woods, we cannot yet say. We apply the only criterion we have, the aggregate intuition of the race, and await the issue. We should not be too hasty in our judgment. We should wait till the novelty has past, and those who represent the heart and brain of the great multitude will give us their verdict.

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For some unknown reason a young man upon exchanging home for college seems compelled to conduct himself as badly as possible. Deeds, the thought of which would once have caused the face to redden with shame, are now perpetrated without hesitancy.

And why this change in his conduct? Is it because the associations of student life are worse than those of his native town? This cannot often be said. Is it

because those whose task it is to mould the intellect do not repeatedly counsel and warn? Surely this cannot be the reason, for there is no lack in this direction. Is it that the development of intellect, a wider scope of knowledge, a better understanding of self and the purpose of our creation tend to make us careless for moral culture and mental growth? Most certainly these should be the best and strongest incentives to a higher standard of living, and a truer, nobler manhood. Is it not rather due to the fact that the student apprehends no discovery of his deeds, and erroneously thinks that no disclosure of his misdemeanor will ever be made in the vicinity of college or the precincts of his own home?

Now we believe that the misconduct during, and his airy conceitedness after, school life have given rise to quite a part of the prejudice against colleges, now existing in the minds of people. To be sure if the motive of the student were known, the act would often be regarded very differently, but critical observers judge us, not by supposed intent, but by actual results. By them, orchard raids, pump exploits, nocturnal expeditions, and the like, which we call "fun," are plainly termed "nuisances."

May not friends who are sacrificing much to aid us in prosecuting our studies, and those who are annoyed by our frequent disturbances, justly demand that we conduct ourselves with as much propriety during our course of study as at our own homes? We admit that very often there are false accusations of mischief, but when, in open day, our deportment is so loose that the uneducated are led to style us "cattle," is there not ground for the charge, and is it not time to reform?

With such issues, both of a personal and college nature, as are pending on our behavior, is it not judicious to act the part of *men*, in its true, noble sense?

For a few years past extra inducements have been held out by our worthy Professor Stanton to increase the interest for debating in our college. He has spent much time and money to this end, and the result of his labors have in the mean time been encouraging. Sixty dollars are given by him annually in prizes, and each fall term the Sophomore class is divided into four divisions, and each division discusses before the public the merits and demerits of some practical question. This, we think, is an excellent practice, beneficial to a far greater extent than merely writing essays and delivering them before a few disinterested hearers in the class-room. Few, it is true, take much interest in essay writing, and are faithful to their work, while many think it merely a drudgery and are satisfied if they can simply throw together a few sentences that will pass for an essay. With debating it is different. There one meets face to face those whose views are antagonistical to his own, and is led to realize that an able defense requires a thorough knowledge of the subject, and this can be attained only by reading articles pertinent to the subject and by much consecutive thinking. When we enter upon life's duties we become independent thinkers; independent workers; we must reason for ourselves; we must act for ourselves, and our success or failure will depend in a great measure upon our ability to meet the different arguments of men.

Now, where can we better fit ourselves for these duties than here in college? We admire the way in which our professor is pushing this subject of *debate*, but we can hardly agree with him that it would not be better to delay the dividing of the class and choosing of the subjects for debate till at least the beginning of the summer term. It is true, a year gives more time in which to prepare, but how many are there who begin their work before summer,—not one out of twenty.

Once put off and it is hard to begin; it becomes an old story, and finally the time comes round and nothing has been done. This state of things might not be remedied by deferring the arrangements till the summer term, but we think the probabilities are that it would.

Why is it that the meetings of our literary societies are so poorly attended and so little interest taken in the meetings during the spring and summer terms? It is a noticeable fact, that during the fall term, when there is presented to the society members the need of active work in order to attract new members from the Freshman class, the meetings are fully attended; the parts are all taken by those to whom they are appointed, and the meetings are in general a success. But as soon as all the Freshmen have joined one society or the other, most of the old members seem to think that their duties are performed, and that no more can be expected of them till another fall, when its new Freshman class calls them to renewed activity. As a natural result, the meetings during the spring and summer are poorly attended; the persons appointed to the several parts fail to perform their duties and the meetings are a failure.

That these meetings are of great benefit to the students if properly conducted and attended, there can be no doubt. But as they are now attended, and with the great lack of interest in them, they are of no use to any one, and are a great burden upon the few who try to keep up the interest in them. It may be objected that there is too much of a sameness in the meetings, that the programme is not varied enough. We ourselves believe this to be true to some extent. We think that the exercises should be varied from time to time by the introduction of mock courts, mock congresses, and the like.

Among the most interesting, as well as

instructive meetings which we have ever attended, were those in the spring of 1880, when mock sessions of congress were held. Let there be more enthusiasm infused into the meetings and we think that much more good can be obtained from the societies than at present.

In the college catalogue, the reading-room is mentioned as one of the accompanying advantages of our institution, but if an outsider were to look in and observe the remnants of shattered furniture and its genial desolate appearance, we doubt if they would be attracted by it. As a rule, it has always been run in a way open to serious criticism. The fault is not wholly on either side; it is partly that of the directors and partly that of the students. The room should be furnished with sufficient chairs, etc., to accommodate those who wish to avail themselves of its advantages. But we should blame this neglect more severely if it was not for the spirit of destruction exercised by the students on the furniture during the last year. A few extra lights well kept, at small expense, would not come amiss. While our list of reading matter is good, there might be improvements. One or two papers, as the *London Times*, which we expected, have failed to appear, and there are quite a number of locals whose place might well be occupied by papers of greater interest to the majority of the students. One growing habit cannot be too severely condemned. It is that of removing magazines, etc., from the rooms, retaining them, sometimes, for days. To say nothing of their liability to be stolen or destroyed, it shows a disposition to be regardless of the rights and convenience of others. Unless the students see that they are getting the value of their money in the reading-room, it is hardly reasonable to ask them to support it. And even then it is one of the most difficult objects

in college for which to collect money. Its finances have been allowed to run behind to such an extent that its credit with the newsdealers has been almost entirely destroyed. Too many think the payment of their due a matter of little importance, and there are those, who, men of honor, would scorn the idea of cheating a man of a dollar, allow their taxes to run behind, and such men have often left college without settling them. These are things to which we desire to call attention. Let the reading-room be conducted so as to convince the students that they can have the value of their money, and then let all be asked to assist in its support and we are confident that there are none who will be small enough to refuse to pay their share.

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## LITERARY.

### METHODS OF INSTRUCTION IN PHYSICAL SCIENCE.

BY E. J. G., '72.

THERE are three clearly defined ways of teaching the elements of physical science. The first may be appropriately termed the text-book method, and is easily described. It consists in requiring the pupil to memorize the words or substance of the text-books, and to repeat the same as best he can in the daily recitations. It has been called "a study of books, an endless study *about* things, and not the things themselves." It is not unlike an attempt to acquire a practical knowledge of Greek or Latin by a study of the grammars, without ever grappling with the languages themselves. It rejects all manipulations and experiments, discovers no facts and no laws by original observation, studies the drawings in the books instead of the phenomena of Nature; in short, does not go to the *sources* of learning, but takes knowledge at second-hand from the books. It therefore develops the habit of depend-

ence, fosters the spirit of credulity, and fails to do what instruction in science should do in preparing the student for the duties of intelligent citizenship in a free republic.

Education of this kind is doubtless better than none, inasmuch as it cultivates the memory, and in some measure develops the power to obtain knowledge from the printed page; but, in view of other methods, this is the least valuable, and in some respects is highly objectionable. Instead of sharpening the curiosity and cultivating the faculty of perception, it often creates a general disgust for learning by cramming and overloading the mind of the student with numberless details of facts and theories, which are rarely, or never well digested, and which in the end, often make more intellectual dyspeptics than well-developed, thoughtful, scholarly men and women.

This old-time custom of rote recitations from books is, however, fast disappearing from our best schools, and must soon give place to methods more rational and effective, one of which is

#### THE LECTURE SYSTEM.

The lecturer, by talks more or less familiar, as the case requires, lays out the work for the class, presents the subject matter in the clearest and most attractive manner possible, appealing to the senses by illustrative objects and experiments whenever practicable, and then leaves the student to study up the subject by the aid of his own observations, notes, and books as best he can, holding him to faithful work, however, by subsequent oral or written examinations.

This method obtains largely in our higher institutions of learning, and cogent arguments may be summoned to prove its excellence and effectiveness. It brings the instructor and his pupils into very intimate association, where minds are in contact, and where all the enthusiasm and

scholarship and character of the teacher combine to stimulate and direct the intellectual activities of the student, and to inspire him with a lasting love for learning and a profound regard for law and truth.

The success or failure of the lecture in the class-room is dependent solely on the capacity and genius of the lecturer. This was doubtless the thought of Emerson, when he said, "It matters not so much what you study as with whom you study." The lecture system, after the Socratic method, is undoubtedly the most direct and effective for the acquisition of knowledge, which the learner wishes to utilize immediately in the application of science to the various pursuits of professional life. President Elliot recently made the following statement: "Some teachers of science think that students should be told before they look what they ought to see. Others think that they should first try to see for themselves and then be told what they *ought* to have seen. The two methods are good, each for its own end. The first is the quickest way to fix in the memory natural appearances as useful facts; the second, to acquire strong powers of observations. The first is of great use in teaching medicine, the latter in training naturalists."

If the ultimate object of the schools is to furnish useful information, it is clear that all other methods should give place to oral instruction, but if our institutions of learning are established and maintained primarily for the purpose of developing the mind and putting its owner into possession of a vigorous and healthful use of its wondrous and varied faculties, then the practice of pouring knowledge into the mind of the student by oral instruction or lectures, must be supplemented by some plan which will enable the learner to acquire the power and form the habit of making accurate observations, and deducing therefrom trustworthy conclusions,



without the aid of books or teacher, as all successful men are required to do in the practical pursuits of life.

#### THE EXPERIMENTAL METHOD.

The incompleteness of a training in science, secured solely through the agencies of text-books and lectures, has influenced educators to adopt the experimental or objective method of study; and this has already taken deep root in the numerous scientific schools which have been established in the United States within the last twenty years.

It has been said that "all theories of education agree in emphasizing the importance of the *senses* in the cultivation of the intellect," and we think it will not be denied that the study of physical science, in connection with cabinets, museums, chemical and physical laboratories, and field work, furnishes better opportunities for training the senses than can be found elsewhere. The student, under the direction of the teacher, is brought face to face with the phenomena of nature and the operation of nature's laws.

By his own manipulations, he analyzes the water which he drinks and the air which he breathes; learns to measure with his own hand the relation between power and weight in simple machines; with his own eyes investigates the laws of physical forces; and with the delight that comes with knowledge acquired by actual vision, reads the matchless story written by the glaciers upon our granite hills.

The facts and phenomena, obtained by experiment and observation, are taken to the class-room, analyzed and discussed by pupil and teacher, and conclusions drawn therefrom in the form of general laws.

Thus are called into activity the faculties of observation, reflection, reason, and judgment; and the pupil is trained gradually, but surely, to the habit of reasoning by induction (the only reliable method);

and when he arrives at maturity, and takes upon himself the responsibilities of society and the duties of citizenship, we may reasonably expect to find him acting thoughtfully and conscientiously on the right side of the great, social, moral, and political questions which so intimately concern the welfare of our national life.

It should be remembered that a large part of the knowledge which the student obtains in his school days, passes from his mind when he takes his place among men, amid the cares and business of maturer years; therefore it seems vastly more useful to help him to a rational and vigorous use of his own latent powers than to fill his mind with a mass of ill-assorted knowledge from the books, much of which he vainly strives to comprehend, and much of which, in the nature of things, his memory can not retain. Certain it is, that the schools of higher grade come short of realizing their highest purpose, if they fail to teach their pupils *how* to learn and fail to inspire them with a love for truth by showing them the way to find the truth. All the years of maturity are for the acquisition of knowledge, therefore it is the province of the schools to so train the hand, and eye, and intellect, and heart, that the search for wisdom in riper years may be persistent, methodical, enjoyable, and successful. If this view be correct, the development of character and the formation of right habits of thought and study, transcend in importance all considerations touching the mere acquisition of knowledge. Moreover, I incline to the belief that more systematic and abiding knowledge can be imparted in the earlier stages of mental growth, through a judicious application of the inductive method of study than can be secured by any other.

Hon. James W. Patterson of New Hampshire, in his last annual report, as Superintendent of Public Instruction, says: "All learning that enlists enthusiasm and

disciplines the faculties, is a process of discovery, not a cramming of the memory with facts as though the mind were a museum for the exhibition of antique and useless curiosities." Huxley writes thus: "If scientific training is to yield its most eminent results, we must not be solicitous to fill the student with information, but be careful that what he learns, he knows of his own knowledge." I would not affect to despise or condemn a proper use of text-books. In many cases, indeed, they are well nigh indispensable. They furnish the teacher with a convenient basis and a systematic outline for his work, and are useful and invaluable to the learner for reading and reference, and for the purpose of confirming and extending the knowledge which he has obtained in other ways; but it is clearly a mistake to attempt to teach from books that which can be learned in the field or laboratory.

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#### MY GYPSY QUEEN.

I know a bright bower beneath the trees,  
Where a gypsy is singing a sweet, sweet song;  
Where the stars peep down thro' the shimmer-  
ing leaves,

That are whispering love the whole night long.  
Then away, then away to the gypsy's home;  
Away to the bower where bright roses bloom,  
Where the ferns spread a carpet soft and sweet,  
And violets smile 'neath my wandering feet.

My fair gypsy queen is waiting for me,  
She is singing the song which she knows I love:  
"I'm waiting, I'm waiting, my darling, for  
thee."

O, I'm coming, I'm coming, my own, my dove.  
Then away, then away, to the gypsy's home;  
Away to the bower where wild roses bloom,  
Where the ferns spread a carpet soft and sweet,  
And violets smile 'neath my wandering feet.

B. L. M.

#### THE RELATION OF CHRISTIANITY TO MODERN CIVILIZATION.

IT is a well known and undeniable fact that all principles and beliefs, both in foundation and effect, exercise on one another an influence more or less direct. The general result of their mutual influence can be ascertained by comparing their effect as a whole, sometimes ignoring exceptional instances. No two elements have ever formed a more important part of the world than do Christianity and civilization to-day. Of their relation to each other are two explanations. One of them makes civilization the direct outgrowth of Christianity; the other declares that civilization contains within itself the gem of progress, and has never been aided, and often opposed by the power of the church. Civilization should be considered not only in respect to material prosperity and progress, but to the intellectual and moral condition of the people and its own permanence, and that form which, in the highest degree, combines these three characteristics, may justly claim to be considered the highest. In estimating the influence of Christianity, we must follow the power exerted by the church, as in all ages in its various forms, it has been the visible exponent of the truths taught by its great Founder. It is almost universally admitted that for every man some kind of religious belief is indispensable; that from his very nature, man must hold in reverence some power higher than his own. Thus to discover the relation between Christianity and civilization, implies a comparison between the former, and other religions which have been the guiding principles of civilized nations in ancient times. Christianity claims to be the parent of modern civilization, because the latter is founded on principles which are the direct outgrowth of her teachings, and because between the spread and different degrees of purity of

Christianity and the advance of civilization, there has existed and does exist a marked similarity of progress. To sustain this claim, let the Christian civilization of the nineteenth century be compared with the highest civilizations of other religions that the world has ever seen. Much has been said of the ancient civilizations of Greece and Rome that will hardly bear inspection. They are seen through that cloud of time that throws a veil over their defects. If placed now before our eyes they would seem semi-barbarous. Among the few, some arts were highly cultivated; but the practical arts, those things that make up the larger and better part of life now, were but little developed. They boasted of liberty, but it was the liberty of the wealthy few to tyrannize over the lowly multitude. They made no attempt to educate the people. In their system of morality, the life and rights of the poor were of little account. Christianity is the only religion that has fostered a civilization based on the intelligence and moral character of the masses, the acknowledged foundation of permanent prosperity. It is the only religious belief that has been able to educate the people without causing them to recoil from itself.

Consider the course of civilization since the foundation of Christianity. The Roman Empire, long past its early vigor, though of vast proportions, was on the verge of decay. It fell. Then the Eastern Empire, founded by Constantine, for a time held a prominent rank. But, as the church became polluted by corruption, and weakened by internal strife, the government yielded to the same influences, and became the prey of the Turks. So we may trace the history of European countries. When the church was enslaved in superstition and intolerance it lost its elevating influence, and despotism, bloodshed, and plunder were the rule in government. Those centuries were fitly called

the "dark ages." The Reformation was the revival of that spirit of Christianity which demanded the purification of the church. It was the first sign of that great movement which has, in so many instances, modified or overthrown despotism. From that time the church has risen toward the standard of the spirit of its Founder. So the number and the power of the free governments has increased, and will continue to increase. It is a significant fact that, in those parts of our country where religion has no foothold, civilization is backward, morals are loose, and life and property are insecure. It is the portions of our large cities without religious influence that are hot beds of vice.

Much has been said of the superstition and degradation of the church in the middle ages. Such charges are too true, and form a dark blot on its history. But it was an age of war, and if we compare it with other institutions of its times, the contrast is not so unfavorable. Even then, one thing must be allowed. It was the only retreat of the scholar, and in the manuscripts and fragments of learning, preserved in its monasteries, was that spark of fire which has been fanned into the flame of present intelligence. To the Romish Church, degraded as it was, the world stands indebted for much of its knowledge to-day.

If the result of Christian principles and teachings were suddenly annihilated, we can hardly imagine to what extent government and society would be revolutionized. True, some men of great ability, high education, and high moral character, deny that civilization is in any way dependent on Christianity. But these very men have been reared and educated in advantages caused by the same influences which they despise. Such a condition of absolute infidelity is an anomaly in society; it can exist only among a few, as in a multitude it tends to unbridled license and

destruction. The experiment has been tried. During the eighteenth century the people of France, made desperate by tyranny and infuriated by priestcraft, rose against their oppressors to overturn\* both state and church. They were successful. The government fell, the churches and cathedrals were destroyed. Intoxicated by their triumph, they threw off all restraint, and their convention declared that there was no God. Then was seen a government founded in infidelity. The butcheries and excesses showed the fury of a people released from all restraint. The populace alarmed even their own leaders, and the same convention that had denied any Deity, thought it expedient to solemnly decree the existence of God.

Notice a few of the characteristics of modern civilization, compare them with the teachings and spirit of Christianity, and contrast them with the practice of ancient nations. Modern civilization provides for the weak, the feeble, the diseased. Sparta exposed its frail infants to perish, and the helpless were regarded only as incumbrances. Now, asylums are provided for the demented, where they may be cured, or at least protected; then, they were driven out like brutes. Then, crime was punished by the most barbarous tortures; now, while crime is justly punished, the effort is also made to reclaim the criminal to a life of honesty and industry. In all these, in the present usage, we see applied the principles on which Christianity is founded. Evils which still exist have been modified, as wars are not waged with such cold-blooded ferocity as in ages past. By it we are brought to acknowledge the common brotherhood of the race, the feeling that is the motive of all benevolence and philanthropy.

There is rising a school of thinkers who would, if possible, eliminate the religious element from society. Seeing trifling defects in the application, they reason that

its removal would produce a beneficial result. They forget that it is so intimately connected with all our institutions, and that its removal would imply the destruction of outgrowths of its principles, the loss of which would turn far back the hands on the dial of progress. A., '83.

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### LOCALS.

Be careful you don't get entangled  
When you call her your dear little pet,  
Beware, boys, beware! for there's danger,  
She wears an *invisible net*.

“Ber-rrr-rr-r-t!!!”

Send back the Sophs!

Good weather for ducks.

Ham *takes the cake* on sidlers!

Hobbs, '81, was in town the first of the term.

LOST.—Five miles of travel daily by not having a path diagonally across the campus.

FOR SALE.—A handsome piano, the property of a young lady who is about to leave for Europe in a rosewood case with turned legs.

'85 has three new members: Mr. E. B. Stiles of Lowell, Mass.; Mr. C. E. B. Libby of Pownal; and Mr. B. G. W. Cushman of Auburn.

The order of march for the Sophomore class during the first two weeks of the term was *single file*; during the second, *double file*. Since then it has varied. See?

Young America was walking with his mother on Lisbon Street, a few days ago, when a porcupine-looking little cur ran past, which excited the boy's curiosity. “O, mamma, see that little doggie with whiskers all over his face.”

Thurston, of '85, has decided to drop back one year. He is at present engaged by the Young Men's Christian Association, and we understand is meeting with good success.

Tutor—"Miss L., can you tell why that letter is added at the end of the sentence?"  
Miss L.—"I suppose it is for euphony."  
Tutor (meditatively)—"Yes, for you-Fannie."

Mr. H. H. Tucker has recently closed a successful term of school at Wells, Me. He opened, on Monday, Feb. 6th, a private school of about twenty pupils, the term to be eight weeks.

We would advise B—r, '83, to get a cat and some cold cream before T—r, '83, returns, or the latter's envious feelings may run away with him, to B.'s disadvantage, as was the case last fall.

Prof.—"Should not all people be interested in the prosperity of a community?"  
Mr. M.—"Yes, sir. I should think so."  
Prof.—"Well, yes; I guess they are, at least all but *Greenbackers*."

Parsons and Drake, '81, now professors in the Maine State Institute, were in town for a few days, recently. John still believes in having his face well protected against these wintry blasts.

It seems a strange coincidence to many that Ham is catalogued as from Center Sandwich. Nothing very strange about that, as we see. The center of sandwiches is the place for ham.

Prof. (to Mr. — who had just begun to recite a passage on which he stumbled the day before)—"Let's see, is not that where you recited yesterday?" Mr. — (with emphasis)—"No, sir, that's where I flunked yesterday."

O, that some patriotic, big-footed, long-legged specimen of humanity would take pity on us poor mortals and strike out a path

from the corner of College and Skinner Streets to Hathorn Hall. A straight line is the shortest distance between two points, etc.

Recitation. Class considering the subject of heat by reflection, by which a lump of phosphorus is set on fire by reflection of heat from a red-hot ball. Prof.—"Mr. X., in your figure, which part represents the red-hot ball?" Mr. X.—"You can take your choice."

Prof.—"Mr. R., translate." Mr. R. starts, hesitates, and stops. Prof. (translating)—"But it is possible for a person to understand, and yet not be able to express clearly what he knows." Mr. R. (*sub voce*)—"Correct; that's just what's the matter with me."

If the boys wish to take Prof. S—'s chair from the recitation room, when they play euchre, we advise them to return it in the future when they borrow it. He says he is perfectly willing they should have it, but he does not like to stand up all the next day on account of it.

In our last issue under the "Personals" was the following item: "Rev. C. A. B— has lately taken a new degree, *Pater Familias*. It is a *son*." When the proof came from the printers the last sentence read thus. "It is a *sin*," Imagine B—'s feelings if that had not been corrected.

Don't forget, boys, to "Buy your Coal of Budlong." His order office is opposite the post-office,—handy for the students, who can drop in when down after their mail, and as he is the only coal dealer advertising, it is but right to patronize him that he may be encouraged to patronize us in the future.

One of the students who has been whirling the pedagogical cane in the rural districts, sends us the following: "On the first day of the term I asked a little girl

her father's name. 'Mr. Brown,' she replied. Wishing to ascertain his given name, I asked, 'What does your mother call him?' 'Oh! I know,' she said, 'I know what you mean, she calls him a darned old fool!'" So the teacher put his name down D. O. F. Brown.

A member of the Sophomore class sends us the following: "Recently, while teaching a young fellow of about four years his letters, having reached the letter T, to impress it upon his mind, I asked him what people sometimes drank. He looked innocently up and inquiringly lisped, 'Cider!'"

Mr. G. C. Evans, '84, and Mr. D. C. Washburn, '85, have been requested by the board of editors to act as local editors for their respective classes. Any member of these classes possessing items of interest will confer a favor upon us by giving their matter to either of the above-named gentlemen.

Recently, in the Political Economy recitation the class were discussing the subject of "Division of Labor." After explaining the advantage of the system in civilized communities, the Professor asked—"Mr. C., how is it in the case of the savage Indian?" Mr. C.—"He makes his squaw do all his work."

Friday, January 27th, we were visited by a terrific wind. Trees were uprooted, one of the street cars was overturned, and much damage was done to property on Lisbon Street, but the most serious accident happened to Millet. He says the wind blew so hard on his way home from court that it loosened his back teeth.

THE BEAUTIFUL IN LANGUAGE.—He—"May I call you 'Revenge?'" She—"Why?" He—"Because 'Revenge is sweet.'" She—"Certainly you may; provided though, you will let me call you 'Vengeance.'" He—"And why would you call me 'Vengeance?'" She—"Be-

cause 'Vengeance is mine.'"—*Dialogue between two æsthetics.*

Cogswell, '82, has left college for a short time and is to take charge of a school in East Wilton. Our best wishes for his success go with him, but we trust we shall have no more applications for teachers at present, since our number now is reduced almost to a minimum.

A couple of students were discussing an article in one of the reading-room papers on "Men's Heads." One of them said, "That article says that a long head is indicative of great money making qualities. If that is so I think I ought to be a good money maker, for my head is surely long enough." "No danger of your getting rich by it," said the other, "all the money you will ever make will be counterfeit."

It was in Political Economy and the Prof. was explaining the difference between productive and unproductive labor. "Now, Mr. M., we will suppose you are building a brick house. The manufacturer of those brick is a productive laborer. The man who lays them is a productive laborer. Now, what is the man who carries them up the ladder to be laid?" "An Irishman." Sensation.

During the last summer term, at one of the boarding houses, as one of the theologues was trying to investigate the relations existing between his digestive organs and a large piece of mince pie, his fork struck something that resembled a raisin, but which proved to be a dor-bug. Laying his fork on his plate, he was heard to say, "My peace (piece) I leave with you; my peace I give unto you," and vanished.

One of our Seniors got badly left while in Augusta during vacation. Being naturally of an inquiring mind and wishing to visit all the places of interest in the city, he was advised by a bad (?) man to visit the building where all the Maine war

relics were kept. The Senior went, but his feelings can be better imagined than described, when he found the war relics to be crippled soldiers and the building the Soldiers' Home.

Perhaps we should not consider it at all strange that one of our young men, after having called at the post-office, ordered some stamps, and chatted with one of the postal clerks for half (?) an hour, should leave without paying for said stamps; but if he is thus easily affected we would advise him, both for his own interest and that of the post-office department, to either purchase his stamps elsewhere in the future, or to send some friend who is less susceptible to the charms of the fair sex.

For a long time there has been a strong desire among Lewiston's theater-goers to see Barrett's personation of Hamlet, and when it was announced that it would be presented Feb. 2d, there was an immense rush for seats, and the hall was crowded to overflowing, which shows that the people of Lewiston know how to appreciate first-class talent. Many of the college students were present. We refrain from criticism on the ground of incompetency, but were we to give our opinion of his acting this time as compared with former visits, we should not hesitate to pronounce it weaker.

It was our pleasure a few weeks since to be present at one of the weekly meetings of the Lewiston Reform Club at their hall, corner of Main and Lisbon Streets, and we pronounce it one of the most enthusiastic temperance meetings it has ever been our fortune to attend. The hall was crowded and the best of attention was given to the speakers, among whom were Mayor Ludden, Rev. Mr. Ladd, "Camp-meeting" John Allen, and others. The meeting was thoroughly alive from beginning to end. The speakers showed that they were thoroughly interested in their work and the large and appreciative

audience gave abundant proof that there is a temperance sentiment in Lewiston which is of no minor importance. Boys, have you ever attended any of their meetings? If not, it will pay you to do so. They are well worth attending, as you will be able to testify when you have paid them a visit. Let's try it.

An old gentleman from the country recently took dinner at one of our leading hotels. He was one of those men who, if they are in the wrong or are ignorant of a thing will never acknowledge it. Calling for a cup of tea, the man took up the individual salt-cellar, beside his plate, and emptied its contents into the cup. A friend, noticing this and thinking that, perhaps, he was not aware what the cellar contained, asked him if he always took salt in his tea. Drawing himself up, the old gentleman answered in a dignified tone: "Always, sir, always." And he carried it out by drinking his salted potion.

It seems to us that not for a long time have so few students been back at the beginning of the term. This is due partly to the fact that a greater number have been engaged (to work) during the winter and their contracts generally do not expire before the end of the third or fourth week of the term. Probably between twenty and thirty have been engaged in canvassing, while an equal number have held the pedagogical reins. Still others have been doing nothing and seem not to have finished it yet; it is indeed a severe task and, no doubt, they return less satisfied than they who have been engaged in some successful occupation.

One of the prominent musicians of Lewiston has a very smart young daughter of about six summers. During the past summer she spent a few weeks at one of the most prominent summer resorts

on the Maine coast. One Sunday she took dinner, and passed the afternoon with an acquaintance of her mother. There was also a young man visiting there. On her return she was observed to be very serious, and apparently very thoughtful about something. At last she looked up in her mother's face and asked, "Mother, is Mr. — (the young man she had met) a Democrat?" Her mother answered, "Why, no; I guess not. What put such an idea into your head?" "Why, he whistled, 'Whoa Emma' all day Sunday."

PICTORIAL ILLUSTRATIONS.—"The usefulness of pictures in a general way is seen by comparing the keenness of observation, the general intelligence, the accuracy of knowledge exhibited by children brought up in the midst of an abundance of wholesome illustrated literature, with the comparative dullness of vision and narrowness of information shown by those who have not been so privileged." The foregoing, which we take from the *Canada School Journal*, truthfully applies to the 3000 illustrations in Webster's Unabridged Dictionary, in which more than 340 words and terms are illustrated and defined under the following twelve words: Beef, Boiler, Cattle, Column, Eye, Horse, Moldings, Phrenology, Ravelin, Ships, Steam Engine, Timbers, as may be seen by examining the dictionary.

We give, in the Literary Department, a lecture delivered by E. J. Goodwin, '72, before the New Hampshire Teachers' Association in December.

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The percentage of those who prepared for or entered the ministry has fallen in Harvard's graduates from 53.3 per cent. to 6.7 per cent.; Yale, from 75.7 to 15; Princeton, from 50 to 21.12; Brown, from 35 to 22.4; Oberlin, from 66 to 31.3; Columbia, 18 to 5.8.

## PERSONALS.

[Will each alumnus send *at once* a brief account of their fields of labor, and the years during which they occupied them since they graduated from Bates? Persons possessing any information concerning the alumni, will greatly oblige us by forwarding the same to editor on correspondence. Let every alumnus be reported without delay.]

FACULTY.—Prof. R. C. Stanley is hearing the recitations of Prof. G. C. Chase, who is absent from his classes for a few months, on business pertaining to the college.

'70.—Prof. L. G. Jordan is still principal of Lewiston High School, this being his ninth year.

'71.—Hon. L. H. Hutchinson is spending the winter in Florida.

'73.—C. B. Reade is secretary for the Senate Committee on Rules, Washington, D. C.

'77.—Born, in Washington, Conn., Sept. 29th, 1881, a son (Harry Warner) to Mr. H. S. and Mrs. Carrie M. (Warner) Morehouse.

'80.—H. L. Merrill has just completed his third successful term in the High School at Lisbon Falls, Me.

'80.—J. F. Parsons is associate principal and teacher of Latin and Greek in Nichols Latin School.

'76.—Edward Whitney is in the School of Stenography, Boston, Mass. He was one of the editors of the paper printed under the auspices of Mechanics Fair, in the fall of 1881.

'85.—H. F. Thurston has been engaged in the State Y. M. C. A. work, organizing and aiding several associations.

'83.—F. E. Manson is meeting with success in his term of school at Machiasport, Me.

'81.—W. B. Perkins is still in the employ of D. Lothrop & Co., Boston.

'81.—W. T. Perkins and D. McGillicuddy are continuing the study of law in the office of Frye, Cotton & White.



'82.—W. H. Cogswell is finishing the winter term in East Wilton Grammar School, for C. S. Haskell, of '81, who has been called to a more responsible position.

'82.—C. L. Nutting is passing the winter in Jacksonville, Florida, for the restoration of health.

'82.—W. S. Hoyt has returned to college after an absence of several months.

'82.—J. F. Merrill has been studying law during the vacation in the office of James Nash, '75.

'83.—H. H. Tucker has just begun a term of private school in Wells, Me.

'83.—D. N. Grice still provides a speedy and comfortable conveyance to and from the depot, Lewiston, Me.

'84.—E. F. Burrell is providing most of the families in Waterville with copies of "Our Department,"—six per day.

'84.—W. D. Wilson has been teaching in the Institute at Harper's Ferry since December 1st.

'85.—Miss Ada H. Tucker, who has been absent from '84 for a year, has entered the class of '85.

'85.—F. Foss has been teaching writing school in Richmond, Me.

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### ALUMNI HISTORY.

[We shall report '68, '69, and '70 in our next issue. Will every Alumnus report *at once* ?]

#### CLASS OF '67.

##### GIVEN, ARTHUR:

Principal New Hampton Institution, 1867-9; principal Maine State Seminary, Lewiston, Me., 1869-70; student in Bates Theological School, Lewiston, Me., 1870-2; pastor Essex St. F. B. Church, Bangor, Me., 1872-5; pastor F. B. Church, Greenville, R. I., 1875-80; pastor Arlington and Auburn F. B. Churches, Auburn, R. I., since 1880.

##### HEATH, ALBERT HAYFORD:

Pastor Court St. F. B. Church, Auburn,

Me., 1867-70; pastor Roger Williams F. B. Church, Providence, R. I., 1870-5; pastor North Congregational Church, New Bedford, Mass., since 1876.

##### PARSONS, JOEL STEVENS:

Principal High School, Collinsville, Ill., 1867-70; general agent Singer Sewing Machine Company, and dealer in hardware and farming implements, St. Paul, Minn., since 1870.

##### RAND, JOHN HOLMES:

Teacher of Mathematics and Book-keeping, New Hampton Institution, 1867-77; professor of Mathematics, Bates College, Lewiston, Me., since 1877. Married on the 24th of Nov., 1881, to Miss Emma J. Clark, '81.

##### RICKER, GEORGE SMALL:

Principal Grammar School, Bristol, Ill., 1867-8; principal Grammar School, Hennepin, Ill., 1868-9; principal Second Ward Grammar School, Nebraska City, Neb., 1869-70; student in Bates Theological School, Lewiston, Me., 1870-2; pastor First F. B. Church, Richmond, Me., 1872-4; pastor Mt. Vernon F. B. Church, Lowell, Mass., since 1874.

##### SLEEPER, FRANK EUGENE:

Student in Bowdoin Medical School, Brunswick, Me., 1867-70; resident physician and surgeon, Sabattisville, Me., since 1870.

##### STOCKBRIDGE, WINFIELD SCOTT:

Student Bangor Theological Seminary, Bangor, Me., 1867-9; pastor First F. B. Church, Houlton, Me., 1869-70; pastor First F. B. Church, Gardiner, Me., 1870-2; pastor Globe Congregational Church, Woonsocket, R. I., 1872-3; pastor Congregational Church, Deering, Me., 1873-4; principal Lapham Institute, No. Scituate, R. I., 1875-80; principal Grammar School, Woonsocket, R. I., 1880-1; superintendent Industrial School, Georgetown, D. C., since 1881.

## WOOD, HARRISON FRENCH:

Principal Commercial College, Augusta, Me., 1867-70; student Bates Theological School, Lewiston, Me., 1870-2; pastor First F. B. Church, W. Waterville, Me., 1872-4; pastor Pine St. F. B. Church, Manchester, N. H., 1874-6; pastor First F. B. Church, Concord, N. H., since 1876.

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### EXCHANGES.

Can our preference for the *Vassar Miscellany* be wholly due to our constitutional gallantry? We think not; for the January number, according to our system of analysis is a compound of thought, beauty, taste, and common sense. Its perusal suggests a new phase of the problem of co-education and brings this argument to our lips. If co-education be a failure, it is because woman is thereby unequally yoked with her brother in consequence of her superior ability. We will not, however, offer this argument at present, until we are driven to it by way of retaliation, in reply to an equally unjust one on the other side. The last issue contains a remarkable criticism of Oscar Wilde and his school of poetry. We would heartily commend the article to all who wish to compete for our prize. (See editorials.) The same number also contains a well written article on "Mount Lebanon and the Shakers." It is a description of a Sunday morning visit to the Shakers, together with a little philosophizing concerning their peculiar creed. We quote the following: "Those men! such stupid, hopeless, lifeless looking creatures as they are. You cannot conceive of their growing enthusiastic, even over their dinner." But just hear her description of the women: "Of them, a few are glowing with the inspiration of fanaticism. With a woman's propensity to believe intensely in something, they have thrown them-

selves into this religion of Mother Ann Lee, and are happy in it. You can see from their calm, contented faces, from the light in their earnest eyes that their faith glorifies and transfigures the barrenness of their lives. They walk upon serene heights, those women." Now, Sister Vassar, explain yourself! Would you have us believe that the same faith can so debase the man and transfigure the woman? How do you account for the fact? Is it because the soul of man is by nature so low and base, that when grafted upon the celestial, it withers and dies just as the bulrush dies when grafted on the vase? Is it because the climate in that garden of self-denial is so pure, so different from that of the swamp he has so long inhabited that, when transplanted into it, he dies from the shock alone, while the soul of woman dwells so far up the eternal Alps of virtue that the one step between her and the garden does not take her from her native climate? If that is the way you explain it, we shall not take issues with you, but shall let you have your own way, just as we would humor our little sister. At the same time, we cannot hold ourselves responsible for mental reservations. We have just one bit of advice for our little sister: Don't be daunted by those *little* critics, who have so much to say about "heavy" literature. Just tell them that everything is heavy to those who can't lift it. You are proving to the world that the element of weakness in your sex stops with the physical.

We notice in the *Princetonian*, an article entitled "Phrenology a science of what?" The writer tries hard to be funny, but with rather poor success. For his benefit we will say that there are three classes who disbelieve in phrenology. The first embraces those who never believe in anything which they do not originate themselves. The second consists of those who have conceived such a lofty opinion

of themselves, that when science places her infallible measure upon them, her indications are so far below their preconceived ideas that they feel the science must be at fault. The third includes those whose only knowledge of the science has been derived from an interview with a charlatan, who knew enough of human nature in general to perceive that the subject before him was so weak as to be gullible to almost any extent, and who, accordingly, has gorged his victim with flattery until it has finally nauseated him, but not till after his friends had informed him that it was poison instead of food he had swallowed. So far as we are able to judge from the article the writer belongs to the latter class.

The *Collegian and Neoterian*, of Lawrence University, has an article of great merit, entitled "The Grecian Religion." We wish it might be read by all christendom. It goes far in dispelling the foolish belief that there is nothing good in Pagan religion and philosophy.

The *Student*, of Amherst College, is printed on heavy sized paper of the quality of ordinary letter paper, and is one of the most attractive of our exchanges.

A little more space devoted to literary would improve the *Knox Student*. This lack is, however, largely made up by the character of the editorials, many of which would form good articles for the literary department.

We like the *Tuftonian* for its poetry, which is among the finest we have seen in any of our exchanges.

The Cornell *Review* has a sensible article, entitled "The Spread of Learning," in which it exposes the absurdity of the American high pressure system of education, or, as Huxley calls it, "the educational abomination of desolation of the present day." We quote the following, which we hope the ladies of Bates will work into a motto, and hang in *one* of the

recitation rooms: "Knowledge cannot be forced beyond a certain degree of rapidity, upon a mind unprepared to receive it."

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### COLLEGE WORLD (Selected).

Number of students in the United States, 25,670.

Harvard scholarships amount to \$25,000 annually.

Dartmouth and Hobart have done away with class-days.

A son of the late Dr. Holland belongs to the Senior class at Yale.

The Boston University recently came into possession of \$2,000,000.

Harvard's boating last year cost her over \$4,000; Yale's cost her \$4,432.52.

The oldest educational institution in the country is the Boston Latin School.

The student who took the highest class honors at Yale last year was a Jew.

Yale and Harvard keep open their college libraries on Sabbath afternoons.

There are now 7,000 Americans studying in the German schools and universities.

Harvard has lately accepted a fund to be used for the medical education of women.

Seven professors in the University of Minnesota have been removed on the ground of incompetency.

The students of Cincinnati University, in a long document, have requested the removal of their president.

The leader of the classes at Vassar college is a Japanese girl, she is the *elite* of the Japanese society, and is both stylish and popular.

The *Yale News* ventures the opinion that the editing of a college paper should count for an optional study, and that such credit should accordingly be given.

Rev. James Freeman Clark, D.D., is now in his seventy-first year. He graduated from the Harvard class of '29. Among his classmates were Dr. O. W. Holmes and W. H. Channing.

The first college paper was published in 1800, in Dartmouth, and called the *Gazette*, and contained in 1802, articles by Daniel Webster, signed "Icarus." The oldest college paper is the *Yale Literary Magazine*, founded in 1834.

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### CLIPPINGS.

Mary had a furry hat,  
And it was black as pitch;  
And everywhere that Mary went

The rim stuck in peoples' eyes when she got in  
a crowd.—*College Argus*.

Vassar's cuss-word is "Buy Gum."—*Ex*.

Blessed are they that crib, for they shall  
not be flunked.—*Ex*.

"Sun, moon, and stars forgot," quoted  
a Junior after flunking in astronomy.—*Ex*.

A Cornell man was recently injured by  
an accidental discharge of his duties.—*Chronicle*.

A clergyman says: "A young woman  
died in my neighborhood, yesterday, while  
I was preaching in a beastly state of intox-  
ication."—*Ex*.

We give two lines of a poem contributed  
by a Senior. Two will be enough.

"Snow, snow, beautiful snow,  
Be gosh, be gosh, be gosh!"

Student (not very clear as to his lesson)  
—"That's what the author says, any way."  
Prof.—"I don't want the author; I want  
you." Student (despairingly) —"Well,  
you've got me."—*Ex*.

Hazing at Smith College is just too  
awfully sweet for anything. The new  
comers are seized, led into the main hall,  
presented with bouquets, kissed affection-  
ately, and then shown the pictures and  
statuary in the art gallery.—*Ex*.

Positively the latest. "Do you wear a  
pad?" "No, but my cousin's dad, whose  
health has been bad, ever since he was a  
lad; he wears a pad. Isn't it sad?"  
"Yes, it is, egad."—*Ex*.

The salutatorian at Yale last year was a  
German; the valedictorian, a Hebrew;  
and the prize declaimer, a Chinaman. But  
when it came to real classical culture, our  
native land came to the front. The pitcher  
of the Yale Base-Ball Club was an Ameri-  
can.—*Ex*.

This is an examination. See how Sad  
these Boys look! Look at That Boy in the  
Corner. He will Pass. He has studied  
hard. He has his knowledge at His Finger-  
ends. See, He puts his Knowledge in His  
Pocket Because the Tutor is Looking.  
Come away children.—*Yale Record*.

Lesson in Logic. Prof.—"What would  
you say of the argument represented by a  
cat chasing her tail?" Student—"She is  
feline her way to a categorical conclusion."  
Applause.—*Ex*. We suppose in the case  
of a *dog*, he would be said to be canin(e)g  
himself to a *dogmatic* conclusion.—Eds.

A blushing child of '85 called, one re-  
cent stormy morning, upon some of his  
lady friends. Entering the parlor in a  
state of embarrassment, he was greeted  
with a "How is your sister, Willie?"  
Thinking of the weather, and being  
slightly deaf, he replied: "Rather  
sloppy!"—*Acta Columbina*.

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### FLOWERS FROM THE CAMPUS.

TO A FRIEND.

The flower I gave thee—dost thou keep it still?  
I wonder, if, when thinking of past days,  
Thou hast some thought of me? If yet some  
phase  
Of feature or remembered look can fill  
Thy heart with half the joys thou fillest mine;  
For I, afar, can call to me at will  
Thy face! What wonder? since its every line  
Is fresh and fair, to me—as when along

The shore we wandered while the waves dashed  
by,

Singing into the air their wild, fierce song.  
Was it the glory of the earth or sky  
That made the day to me so bright and fair?  
Why do I keep this flower so tenderly,  
Or why close to my heart its petals wear?  
—*Yale Record.*

1881, DECEMBER 31ST.

Drifting by—Pass ye slowly  
Minutes—one by one:  
I would add a prayer  
I would have ye bear  
And my spirit's yearning to the Throne.

Drifting by. Must ye leave me?  
Richly treasured!  
Laden thus with tears,  
Freighted thus with fears,  
Holding the seal of many sacred years.

Drifting by. How the tide runs!  
As some gallant barque  
Gliding to the dark  
Of the limitless,  
So I see my treasures  
On the waveless current borne  
Down into the darkness of the Past.

Drifting by—dumb, relentless,  
By no praying moved.  
Must I loose my hold,  
And let the hour grow old  
That bore away the presence of the loved?  
—*Sunbeam.*

A LAMENT.

Songs, they float in the poet's heart,  
Songs in many keys.  
Bright as the light in the Eastern sky  
When the brooding daylight flees.

Songs of love and songs of wine  
Songs of Peace and War,  
Of the whispering wind in the sunny vale,  
Of the storm and gale afar.

They mingle and range with endless change  
Before his raptured gaze,  
But all that his grovelling pen can give  
Is a soulless paraphrase.  
—*Berkeleyan.*

SONNET.—CHRISTMAS, 1881.

If all I wish were mine this happy night,  
When bearded Santa thro' the cold air goes

With goodly gifts to banish cares and woes,  
And scatter joy amongst his friends, I'd write  
No paltry verse to show true friendship's  
might;  
I'd choose some precious stone whose carving  
shows  
The choicest skill, and have the jeweler close  
It in a ring of gold, to greet your sight.

Then ever thro' the years that make us old,  
'Twould be a souvenir of one as true  
As empty in my purse this Christmas-time!  
But since I am so sore bereft of gold,  
Still in my heart is wealth of love for you,  
And this it is I seek to put in rhyme.

FRANK D. SHERMAN.  
—*Acta Columbiana.*

TO MY BULL PUP.

Small bull puppy, sprawling there  
Awkwardly upon my lap,  
Wakefulness with you is rare;  
You're forever in a nap.

Tell me, sleepy, what ideas  
Fill your foolish, solemn head.  
Puppy hopes and puppy fears,  
Wondering when you'll next be fed?

Or, perhaps your thoughts are turned  
On that sunny English home,  
Where you and your brothers learned  
To snarl and grapple for a bone.

Little exile from abroad,  
Member of a mighty band,  
With bandy legs and "wopper-jawed,"—  
*Confound him, he has chewed my hand!*  
—*Crimson.*

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Prof. of Ecclesiastical History and Pastoral Theology.

REV. JAMES ALBERT HOWE, D.D.,  
Professor of Systematic Theology and Homiletics.

JONATHAN Y. STANTON, A.M.,  
Professor of Greek and Latin Languages.

GEORGE C. CHASE, A.M.,  
Professor of Rhetoric and English Literature.

REV. BENJAMIN F. HAYES, D.D.,  
Professor of Psychology and Exegetical Theology.

THOMAS HILL RICH, A.M.,  
Professor of Hebrew.

RICHARD C. STANLEY, A.M.,  
Professor of Chemistry and Geology.

JOHN H. RAND, A.M.,  
Professor of Mathematics.

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## CLASSICAL DEPARTMENT.

### TERMS OF ADMISSION.

Candidates for admission to the Freshman Class are examined as follows:—

**LATIN:** In six books of Virgil's *Æneid*; six orations of Cicero; the *Catiline* of Sallust; twenty exercises of Arnold's Latin Prose Composition, and in Harkness' Latin Grammar. **GREEK:** In three books of Xenophon's *Anabasis*; two books of Homer's *Iliad*, and in Hadley's Greek Grammar. **MATHEMATICS:** In Loomis' or Greenleaf's Arithmetic, in the first twelve chapters of Loomis' Algebra, and in two books of Geometry. **ENGLISH:** In Mitchell's Ancient Geography, and in Worcester's Ancient History.

All candidates for advanced standing will be examined in the preparatory studies, and also in those previously pursued by the class they propose to enter, or in other studies equivalent to them.

Certificates of regular dismissal will be required from those who have been members of other Colleges.

The regular examinations for admission to College take place on the second Saturday before Commencement, on Tuesday preceding Commencement, and on Saturday preceding the first day of the Fall Term.

## COURSE OF STUDY.

The regular Course of Instruction is that commended by the leading Colleges of the country as eminently adapted to secure liberal culture and a sound classical education.

## EXPENSES.

The annual expenses are about \$200. Pecuniary assistance, from the income of thirteen scholarships and various other benefactions, is rendered to those who are unable to meet their expenses otherwise.

Students contemplating the Christian ministry receive assistance every year of the course.

## THEOLOGICAL SCHOOL.

This is a department in the College, established by vote of the corporation July 21, 1870. It occupies Nichols Hall, situated about a quarter of a mile from the College buildings, and is in charge of a special Faculty appointed by the College corporation.

Candidates for admission are required to furnish testimonials of good standing in some Christian church, and to give evidence of their duty to prepare for the gospel ministry, certified by the church of which they are members respectively, or by some ordained minister.

Those who are not graduates from College, previous to entering upon the regular course of study, must be prepared for examination in the common English branches, Natural Philosophy, Physiology, Chemistry, Geology, Astronomy, Algebra, and in the Latin and Greek languages.

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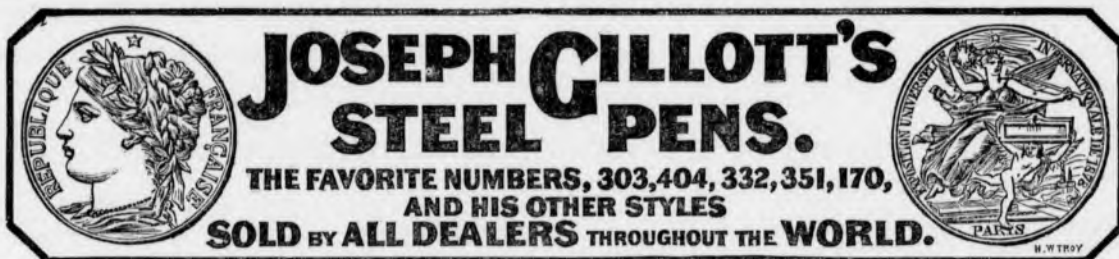
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