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DECENNIIUM

OF THE

BATES STUDENT.

VOLUME X.



NUMBER 4.

GRADATIM.

APRIL, 1882.

PUBLISHED BY THE CLASS OF '83.

BATES COLLEGE.

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must consider in determining his religious belief.

The present tendency of our higher institutions of learning is decidedly in favor of imparting instruction by means of lectures. Heretofore the number of these delivered in our college has been quite small, as could hardly be otherwise from the limited number of our instructors. We welcome these and hope that in time to come they will be followed by others. They will be advantageous in all respects: to the reputation of the college, as it will show to its friends and the outside world that its aim is to be progressive, keeping pace with the demands of modern education; to the students, in calling their attention more forcibly to subjects outside the pages of the text-books. Let us show our appreciation of these lectures by a full attendance. They will benefit us, not only in the facts and information actually given, but in suggesting topics for thought and discussion which will stimulate our interest in reading the best books upon the subjects, whereby we can employ our time even more advantageously than in preparing for the few recitations that would necessarily be displaced.

We have often threatened to write a few sentences on the subject of text-books, but have never felt like taking the space which properly belonged to more timely themes. We have frequently found ourselves grumbling over the present condition of text-books, and have as frequently asked ourselves such questions as the following: Why are text-books, which have such an enormous sale, twenty per cent. more costly than other books of no larger circulation? Why are these books, which are subject to the hardest usage, the most poorly bound of any of the same cost in the market? Why is it essential that every year should flood the market with revised editions containing a few additional notes

and just changes enough to compel all students to purchase new copies? Why should teachers, whose pupils are poor, recommend and even insist that all shall buy these new editions whose improvements are often only *apparent*? Why should the change from one author to another be made so *frequently*? If a text-book is worthy of introduction for two or even three years, is it not suitable for a longer period? While we are looking at petty improvements, ought not expense to receive some consideration? On the other hand, may there not be too much reluctance to exchange books, when they have become wholly antiquated? We just throw out these inquiries and leave them for others to answer. We believe that the instructors in our colleges and institutes, and our tutors in the lower departments have something to do in detecting the disease, if it be there, and proposing the remedy.

As far back as our knowledge goes in connection with affairs at Bates, it has been a common thing for the exercises held at the college to be disturbed by a certain class of young men well known to the students as "yaggers," and why these disturbances have ever been tolerated and are still allowed to go on unchecked can not well be understood. Exercises held in the college chapel are usually of an instructive character and such as ought to command the attention of the audience, and which do, for the most part, but whether the inattention of these so-called yaggers is caused by their inability to appreciate the exercises or from their disinclination, they ought to be made to understand that all "side-shows" are unnecessary. It is a source of annoyance to the speakers, as well as to those who listen, and if it can be checked in no other way, we would suggest that an example be made of one or two which, no doubt,

would tend to have a soothing effect on the rest.

Longfellow is dead and another sweet-voiced singer is silent forever. One by one the names of those we early learned to love are passing to the voiceless silence of pathetic dust. Bryant, Holland, and Longfellow will be the synonyms for tenderness and love till human lips forget these words.

When such great lives go out and their tenantless clay is lain upon its dreamless bed of flowers amid the stifled sobs of a nation's grief, we cannot suppress the yearning cry, "Whither have they gone?" Was that sweet song which charmed our souls naught but the echo of a song from out the halls of molecular revelry, where waltzing atoms play their tuneful ditties on the brain of genius? And has that sweet soul died, as dies "the music that follows the prayer," when it echoes with sweet vibrations down the waiting aisles of vast cathedrals and vanishes in the empty silence of the trembling air?

That which makes Longfellow dear to every one who has ever listened to the gushing music of his song, as is true of Bryant, Tennyson, Whittier, and Holland, is that element in it which appeals so strongly to a corresponding element in us. That element which reads in Nature's book, on leaf, and bird, and flower, in music's tender touch, in beauty's soft appeal, in maiden's rippling laughter, in love's first trembling whisper, on blazing planet front and wheeling star, the names of God and Immortality. And that which appeals to an inborn instinct of the human heart is either true or that instinct is false. But if that instinct be false, then must we, like little children in the first bewilderment of conscious deceit, turn back, not only from a phantom God, but from the hollow laughter of a deceiving and lying Nature.

We believe that Longfellow exists in a more literal sense than that in which he is said to live in his works; that his great poetic soul still sweeps through fancy's golden orbit like a star; that he has found the sweet Evangeline of his heart where,  
 "Silently one by one in the infinite meadows of heaven,  
 Blossom the lovely stars, the forget-me-nots of the angels."

It is doubtless a law of our nature that we cannot fully appreciate a gift till it is taken from us, and this is perhaps the reason why we are never conscious of the worth of the great and good among us till the angel comes and kisses down their eyelids forever.

So Spring, with sweetest perfume fraught,  
 Oft glides without our passing thought,  
 But when the Winter's hoarse, loud wail  
 Goes howling through each frozen vale,  
 We then begin to think of flowers,  
 And long to tread Spring's rosy bowers;  
 But, ah! too late, in vain we sigh;  
 The Spring must drop her flowers and die.

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## LITERARY.

### THE MISSION OF COLLEGE JOURNALISM.

BY S., '99.

WHAT is the mission of college journalism? This is a question that has many times been asked, but, we believe, never fully answered. We are compelled to proclaim ourselves the sworn enemy of the doctrine that the college journal should treat of nothing but the base-ball nine and the gymnasium. We are not, however, opposed to college games and sports, but when all the space which the restraint of common prudence can allow, has been given to them, they would fill but a small fraction of the smallest college paper. The gymnasium is a

generic word that we use to embrace all those petty interests that naturally concern only individuals.

We do not hesitate to declare that the college journal should be the exponent of college thought, just as the great organs are the exponents of the world's thought. These, however, do not express the thoughts of the great, idle, unthinking mass, but of the foremost thinkers. So the college paper should express, not the thought of the mass of thoughtless boys, whose fathers may be rich in purse, but poor in the elements of brain entailment, but of the thoughtful few who usually have the control of the college publication.

Base-ball and gymnasium are perfectly consistent in those colleges where such indicates the high-water mark of thought. We notice in the last issue of the *Harvard Advocate* an editorial in which an apology is attempted for the known weakness of its base-ball and gymnasium articles. It says: "We print light articles because such 'solid' undergraduate literature as would be likely to find its way into college papers, is not worth reading in comparison with articles (on the same subjects) printed in the great reviews. Nobody cares to read what Snodkins, '85, thinks of Wordsworth, when he can find out, in about the same length of time, the critical opinion of Mr. Matthew Arnold."

Now, Mr. *Advocate*, not to say anything about the benefit, by way of discipline, that Snodkins would receive from writing such articles, let us carry out your argument to its logical conclusion. Of course it is simply this, that *no* article on any subject is worth reading, when we *might* spend the same time in reading a *better* one. In every department of human art there is usually one who stands pre-eminent,—who can produce the best articles; hence there should be only so many writers as there are different departments of thought. Matthew Arnold should be

appointed as the critic of all the poets. Other great men should have their appointed places, and at their death the vacancies they leave should be filled by vote of a convention.

Our friend has overlooked the one important principle involved. It is that principle by which inferior thought elucidates and renders available to the mass superior thought,—a principle recognized and taught in the trite maxims of everyday life. We all know that a teacher may know too much to be a good teacher. We are most of us conscious that those terms of school, during which we learned the most, were those in which, by a thousand confirmed suspicions we ascertained that our teacher was obliged to study in advance of the class. It is recognized in the adage, that the greatest genius speaks to the fewest mortals. It is taught, in the subtlest suggestion, by him who could take the bread fresh from the infinite source, but did not break it to the famished multitude.

This principle suggests to us that, if there were no other mission for college journalism than that of republishing, in the language of a more moderate degree of intelligence, the thoughts of the world's great thinkers, it would have a consistent and worthy mission.

There is, probably, no human effort, for the *absolute* criticism of which we possess the required faculties. We can criticise an effort only by comparing it with others, or with that we are conscious we could make ourselves.

The unartistic is essential to the appreciation of the artistic. May it not be true that nature is cognizant of this same principle, and with the consummate skill of her Author, combines the two, when she gives us the sharp, pointed rock and the rough, torn crag, in order that we may the better appreciate and comprehend the significance of that great picture of which

these are but parts, whose chief characteristic is Divine consistency, and in which every sharp, pointed rock, and every rough, torn crag finds its place as a component part of Infinite beauty and Divine harmony.

Longfellow's song is sweeter to us because we unconsciously compare it with those that greet us from the corners of every newspaper. Then, are these in the newspaper useful, since they enable us the better to criticise Longfellow, not to mention the fact that many thousands, as yet, are incapable of appreciating anything better than the newspaper poetry. We could hardly appreciate the almost unearthly sweetness of the great masters of music, did we not unconsciously compare it with the murdered hymn of some remembered prayer-meeting. This, alone, is a sufficient apology for the prayer-meeting hymn.

Having made this principle clear, let us proceed to its application. It is the office of genius, in the far-off horizon of human thought, to catch the dim outlines of mighty truths. But these visions, that can be seen only from the dizzy heights, are the loaves and fishes that avail little till talent or mediocrity takes them from the hand of genius and breaks them to the waiting throng.

Now, the great reviews are filled with articles that few read and fewer understand. An article printed in the *North American Review* can hardly be said to be published, for the public never see it. It is read only by the intellectual aristocracy. As whole volumes of commentaries have been written on Shakespeare, so whole volumes should be written on the Shakespeares of science and thought. The world needs some explanation of their bewildering thoughts before it can accept them. It needs to know the steps that have led to these great thoughts, but of which it has been entirely unconscious.

Why have the thoughts of the world's intellectual leaders always commanded so tardy a recognition? Simply because there have been no mediators between them and the mass. The publications that reach the people are too busy with their gossip. Here then is a great breach in literature that has never been filled.

How much more intelligent an idea of the recent great inventions the world would have to-day, if the weeklies and dailies had given extended accounts of the steps that led to them. As it is, the *Boston Herald* makes the startling announcement that Edison has invented a talking machine. The result is that a few declare their unbelief, while the great mass are confirmed in their superstitious belief, that with a certain order of genius all things are possible.

We may look in vain to the great political organs and newspapers for the fulfillment of this desired function. There is nothing left, then, but the college press, that seems to stand, like a waiting angel, ready to receive its mission. Let this become the avowed object of the college press, and the most radical change would take place. Its subscription lists would swell till college papers would become the great popular publications of the country, and would eclipse even the weeklies and dailies, and in many cases would become princely sources of revenue to the college.

To us there seems to be something peculiarly beautiful in the idea of the college press becoming the mediator between the mass and the great thinkers. The college student stands half-way between these two extremes, like the disciple between Christ and the hungry multitude.

The great thinkers were once the college students. They have grown hoary with thought. They have climbed the rugged steep of science, and now sit serenely on the starlit heights, while their voices cannot be heard for the dis-



tance and the clamor of the multitude at the base.

What, then, more beautiful than for those who have climbed part way up the mountain to serve as mediators between these venerable alumni upon the summit and the great unthinking world at the base.

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### WELCOME GEOMETRY.

BY A. B., '84.

Welcome Geometry,  
With all thy melody  
Of thought sublime!  
From Rome's antiquity  
And Greek mythology,—  
From all uncertainty,  
To thee I come.

Who knows for certainty,  
What means the poetry,  
From Homer's pen!  
Thy truth, Geometry,  
Free from uncertainty,  
Is blessed reality  
Which all may know.

Pusillanimity  
May censure bitterly,  
But truth will stand.  
I love thy honesty  
Thy sweet simplicity  
Blessed Geometry,  
I love thy name.

While stars are rotary,  
Moving in unity,  
Through bounding space;  
Thy truth, Geometry,  
Free from uncertainty  
Through all eternity  
Thy truth shall stand.

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### AN AGE OF UTILITARIANISM.

BY O. H. T., '82.

**N**EVER in the history of the past existed a period when such exclusive attention was devoted to the mere details of secular business as is to-day. Never

was the soul of man so exposed to the inordinate love of material gratification. The spirit of gain, the demand for the merely practical is everywhere predominant. To everything is applied the burning test of usefulness. From everything are stripped the graceful robes of fancy woven by the children of poetry and romance. A blighting mania for what will yield a quick and profitable return paralyzes the grandest efforts of genius. The mind of the age is weighed down by the shackles of a gross material interest. But this spirit is easily accounted for. With the establishment of an energetic people on this continent, commissioned to explore the forests and develop the resources of a New World, with their emancipation from ancient error, their repudiation of aristocratic, and acceptance of republican ideas, was inevitably begotten the restless utilitarian spirit of the present. The countless avenues to wealth and luxury thus suddenly laid open have drawn the mind of the age away from the more exalted labors of the intellect; away from the loftier regions of religious thought; away from the cultivation of the enduring to the attainment of objects as unstable as the elements, evanescent as the breath exhaled in their pursuit.

In this sensuous age and in our materialistic manner of estimating things we boast that this is a powerful and glorious nation. We proudly point to our population, our inventive genius, the exhaustless riches of our fields, and say, behold the home of the poor, the refuge of the oppressed, God's favored land. And truly this is a glorious age, glorious in the liberty and equality which it extends to every man. But our vast territory and wealth do not of necessity contribute to the grandeur of the nation. Simply multiplying its industries does not make a state strong. This is determined by the mental qualities of its citizens, and by nothing else. You

may tame and utilize every force in nature, cause every stream to do incessant toil from its cradle among the hills to its grave in the ocean. You may compel the sea to yield up her wealth until the continent shall bow down, like the overladen camel beneath its accumulated treasures, and you have not a nation, unless its children are wise and just. Within the breasts of its citizens we must seek for the character of the nation. The patriotism of its sons, the virtue of its daughters, the faith, intelligence, and ideas of its scholars and statesmen, these constitute the crowning glory of a nation.

Was it the money-making industries of ancient Greece and Rome that invested them with that peculiar charm? Did a narrow spirit of utility characterize those immortal ages? No! No! Their wealth and luxury vanished like morning mist twenty centuries ago; but their mighty works of architectural grace and beauty, the priceless dower of their immortal learning still survive. Their interest to us lies in the storied magnificence of their pillared scenery, in monuments of architectural splendor, around which time has flung his ivied mantle; temples which have witnessed the appearance and disappearance of haughty races, the ebb and flow of national fortune, the decay of centuries. But more than all, in something infinitely more beautiful than these, for towering far above them, surrounded by a halo of unfading luster, their tops lost in the cloudless azure of heaven, rise the colossal monuments of thought which their scholars and orators and poets have reared.

If this age and people are to leave any monuments of their boasted greatness, anything worthy of the liberty and equality which they enjoy, of the wealth and energy which they possess, anything destined for immortal endurance, they must renounce these ephemeral luxuries, cast

off the strengthening passion for that brilliancy, which must vanish forever with the times over which it casts but a transient luster. In the citadel of thought, behind the barriers of religious character, the nation finds its perpetuity and glory. These must attest its grandeur. These may stamp immortality upon our age, for ideas and character are alone eternal.

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#### WHAT SHALL WE DO WITH THE CHINESE IMMIGRANTS?

BY A. B., '84.

LESS than thirty years ago vessels of the United States invaded the waters of Japan, and compelled her to make a treaty of commerce. What excuse was given for this violation of the laws of nations? We claimed that her prejudice against foreigners was groundless; and that no corner of the earth ought to be closed against civilization and the Christian religion. We asserted that it was the natural right of the citizens of one nation to enter any other nation for just purposes. There was, indeed, a rising of the Japanese people against the admission of foreigners,—devils, as they were called in the Japanese language,—but we laughed at this resistance, and attributed it to their ignorance and superstition.

To-day the Senators from the Pacific Coast ask that our ports be closed against the people of China. As an excuse for this violation of the natural rights of humanity, they tell us that Chinese immigrants drive our native laborers from their employment, by working for a paltry recompense; that they demoralize our citizens, impoverish our country, and threaten to overrun it. No one will assert that there has been any more suffering among the laboring classes of the Pacific Coast, during the recent financial crisis, than

there has been in New England, where there is no Chinaman on whom to lay the curse of a nation. Although the Chinese often work for small wages, when they first come to America, and are unacquainted with our manner of work, they soon demand and receive pay according to the work they perform. All accounts show that, at the present time, there is not a single native laborer in California, who desires employment, that cannot obtain it at as good wages as at the East.

No one could object to the closing of our ports against abandoned people of all nations. Such people, if admitted, are a loathsome scourge, which greatly demoralizes our citizens. But the unqualified assertion that "Chinese immigrants" demoralize our citizens is absurd and monstrous. It is the direct outgrowth of narrow-minded prejudice, and selfish villainy. If 120,000 heathen Chinamen are able to demoralize 50,000,000 Christian people, the churches might as well recall their missionaries, give up the prophecies which tell of that day when China shall become a Christian nation, and acknowledge that after 1800 years of triumph the Christian religion has met with ignominious defeat.

Again, we are told that after earning a few hundred dollars, Chinese immigrants nearly always return home with their wages, and thus deprive America of a large amount of wealth. In what does the wealth of a nation consist—in gold and silver, or in productive fields, and railroads for carrying productions? Now if, as is urged by the anti-Chinese party, Chinese immigrants perform more labor for the some amount of pay, than native laborers, it is absurd to say that they impoverish the country, although they return home with their wages; for they have left more than its equivalent behind, in the true wealth of productive fields. And even the small amount that they have carried away must soon be returned in ex-

change for the productions of the very land that they rendered fertile.

Besides, if they return home, it is folly to say that they will ever overrun the country. If they remain with their wages, we have reason to hope that they will eventually become good citizens. Only a few years ago the cry against the black man of the South was as loud as that against the Chinaman to-day. No one can say but that the Chinese are superior to the negroes. The great contrast between the empire of China and the territory of Africa is ample proof of the superiority of the former.

But, after all, the questions that we have been discussing are of no consequence when compared with the great question of "overrunning America."

The human race has pushed West till, at last, the globe is surrounded, and the oldest and the newest nations have come into close proximity. There is a world-wide difference between these two nations. They are as different as the opposite poles of a magnet, and, should the discharge take place without a proper conducting medium, the shock might be terrible.

If the time has come for a great invasion of the East by the West, similar to the invasions of the West by the East in former ages, it is vain to oppose the little fortress of legislation to its overwhelming power. We might as well legislate against the descent of the mountain torrent, or the ebbing of the restless ocean tide. How feeble the laws of nations are in comparison with the laws of nature. Equilibrium is the only state of rest, and all things seek it and will find it.

It is as vain to struggle to prevent the people of China from coming to America as it would be to build dams at the foot of a mountain to keep its waters from flowing into an adjoining plain. You may raise your fortifications to heaven and give them the strength of the everlasting

ledges, but nature will triumph and your foolish precautions will only result in greater destruction. The true philosopher will try to conduct rivers to the ocean through proper channels. The wise statesman will not struggle to prevent immigration into any uninhabited land, but he will try to regulate it.

Foreign powers have forced open the gates of China, and her throng of human beings will come forth. The people of China will come to America. The next century will demonstrate it. At home they have not land on which to set their foot,—they even live on rafts in the dark and slimy waters. Across the ocean they behold a fertile and vacant land which entices them like a fountain in a sandy desert.

The question is not "Shall we permit them to come?" It is "What shall we do with them?" We should spare no pains to induce them to cultivate the soil, and spare no money to educate them in the English language. Education in the English language must be the common tie of all the people of this republic. This is the motto of our fathers. It has safely carried us for a hundred years, and is able to carry us forever. When once our vacant territory is settled with good citizens, then the danger is passed.

The recent sweeping "Anti-Chinese Bill," to say the least, is unphilosophical, and the result of short-sighted statesmanship.

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### CORRESPONDENCE.

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MIDNAPORE, INDIA, March, 1882.

*Editors of the Student:*

**T**HERE was a paragraph in a recent letter from my honored teacher and friend, Dr. Fullonton, of Lewiston, that cheered me much. It related to a missionary shelf in the Theological library of

Bates College. And the thought of such a shelf has set me to asking whether there should not be a missionary shelf in every school library, every minister's library, every scholar's library, indeed every library that can lay any claim to being either select or complete.

Christian missions have come to be not only a fact but a power in the world, and no man of accurate or extensive culture can afford to be ignorant of an enterprise that has been projected and is being conducted in the interests of human evangelization. I believe that every well-selected library will have its books on Missions and Temperance and Sunday Schools, no less than on Education, Science, History, and Art. And I am not sure that the time has not fully come when ignorance on those great themes which concern human redemption may be counted as culpable and as disgraceful in men of letters as ignorance of the ordinary departments, of school science, of the history of one's own land, or of the chief lines of scientific discovery.

I have been asked more than once to point out what books on missionary topics may be comprised in a small and select collection for a shelf in a private or school library. And perhaps I can find no better place than the pages of the *STUDENT* for a brief paper on this subject.

Like every other live theme, this missionary subject has many sides, and during the present century, which embraces nearly all of the era of modern missions, not a little literature covering these many sides has been created in Europe and America. A recent statistician has discovered nearly a thousand volumes in the English language alone, on the different departments of missionary effort in Pagan lands. I believe the time is coming when our university libraries will search for and secure all books of this kind, thus affording students, eager for such study, ample

opportunities for acquainting themselves with the marvelous progress of the missionary enterprise in all lands. What an incentive would such study be to personal consecration to this great work? The reading of missionary books, particularly missionary biography, has directed the mind of many an earnest man and woman to the woes and wants of the perishing heathen.

I now proceed to point out a few books, chiefly those that have been very helpful to me.

1. In the department of missionary travel and discovery, no book can claim the precedence to the writings of David Livingston, the weaver boy of Scotland, who became a missionary to the dark continent, who devoted to its welfare so many years of unabated toil, and who died on his knees in an African swamp invoking God's blessing on the land to which he so heroically gave his life.

2. The philosophy of missions has, so far as I know, been no more clearly and cogently presented than by the English Prize volume of Harris, entitled "The Great Commission." No library can afford to be without this most valuable book. A Boston firm brought out an American edition of it over twenty years ago. Dr. Rufus Anderson's *Andover Lectures*, published under the name of "Foreign Missions" is undoubtedly the best American work under this head. And along side of this I am disposed to place Dr. Underwood's smaller work, "The Great Conquest." Both of these are full of excellent facts and forcible illustrations bearing directly on missionary work.

3. Missionary History has many good books. None can be better than Dr. Anderson's volumes on the Missions of the American Board in the Pacific Islands and in the Orient. Mrs. Chaplain's book, "Our Gold Mine," descriptive of the work of the Baptist Missionary Union in Pagan

lands, is one of the most entertaining books of this class. And I may mention, also, Wheeler's "Ten Years on the Euphrates." One desirous of acquainting himself with the progress of Christianity in any particular part of the globe will readily find books to his mind. I mention only a few of more general interest. Our Dr. Bachelier's little work on "Hinduism and Christianity in Orissa," is well worthy of mention in this connection.

4. Illustrative of what missions have done for letters, science, commerce, and other departments of human knowledge and enterprise I may cite two books. One is a very unpretending little book, entitled "These for Those," by Dr. Warren. It is full of strong points proving the value of Christian missions from a purely secular standpoint. The other book has just been published by the American Board and is known as the "Ely Volume." The author is Dr. Lawrie of Providence, R. I. It is a work sure to claim attention and repay study. People at all skeptical about the benefits accruing to society from the missionary enterprise will derive much instruction and profit from these volumes.

5. It is easy to mention many books in the line of missionary biography. The lives of Harriet Newell, Adoniram Judson, Fidelia Fisk, the three Mrs. Judsons, and others produced a wonderful effect in their time and are just as good to-day. The biographies of Brainerd, Swartz, Buchanan, Moffat, Morrison, and Xavier contain much that is both instructive and inspiring; of more modern books the "Life of Dr. Goodell of Constantinople," or "Forty Years in the Turkish Empire," written by the missionary's son, is a model of excellence. The American edition of Dr. George Smith's "Life of Alexander Daff" is well worthy of mention in this connection. There is a wide field from which to select a few volumes of missionary biography. On the whole I prefer the older books to the new ones.

6. Some of the very best missionary literature is found in the reports of conferences convened in the interests of Christian missions. There are now perhaps a dozen volumes of this sort and all contain valuable matter. The ministers of the Liverpool Missionary Conference of 1860, of the Allahabad Conference of 1872, of the Shanghai Conference of 1877, of the London Conference of 1878, and of the Bangalore Conference of 1879, are all full of important missionary matter, such as statistics, arguments, incidents, illustrations, and a great variety of information. Particularly the first, second, and last of these mentioned deserve to be thoroughly known to be appreciated. These three volumes should be found on the missionary shelf of every well-selected library.

7. And I cannot close even this brief and hurried sketch without mentioning current missionary literature. There are no better missionary magazines in the world than those published in America. Conspicuous among these I am proud to mention the *Missionary Herald* and the *Missionary Magazine*, of Boston, the *Foreign Missionary*, and the *Gospel in All Lands*, of New York, and the *Missionary Review*, of Princeton. The last two are undenominational and equally welcome to Christians of every sect. With just these two one may keep abreast of missionary progress in all lands, for they bring before the reader from month to month the freshest facts from well nigh every foreign field on the globe. Surely with such an abundance of missionary literature at our command one can plead no just reason for ignorance.

DR. J. L. PHILLIPS.

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When young ladies learn to stick a pin in their apron strings so that it won't scratch a fellow's wrist, the course of true love will run a little smoother.

## LOCALS.

### STUDENT'S SOLILOQUY.

To pass or not to pass,—that is the question;  
Whether 'tis better in the tests to labor  
O'er difficult questions of keen professors,  
Or to take "copious notes" from text-books and  
By shrewd managing, use them? To "crib," to  
pass,

No more; and by passing we know we end  
The headache and the thousand natural shocks  
A student's heir to,—'tis a consummation  
Devoutly to be wished. To pass—to "crib."  
To "crib!" perchance to fail! ay, there's the  
rub;

For by a careless movement Prof. may see,  
And, while we think ourselves secure, wrathful  
Will mark us out; there's the respect  
That makes calamity of college life.

Did you pass?

How did you spend your vacation?

Glad to see some of the old faces back.

Prof. S. thinks money is a difficult subject to handle. So do we.

Buy Sargent's non-corrosive galvanic pen. For sale at Fernald's.

"Prisoner, have you been convicted?"  
"No, your honor; I have always employed first-class lawyers."

Plump girls are said to be going out of fashion. If this is true, the plumper the girl the slimmer her chances.

The *æsthetic* needle was what a Junior calls the *astatic* needle. He is really "too all utterly too but."

LOST.—One plate of molasses candy. The finder will be suitably rewarded on returning to Room 9, P. H.

The sidewalk from Skinner Street to Parker Hall received an extra two inches of gravel last term. No more mud there.

How is it Barber? Wouldn't a Sunday mail at the college be an improvement? The post-office is open Sunday mornings from 9.15 to 10.15 and you could easily call for it on your way to church.

Prof. S.—“Mr. D., what would be the full form for *dic?*” Mr. D. (promptly)—“Richard.”

The Sophomores want to know what the name of the hackman is who wants pay at each end of the route.

It rather strikes us that the Sophomores got left on the burning of the campus this spring. The Faculty rather got ahead of you—hey, Sophies?

Prof.—“What is the law of assumption in regard to a prisoner charged with crime?” Student—“He is assumed guilty until proved innocent.”

FOUND.—A new way of paying the national debt. Lay a tax on beauty. There isn't a woman living who would not demand to be assessed.

Beede, very excited over the discussion of a mathematical formula, determined the value of a portion of a line to be plus, hence, said our genius, the whole line must be more plusser.

Country Schoolmaster—“How many hens have you?” Boy—“Well, one died and the other didn't live.” Schoolmaster—“Then you have none?” Boy—“Oh, yes; we have got six that ain't hatched yet.”

We must say that the last night of the spring term was an unusually quiet one for that season of the year. Not much like the last night of the term one year ago. We believe no *hats* were sacrificed this year.

Latin prose. Mr. E. (on finishing a sentence, the construction of which he questioned) remarked—“Professor, I have not got that within a row of apple trees.” Prof.—“Well now, Mr. E., that perhaps is near enough.”

Class in Latin prose. Prof.—“Mr. C. will you take this sentence, ‘The king of the Cappadocians, rich in slaves, was without money?’” Mr. C. (translates)—

“*Rex Cap . . . . . caruit.*”

Prof.—“Now I don't know but a good deal of that is perfectly right.”

We call special attention to the communication in this number from the pen of Dr. J. L. Phillips, the eminent missionary in India.

There was a man in our class  
And he was wondrous wise;  
He sat up nights and studied Greek,  
Until he strained his eyes.

And then he bought some spec's made on  
A parabolic curve;  
And then went on and studied Greek,  
Till he cracked his optic nerve.

One of the classical scholars wants to know if, in the lines from Horace,

“*Erycina ridens,*

*Quam Jocus circum volat et Cupido.*”

“*Erycina*” is to be translated “Emma,” or whether there is another girl in the case.

Score one for the Faculty. But come to think of it, isn't it an offense punishable by suspension to set the campus on fire? We move that proceedings against Professors S. and R. be instituted immediately.

Boys, if you find it hard to get up to prayers in the morning, remember that all early risers are poor and unknown. No man gets up early unless necessity compels him to do so. The great, the rich, and the good lie abed in the morning. Therefore take courage.

Prof. S. hardly believes in the boys staying out of recitations two or three days preparing to go home. He thinks he could stand in one corner of the room, have his trunk in another, throw his things into it and wash his face all in ten minutes. Time is money. There's millions in it.

We have sometimes heard of boys sometimes keeping stolen bottles of champagne in their trunks to remember a hotel by in which they had worked, but we

never heard of one's keeping a champagne bottle full of water for that purpose till recently. It seems that one of our P. H. boys has one which he is zealously guarding.

The campus now resounds with the cries of the base-ballist. Hard work now will mean victory later.

The Sophs. solemnly declare that they will never cut church services again for the sake of reading advance French. Eight pages was what several of them recently read on Sunday in advance of their regular lessons, and Monday morning the Prof. remarked that as the next eight or ten pages were not of special interest, they would be omitted.

One of the boys reports having visited during vacation the High School of N——. While in the girls' department and listening with interest to the different recitations, a literary (?) young miss amuses herself with writing the following:

"Did you ever eat?"

"No, I never eat."

"What! you never eat?"

"Hardly Ever-ett!"

We have not been informed whether it was a Freshman or a Senior, who, seeing the sign "Gents' Furnishing Goods Retailed and Wholesaled," ran back to his room, got a bundle, carried it into the store, threw it down with an air of pomposity and said, "There are a couple of shirts I would like to have *retailed*."

Those Harvard boys must be unfortunate if the following is always the way it happens to them:

"So, breathing devotion, he bent his head over,  
For it dawned on his mind that he'd "lit upon  
clover."

Her eyes answered back, "Look out for a  
smack,"

And—no, though I wish I could say that he  
kissed her,

I have to record that she had a small sister,  
Who "bobbed up serenely," just then, so he  
missed her." —Crimson.

The following illustrates the esteem in which Bates students are held as teachers: A rural urchin, who has long been under the instruction of a pedagogue from that institution, asked a teacher who was soon to commence school in his district, "Have you been to Bates College?" Upon hearing the answer, "No," a look of surprise swept over his face and he replied, "Why, you can't keep our school. Any one can't teach our school who hasn't been to Bates College."

We clip the following from the *Lewiston Medical Journal*: "Professor R. C. Stanley, of Bates College, who gave the class a most thorough course in chemistry, is known as perhaps the best chemist in New England. He seems about thirty-five years of age, is 'solid' in physical make as well as mental endowments and scientific attainments. Plain and unpretentious in deportment, a fine sample of the cultured New England gentlemen. In his brief course he won the highest regards of his class."

The Professor of Mathematics is trying to explain to the class that the value of a certain expression is indeterminate and has been entirely around the class, seeking in vain for an answer to his questions. At last, after a lengthy explanation, getting desperate, he exclaims, "Can't you see, Mr. X., that we don't know anything about it?" An emphatic "Yes, sir," at first makes him think that he has succeeded; but the smiles on the faces of the class convince him that they know even less about it than he wishes.

We do not think it strange that the Sophomores positively refuse to lend their sister Sophomores to the Glee Club to go to Lisbon on another prize speaking evening. They say this is not co-declama-tion, if it is co-education. Notwithstanding the cut which they allow was very keen, they willingly forgive it as it was



only the second offense, yet they are deeply enraged that the Glee Club, after having enticed their sisters away, should allow them to go (like Tildy) to the depot, afoot and alone, and what was worse, sent them home at two o'clock in the morning with a hackman who attempted to collect fare after one magnanimous soul in the Glee Club had prepaid the charge on their precious freightage.

At the annual meeting of the trustees of the Maine Eclectic Medical College, held on Wednesday, April 12, the following business was transacted: H. C. Little was re-elected President of the board. S. W. Cook and Col. Enoch Perkins were elected members of the board to fill vacancies caused by the resignation of Charles Morrill and N. W. Dutton. J. A. Rockette, C. M., M. D., was elected to the chair of Physiology, and S. B. Sprague to the chair of Materia Medica. The affairs of the college were reported to be in a very flattering condition, the number of students being unusually large for the first term of a new college. We wish the new institution success in every particular.

For the special benefit of those who "tend out" to all the fires and sometimes cover a circuit of at least five miles before finding one, we give below the location of the fire-alarm boxes. It will cause a wonderful saving of shoe leather. Boxes:

- Box 17, corner Main and Frye Streets.
- Box 18, corner Vale and College Streets.
- Box 19, corner College and Sabattis Streets.
- Box 27, corner High and Main Streets.
- Box 28, corner Lewiston Machine Shop.
- Box 29, corner Central and Winter Streets.
- Box 35, corner Lincoln and Main Streets.
- Box 36, corner Lisbon and Main Streets.
- Box 38, corner Main and Bates Streets.
- Box 43, corner Chesnut and Lincoln Streets.
- Box 47, corner Pine and Lisbon Streets.
- Box 57, corner Pine and Pierce Streets.
- Box 62, corner Bates and Birch Streets.
- Box 63, corner Park and Maple Streets.
- Box 72, corner Webster and Pine Streets.

The annual Sophomore prize speaking began in the college chapel, Tuesday evening, March 21st. The exercises of this division were of more than ordinary interest and reflected more than ordinary credit upon themselves as well as the professor who had them in charge. The following was the program:

MUSIC.

PRAYER.

MUSIC.

Extract from Emmet's last speech.

Speech on the American War—Chatham.

Higher Views of the Union—Phillips.

England and Free Trade—Frye.

Progress of Humanity—Sumner.

The Nomination of Blaine—Ingersoll.

Christianity and Patriotism—Ide.

Pretext of Rebellion—Douglass.

Defense before Execution—Mme. Roland.

Elements of Success—Garfield.

The Nomination of Grant—Conkling.

Appeal to Young Men—Garfield.

Sumner Hackett.

Wilson appeared with his customary easy manner. Chadwick's enunciation and pronunciation were perfect, his gestures fine, and the conception of his piece excellent. Farnham's gestures were natural, his voice seemed a little unnatural, general manner good. Dinning with strength and vivacity presented Mr. Frye's "England and Free Trade." Evans' manner was easy and graceful, voice clear and strong, gestures good. Holden showed evidence of having studied thoroughly his selection. Whitney was interesting from the forcible manner with which he delivered his part. Nutter showed a remarkable power of voice, but should seek to avoid a certain degree of affectation. Miss Brackett's selection was well chosen, and the passages of scorn and irony especially were finely rendered. Beede's

manner on the stage was pleasing and he seemed to have a good understanding of his piece. In many respects Emery's selection was well rendered. Hackett's fine voice, easy manner, and graceful gestures held the attention of the audience throughout. Six were drawn from this division who together with the same number chosen from the second division will contest for the prize as a third division. They are as follows: Chadwick, Dinning, Evans, Miss Brackett, Emery, and Hackett.

The second division of speakers declaimed at the chapel, Friday evening, March 24. The audience was somewhat smaller than is usual, owing to the state of the weather, but the speaking was good. The following was the program:

- MUSIC.  
 PRAYER.  
 MUSIC.
- Grattan's Reply to Corry. \* D. L. Whitmarsh.  
 Liberty and Union—Webster. R. E. Donnell.  
 The Victor of Morengo—Clarke. C. A. Chase.  
 Pompeii. Miss F. A. Dudley.  
 MUSIC.  
 American History—Verplank. Miss E. L. Knowles.  
 Eulogy on Garfield—Blaine. W. S. Poindexter.  
 Mount Tabor—Headley. C. S. Flanders.  
 MUSIC.  
 The Transfiguration—Headley. J. W. Chadwick.  
 Results of the War to be Maintained—Garfield. C. W. Foss.  
 Legend of Bregenz—Proctor. Miss K. A. McVay.  
 MUSIC.  
 South Carolina and Massachusetts—Webster. F. S. Sampson.  
 Ideas the Life of a People—Curtis. K. W. Spaulding.  
 Sims Anniversary—Phillips. W. H. Davis.  
 MUSIC.  
 \*Excused.

The following six were selected to enter the third division: Donnell, Chase, Poindexter, Flanders, Foss, Davis,

The exercises of the final division were held at the Main Street Church, Wednesday, March 29, before a fair audience. Ballard's Orchestra furnished satisfactory music. The following is the program:

- Sims Anniversary—Phillips. W. H. Davis.  
 Mount Tabor—Headley. C. S. Flanders.  
 Eulogy on Garfield—Blaine. W. S. Poindexter.  
 Speech on the American War—Chatham. E. R. Chadwick.  
 Results of the War to be Maintained—Garfield. C. W. Foss.  
 Liberty and Union—Webster. R. E. Donnell.  
 The Victor of Marengo—Clarke. C. A. Chase.  
 Defense before Execution—Mme. Roland. Miss E. M. Brackett.  
 The Nomination of Grant—Conkling. E. H. Emery.  
 England and Free Trade—Frye. T. Dinning.  
 Appeal to Young Men—Garfield. Sumner Hackett.  
 Progress of Humanity—Sumner. G. C. Evans.

Davis entered well into the spirit of his piece, his manner very easy and natural. Flanders was earnest and graceful, seeming to make the piece his own. Poindexter's rendering of Blaine's eulogy was very good. Chadwick was convincing and easy in his manner. Foss would have done well but for his failure to remember his piece, which marred the general effect. Donnell acted as though the stage was his natural home. Chase was cool and natural; his piece was well delivered. Miss Brackett's part was delivered in rather a monotonous voice, her rendering lacking enthusiasm. Emery was deliberate and seemed to feel at home on the stage. His conception of the piece was good. Dinning's was one of the best parts of the evening. The only fault to be found with Hackett was his hesitation at one point. But for this the whole prize would undoubtedly have been awarded to him. Evans was spirited and at times quite forcible in his manner. The committee, Rev. A. P. Tinker, Hon. G. C.

Wing, and T. E. Calvert, Esq., after a long deliberation finally awarded the prize jointly to Chase and Hackett.

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### PERSONALS.

FACULTY.—Prof. G. C. Chase has returned to his classes after an absence of some months, during which time he has been successfully engaged in raising funds for the college.

'76.—R. J. Everett is principal of the High School at So. Paris, Me. He is spoken of in terms of high esteem and has held this position for several years.

'80.—M. T. Newton and E. E. Richards have recently been with us.

'81.—H. E. Foss preached Sunday A. M., April 9, at the Hammond Street M. E. church, Lewiston. Many of the students were present to enjoy the discourse.

'81.—J. H. Parsons, principal of the Maine Central Institute recently called upon us.

'81.—R. Robinson, C. P. Sanborn, and several other members of that class have cheered us with their presence.

'82.—W. H. Dresser is to teach a term in the High School at Lisbon, Me., where he taught last winter.

'82.—J. C. Perkins spent a portion of the vacation in Boston.

'83.—Miss N. R. Little is assistant in the High School at South Berwick, Me.

'83.—C. J. Atwater, the editor of the literary department of the *STUDENT*, has been engaged as principal of the High School at Princeton, Me., for the summer term.

'83.—E. J. Hatch has returned to West Auburn Grammar School. This is his second term at that place.

'83.—F. E. Manson and H. H. Tucker are again in college after a long absence at teaching.

'83.—E. Remick, editor on locals, spent the vacation with his friends at the Cosmopolitan Hotel, New York City.

'84.—C. A. Chase and R. E. Donnell have been canvassing in Great Falls, N. H., for W. C. King & Co., Springfield, Mass., for "Our Department."

'84.—F. S. Sampson canvassed for the same work in Oxford, Me.

'85.—C. F. Bryant, A. B. Morrill, C. M. Ludden, and I. H. Storer have been canvassing for a short time.

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### ALUMNI HISTORY.

[So few of the reports for '71 came to hand that we were obliged to postpone the report for one or two issues. We acknowledge our appreciation of assistance rendered by C. A. Bickford, '72, of the *Morning Star*. '74, '75, will be in the next number and we desire to have the reports all in by May 5th, if possible, and it will be a great relief if future classes will be so kind as to report at once.]

#### CLASS OF '72.

##### BALDWIN, FRITZ WALTER:

1872-74, principal Lenox High School, Lenox, Mass.; 1874-80, principal Nichols Latin School, Lewiston, Me.; 1880, pursuing graduate studies in Yale College; 1881, studying and teaching in New York City; 1882, acting pastor of Congregational church in Granly, Mass.; married in 1877.

##### BICKFORD, CLARENCE AUGUSTUS:

Tutor and instructor in Bates College, and student in Bates Theological School, Lewiston, Me., 1872-5; pastor Greenwich Street Free Baptist church, Providence, R. I., 1875-8; pastor Free Baptist church, Farmington, N. H., 1878-80; pastor Free Baptist church, Lawrence, Mass., 1880-81; resident editor *Morning Star*, Dover, N. H., since 1881.

##### BROWN, JOHN SEWELL:

Principal of Lyndon Literary Institution, Lyndon Centre, Vt., 1872-81; principal of Avoca High School, Avoca, Iowa, 1881-82.

**GARCELON, ALONZO MARSTON :**

Took preliminaries in Montreal, after which attended the medical department of Columbia College, N. Y., and graduated in 1876; immediately commenced practice in Lewiston, Me., where he has been since. Office in Savings Block, on Lisbon Street.

**GOODWIN, EDWIN JASPER :**

Principal High School, Farmington, N. H., 1872-81; principal High School, Portsmouth, N. H., since 1881.

**JONES, JOHN AMBROSE :**

After graduating in 1872, commenced the study of civil engineering and, with the exception of two winters' travel in Europe, has practiced the same in Lewiston and vicinity; has been city engineer the past four years.

**MOULTON, ARTHUR GIVEN :**

Teacher in High School, Auburn, Me., 1872; principal Lapham Institute, North Scituate, R. I., 1875; died June, 1875.

**NASON, EDWIN FRANCIS :**

Principal of Lebanon Academy, West Lebanon, Maine, 1872-73; principal of the High School, Whitinsville, Mass., 1874-75; teacher of Latin, Astronomy, and English Literature, Lyndon Literary Institution, Lyndon Center, Vt., 1876-79; teacher of music, Ridgeville College, Ridgeville, Indiana, 1880; teacher at Lyndon Literary Institution, 1880-81; at present in the editorial rooms of the publishing house of E. C. Allen & Co., Augusta, Maine. P. O. address, 51 Green Street, Augusta, Me.

**PECKHAM, FREDERICK HENRY :**

After graduation spent three years in the Theological School at Lewiston. Settled as pastor of F. B. church at Newport, Me., in July, 1875; 1st of May, 1877, became pastor of the F. B. church at Houlton, Me.; Jan. 15, 1880, tendered resignation of pastorate at Houlton, to take effect May 1.

**STOCKBRIDGE, GEORGE HERBERT :**

1872-73, principal of High School at Eastport, Me.; 1873-74, principal of High School at Richmond, Me.; 1874-76, assistant in London Literary Institution, Lyndon Centre, Vt.; 1876-79, student at Leipsic University, Leipsic, Germany; 1879-80, private tutor in Amherst, Mass., and instructor in Amherst College; 1880-81, assistant in Latin and German in John Hopkins University, Baltimore, Md.; August, 1881, entered U. S. patent office. P. O. address, 819 M Street, Washington, D. C.

**WILDER, THEODORE GREENLAW :**

Teacher of Mathematics and English in Nichols Latin School, and student in Bates Theological School, 1872-75; same position in Latin School and tutor in Bates College, 1875-76; pastor of F. B. church, Blackstone, Mass., 1876-80; owing to ill health remained idle for the most part in 1880-81; pastor of the First Free Baptist church, Belmont, N. H., since June, 1881.

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**CLASS OF '73.****BAKER, JAMES HUTCHINS :**

From 1873-75 principal of the High School at Yarmouth, Me.; 1875-82, principal of the High School at Denver, Colorado.

**COBB, FRANK WOODBURY :**

He was born in Durham, Maine, Nov. 20, 1851; fitted for College in Lewiston High School; graduated from Bates College, 1873; was tutor in Bates College from 1873-75; graduated from Yale Theological Seminary, 1878; ordained pastor of Union Evangelical church at Three Rivers, in Palmer, Mass., Feb. 12, 1879, and died in office. He died in Lynn, Mass., Sept. 4th, 1880, aged 28 years. Of him the papers say: "Though young in the field, he showed the qualities that fit men for a long-continued, popular pastorate. He had the traits which would wear well, and would have adorned a long and busy

life. In his death his family lose a faithful, sympathizing son and brother, his friends a warm-hearted, genial companion, and his parish a promising and able pastor."

**DENNETT, ISAAC:**

Principal High School, Castine, Maine, 1873-74; student at law and teacher in High School, Yarmouth, Maine, 1875; principal High School, Castine, Maine, 1876; Superintendent of schools, Central, Colorado, 1877; Superintendent of schools, Pueblo, Colorado, 1878; Professorship of Greek and Latin in University of Colorado, Boulder, since 1879; married on the 3d of August, 1876, to Miss Isabel F. Cate, Castine, Maine.

**GOODENOW, ABEL FREEMAN:**

We quote from the *Morning Star*: "He was a native of Lisbon, N. H.; was converted when about 20 years of age; soon after this event he united with the church and was an active worker for the Master. Feeling that he must offer his services to Christ, he at once entered the path of duty, and begun a course of study at New Hampton, N. H. From there he went to Bates College, where he was highly esteemed for his manly course of conduct, and scholarly and Christian qualities. During the winter of '72 he was engaged as principal of Athens Academy, where he was greatly beloved. In the midst of his usefulness, the hand of disease and death was laid upon him. His life terminated at Athens, Me., Jan. 18, 1873. His death was peaceful and triumphant."

**HARRIS, NATHAN WILLARD:**

Spent two years at Yale, and in '75 received degree Ph.D.; on editorial staff of the Portland Press from January to August, 1876; read law in the office of Frye, Cotton & White, in Lewiston; since June, 1879, a practicing attorney in Auburn in the law firm of Harris & Oakes; in 1880 elected Register of Probate for Androscoggin County; P. O., Auburn, Me.

**HUTCHINSON, FREEDOM:**

Taught the High School at Topsham, Maine, 1873-75; read law in office of Hutchinson & Savage, Lewiston, 1874-76; admitted to the bar in Androscoggin County, Me., in April, '76, and in Suffolk County, Mass., May, '76; associated in the practice of law with Farnsworth & Conant, 11 Court St., Boston, 1876-80; since continued practice in Boston.

**JEWELL, LESLIE CLIFTON:**

Student at Barton University, 1873-76; practiced medicine at Cape Elizabeth, Me., 1876-81, and in Chatham, Mass., since 1881.

**LIBBY, ALMON CYRUS:**

After graduation Mr. Libby studied at the Institute of Technology in Boston. At the time of his graduation was Chief Engineer of West Amesbury Branch R. R.; was afterward one of the engineers employed in building the Lowell & Andover R. R., and was later the resident engineer on the construction of the Lewiston Water Works, on the completion of which, in 1879, he went to Colorado, where he has since resided; was first engaged as a civil engineer on the Denver, South Park & Pacific R. R., and since has followed the business of United States Deputy Mining Surveyor, with headquarters at Buena Vista; in February, 1882, he went to the City of Mexico to examine mines.

**MARSTON, JOHN PIPER:**

In Oxford Normal Institute, 1873-74; teacher in Wiscasset High School, 1874-78; instructor of Latin and Greek in Bath High School since 1878.

**READE, CHARLES BONNEY:**

Studied law with Frye, Cotton & White, Lewiston, 1873-75; practiced law in Lewiston, 1875-81; since October, 1881, has been Clerk of the U. S. Senate Committee on Rules, Senator Frye, Chairman, Washington, D. C.

**SMITH, GEORGE EDWIN :**

Taught High School, at Gray, Maine, 1873-74; read law in office of Frye, Cotton & White, Lewiston, Maine, 1873-75; admitted to the bar in Androscoggin County, Maine, and Suffolk County, Mass., April, 1875; associated in business with the late Horace R. Cheney, 1875-76; since continued practice in Boston; married Sarah F. Weld, West Buxton, Me., 1876.

**WHITE, LUTHER ROBINSON :**

Graduated from Harvard Medical School in 1878; practiced his profession in Belleville, Kansas, three years; then moved to Scandia, Kansas, where he has been practicing since; on January 1, 1882, he was appointed United States examining surgeon.

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**EXCHANGES.**


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Our accumulated pile of exchanges is frightful to contemplate, and when we remember that we must look them all through, one by one, note the titles of the various productions, glance through many of them and criticise them with the impartiality of a police judge, and when we look at the pile and think of it as a mass of crystallized wisdom, of the thought, the nightly strain, the brain rackings and the empty oil cans which it represents, we are dumb with the overwhelming consciousness of our own infinite littleness and we feel like confining our criticism entirely to the superficial appearance of the pile, as it lies before us. It is very symmetrical. We have piled them all up with the largest at the bottom, so that the pile will stand firmly. *The Oxford and Cambridge Undergraduate's Journal* forms the base. And, by the way, in our criticism of that journal in our last we are inclined to believe that we were slightly removed from our foundation. It is evident that from a hasty reading we misconstrued one of

the highest compliments ever paid to us, the significance of which could be seen only by reading almost an entire page. We would stand a treat, but we are temperance men.

At the top of the pile is the *Colby Echo*, not that we have arranged them according to merit, but according to the number of square inches they cover on the table. The *Colby Echo* is not the smallest in area, but we placed it on the top as a kind of cover to shed the dew. We regard it as one of the best of our exchanges. It evidently is not one of that class which considers a college journal as synonymous with a country lyceum paper to be read by a school-girl with a blue sash. The literary matter of the last issue would do credit to a journal of higher pretensions.

The *Presbyterian College Journal* has several columns in French, which we consider as a grand departure in college journalism. We admire this journal for the bold phrase under its title—"An organ of student opinion."

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**COLLEGE WORLD (Selected).**


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The Faculty of Yale have passed a law prohibiting the collection of subscriptions from the underclassmen, except by one of their own number.

The Seniors of Trinity have petitioned the Faculty to limit the number of speakers at the next Commencement to five. The petition was virtually granted.

A system of government has been introduced at the Illinois State University whereby the students are allowed to govern themselves. A constitution was adopted and a president, vice president, secretary, and treasurer were elected by the students. A marshal and three judges were appointed by the president. All violations of the laws were tried by this court.

The law-making power was vested in a general assembly of the students, but the president of the college had the power of veto. Laws were enacted on all the phases of college government and offenders were fined by the court. But the Faculty retained the power of suspension. A room was set apart for the use of the court and weekly sessions were held. Students passing a satisfactory examination in the constitution were admitted as attorneys of the court, but any offender was at liberty to plead his own case.

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### CLIPPINGS.

"Meet me," she said, "by the orchard wall,  
To-morrow night when the sun goes down."  
This is to-morrow and here am I,  
And there's the wall and the sun's gone down.

—*Ex.*

A motto for young lovers: So-fa and no father.—*Ex.*

What did Cæsar die of? Roman punches.—*Polytechnic.*

Electricity in Franklin's time was a wonder; now we make light of it.—*Ex.*

Full many a hope of high per cent. is raised  
By work examinations have entailed;  
Full many a one is doomed to be amazed,  
To find that he, in spite of all, has failed.

—*Ex.*

A prudent young man is like a pin—his head prevents him from going too far.—*Ex.*

Butler's Analogy. Prof.—"Mr. T., you may pass on to the Future Life." Mr. T.—"Not prepared."—*Ex.*

A mind the bell young man,  
A going pell mell young man,  
A stop conversation-ing,  
Run from the basin-ing,

Rush for his seat young man.—*Ex.*

Sheridan says an oyster may be crossed in love, and rumor has it that a mosquito was mashed last summer on a Long Branch belle. In the future even Freshmen may feel the tender passion.—*Yale Record.*

Will the boy take a bath? No, the boy will not take a bath. His clothes are off because he is going to an examination. That is a lead pencil tied around his neck. He cannot cheat now, because he has nowhere to hide a book.—*Vanderbilt Observer.*

### FLOWERS FROM THE CAMPUS.

Whatever fate the future holds,  
Whatever scenes of bliss or woe,  
O'er all that coming time unfolds,  
Our college days their light will throw.

Though on the dark blue sea we sail,  
Or o'er the fruitful earth we roam;  
Whether in icy regions drear,  
Or sunny climes shall be our home.

Whether we strive for world-wide fame,  
Or blithe and happy plow the field;  
Whether we serve the church or state,  
Or in the shop the sledges wield,

Still pulse will throb and heart beat light,  
As oft fond memory shall bestow  
Again the joys of college days,  
And those dear scenes of long ago.  
—*The Buchtel Record.*

The lonely gleam of a sentinel star,  
Just setting behind the tower,  
Proclaims the death of another day  
And midnight's solemn hour.

No sounds arise from the slumbering lake  
With its shores of wood and hill;  
No sound but the measured dip of oars  
In the lake, now calm and still.

So hushed the wind that had over it blown,  
So hushed the wave in its flow,  
That every star in the heaven above  
Has a mate in the depths below.

So still the wave, you can trace beneath  
The line of the milky way,  
Till it seems the pathway that angels make,  
As they haste to the realms of day.

And the restless lake seems sleeping,  
Like a child on its mother's breast,  
And the mountain bending over it  
Seem lulled to kindred rest.

—*Amherst Student.*

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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.

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