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BATES STUDENT.

VOL. VIII. No. 3.

→‡MARCH, 1880.‡←

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THE BATES STUDENT.

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CONTENTS.

LITERARY:

Culture and American Progress	37
In the Dark I'll Follow Thee (poem).....	39
The Elements of Mysticism in the Evangelical Doctrines.....	39
After Reading Joaquin Miller's Songs of the Sierras (selected poem)	41

EDITORS' PORTFOLIO:

Notes.....	42
Locals	45
Correspondence.....	49
Exchanges	50
Personals	51
Other Colleges	52
Clippings	53

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CULTURE AND AMERICAN PROGRESS.

EVENTS of the past clearly prove that no good and successful government can be maintained over subjects entirely or nearly illiterate; and that, for national life or growth, some degree of mental training is absolutely essential. The fact that a republic without intelligent citizens is inevitably short-lived, is indisputable. Therefore, the form of education which will make the best citizens and insure the greatest success to a nation is a question of vital importance. This required form of education we find to be culture, or a liberal education, superior to that furnished by our common schools. Without stopping to show wherein a common school education fails to give this culture, let us proceed to consider its meaning and bearing on national progress.

True culture is the training and finishing of the whole man until he makes physical wants to be merely secondary, and pursues science, art, and religion as objects of intrinsic worth. It is no mere special education, but is the expanding and cultivating of man's whole intellectual and moral nature, so as to fit him to most successfully accomplish his share in a nation's welfare. How evident it is, therefore, that the culture of the people and national progress are so intimately connected that the latter is dependent upon the former.

We are now living in those days when the true greatness of nations is measured

not by their martial success and military power, but by the contributions they make to the world's progress and civilization. Never were truer words spoken than these of Sumner, America's greatest statesman:

"The true greatness of a nation cannot be in triumphs of the intellect alone. Literature and art may enlarge the sphere of its influence, they may adorn it; but in their nature they are but accessories. The true grandeur of humanity is in moral elevation, sustained, enlightened, and decorated by the intellect of man. The surest tokens of this grandeur in a nation are that Christian beneficence which diffuses the greatest happiness among all, and that passionless, god-like justice, which controls the relations of the nation to other nations, and to all the people committed to its charge."

Ancient Greece and Rome were, indeed, great; but their greatness consisted chiefly in their martial glory and in their wonderful art and literature. The moral element that Sumner found in true greatness was wanting. And to its absence may be attributed the downfall of these nations and their subsequent decline in art and literature. It is because true culture was wanting that the historian delves in vain amid the darkness of the "Middle Ages" for much evidence of learning. With its successful appearance after a long interval do we see the re-establishment of literature and art, and that with much true beauty.

In its relations to democratic America we find culture to be of the highest importance. A cultured democracy is abso-

lutely necessary to the maintenance and success of a republic. And this culture should be the broadest and best that can be obtained. That such culture is wanting in America, no one will attempt to deny; else, why do our most devoted students still go to Europe to complete their education? It will be a great satisfaction to the American mind, and a surer token of American success when American students can finish their education at home.

Theodore Parker is credited with this saying: "In America everyone gets a mouthful of education, but scarcely anyone a full meal." A few years ago this statement was nearly true. To-day we hope there is an improved state of things. But even now it is too true that the mighty dollar and our wonderful smartness are more generally sought and worshipped, than a cultured intellect and a pure heart. The day when wealth and smartness were important objects to be attained has passed. It is true they were really necessary for the firm political foundation of this nation. But on these a nation like the United States cannot subsist forever. Its further nourishment and development are surely under the influence of a higher and more beneficial object than either wealth or smartness. This new object of pursuit can be no other than a thorough, consistent, and elevating culture. That culture which will ennoble a man, which will give him the clearest perception of the duty he owes to his fellow-men, his country, and his God.

Opposed to the attainment of such a culture in America are many obstacles. Not the least important of these are the prejudices which many entertain against a liberal education, believing it to be unnecessary. But as the good tends to overcome the evil, and in the end to triumph, so is culture, in every step of its progress overcoming these prejudices and giving evidence of its final triumph. War, one of

cultures direst foes, is rapidly yielding to arbitration. Our unprecedented success in general educational interests gives us the fullest assurance of a like success in the culture so much needed. But the question arises; how shall this culture be obtained? To be a fully cultured man, one must begin in his youth to acquire culture. It does not come spontaneously; a course of study must be pursued, and, indeed, study should never cease. Michael Angelo, in his eighty-fourth year, after a life of unrivaled achievements in every branch of art, had as his favorite motto, "*Ancora imparo*"—"I yet learn." The spirit of Michael Angelo should be the spirit of every earnest seeker after culture.

The oak first starts from the tiny acorn. In its early life it may be made to grow into a gnarled and unsightly tree; but, if it is unhindered and properly cultivated, its growth is slowly but surely onward. With each successive year it branches out in new and diverse directions, until, finally, we see it a noble and lofty tree, the most majestic of the forest. The sculptor is hewing a statue. He has a rough block of marble cut into a desired shape. He begins his work; first we see the coarse outlines of a human form, then gradually with each gentle stroke of the chisel, appear the finer lines, until at length we see the rough block of marble developed by the experienced eye and skillful hand into a beautiful work of art.

Now there is the human mind; it is, at first, like the minute acorn or the rough marble undeveloped, unwrought, yet having the vital force necessary for life, and so plastic that by right training and cultivation, it can be developed into an entity grander and nobler than the most stately oak, far more lovely and beautiful than any sculptor's most magnificent work of art. Yet, too true is it also, that by wrong cultivation, it may possess no more grandeur or nobleness than the stunted and de-

formed oak; not even as much beauty as the work of a novice in art. How true it is, then, that culture elevates and ennobles the human mind, and makes a man what he should be, an honor and not a disgrace to society. True culture qualifies a person to acceptably fill his position in a nation, and to aid in the progress of literature, science, art, and religion.

America demands of her citizens this culture, and also their united attention to its attainment. Their chief aim should be to seek it. The highest education our institutions afford would not give too much culture. A thorough drill in the curriculum of a four years' college course is but a beginning, an open door to the great future. This being the case how necessary it is that every person should let no opportunity escape him in his pursuit of culture; for as every nation is composed of individuals, its progress is necessarily dependent upon the culture of those individuals.

The success America has already achieved in culture may be seen by reference to her literature. From its evidence, however, we observe that several European nations are her superiors. But even this is not derogatory to America. There is a clear explanation for her present inferiority. The European nations were old and established when this republic was being formed. The American people have been making their nation firm and strong, and have not, like England and Germany, had the leisure to give to culture. But now, since they have become the most powerful nation in the world, more time is given to the pursuit of literature, and those highest acquirements of man, science and art. America has indeed already accomplished much in these departments, but her golden age is yet to come. The germ only needs to be developed. As Shakespeare in the cradle became Shakespeare in Hamlet, so surely will American culture, now in its

infancy, become in its maturity a ripe age of unparalleled success in literature, science, and art. In the words of a distinguished writer, "America has but to copy the massiveness of Egypt without her self-deification, the art of Greece without her sensuality, the imperial majesty of Rome, without her selfish haughtiness,—indeed the best things which the wide world has shown, without the vice that cankered its heart and turned its gilt into dross. Doing this, she will not miss life or honor."

F. D. G., '78.

IN THE DARK I'LL FOLLOW THEE.

Lead me gently, Father, gently,
For 'tis dark, I cannot see,
And this pathway o'er the mountains
Seemeth rough and steep to me.

But I know that thou art tender
And wilt lead me free from harm,
So I lean in trustful quiet
On thy strong and willing arm.

What though darkness shroud the pathway,
And thy face I cannot see,
I yet feel thy loving presence,
In the dark I'll follow thee.

C. E. S., '83.

THE ELEMENTS OF MYSTICISM IN THE EVANGELICAL DOCTRINES.

BY REV. C. S. FROST.

THE primal idea of mysticism appears in the derivation of the word: viz., that of mystery. The mysterious, the inexplicable, lies at the foundation of all mysticism. From the mysterious to the supernatural the step is an easy one. The supernatural involves the mysterious, and the mysterious beckons to the mystic. But think not to find this only in the museum

of antiquated theology, for among modern collections you will find many *excellent* specimens.

With contemptuous laughter do we dismiss the wild imaginings of paganism, forgetful that Christians are guilty of similar extravagances. Of the meaning of the *Evangelical Doctrines*, what sad perversions! Concerning their nature men have reasoned as far as they could, and then have either guessed at the rest, or allowed their imaginations to supply what reason failed to give. No evangelical doctrine is without its mystery, and on this mystery men have seized as a basis for their chimerical structures. Almost every one of the doctrines of the orthodox belief has yielded its mystical dogma. Take for instance the doctrine of original sin. In it lies a deep mystery. Who with the plummet of reason has sounded its depths? Who with the line of his understanding has measured its infinite reaches? Unable to do this, men have run along on the line of their imagination far out into the misty regions of speculative thought, and announced, as a result of such an exploit, that all the race were present in Adam when he sinned, and partook of his guilt.

The doctrine of imputed guilt is a child of the fog. It is true that men inherit propensity to evil; but such an inheritance, of itself, involves no guilt. Only in a voluntary yielding to corrupt propensities does the individual sin, and as a sinner become guilty before God. If it be thought that this doctrine is peculiarly favorable to mysticism, there is the doctrine of the atonement.

In it profounder mystery lies imbedded. Who has understood the doctrine in all its relations to God and men? Much of its truth has been brought within the compass of reason; enough to secure the intelligent belief of every soul. But out of its depths have arisen what absurd and fanci-

ful notions! The mystical doctrine of Christ's imputed righteousness, in the sense of a literal transference of Christ's merit to sinners, has sprung from the mystery of the atonement. Imputed righteousness has been compared to a robe, by the transference of which from Christ to men the leprous spots of sin are covered and the sinner saved from the consequences of his guilt. As well might the clothing of a slave with a kingly robe impart to the wearer the nature and rights of a king. It is not the *robe* but the royal *blood* flowing through his veins that makes a man *king* and gives him title to the throne. It is not Christ's righteousness *on* us but *in* us, flowing through our moral natures that makes us kings and priests unto God; that gives us title to a royal residence in the New Jerusalem. It is Christ formed *within* us that is "the hope of glory;" for, "if ye have not the *spirit* of Christ ye are none of his."

Even the rite of baptism has not escaped the disordered brain of the visionary. It is surprising to notice with what fanciful notions men have invested the simple ordinances appointed by Christ. We understand baptism to be symbolical; an outward Christian rite emblematical of an inward cleansing. But minds able to mystify the simplicity of the gospel have never been wanting; and from the minds of such a cast has the world received the mystical doctrine of *baptismal regeneration*; as though water in some way, secret and supernatural, were connected with the renovation of moral character. Before that clamorous multitude Pilate washed in vain his guilty hands. Only as baptism is significant of an inward cleansing does virtue flow from its observance.

The Christian doctrine, however, which perhaps is more eminent for mystical abuse than any other, is that of the *eucharist*. How has mysticism robbed this Christian ordinance of its beautiful and

primitive simplicity! The dogma of transubstantiation is the legitimate fruit of the superstitious devotion to the marvelous. In the interpretation of this Christian rite Martin Luther was hardly less mystical than the Church of Rome. While the Roman Catholics advocated *transubstantiation*, Luther as stoutly contended for *consubstantiation*.

To be sure, Luther substituted "con" for "trans" but in so doing there was no exchange of mysticism for common sense. In stoning Roman Catholic creeds Protestants have need of caution, for too many of their own are built of glass.

Mysticism is an outgrowth of religious speculation. Such doctrines of the church as are above the level of man's comprehension supply the material for religious speculation; and religious speculation, not of necessity but as a matter of fact, tends to mysticism. Here, then, see the origin of much of the mystical interpretation of the Holy Scriptures. Mystery in Scripture, often becomes mysticism in creed.

In all ages of the church, where shall we look for the principal source of religious controversy? To the plain, self-evident truths of the Gospel? No, but to the inscrutable things of God. Over the sermon on the mount men have never quarreled nor churches been divided; but over the "trinity," "the two natures of Christ," and "the secret will of God," polemical disputants have waxed hot and crossed their swords. At an important crisis during the great Reformation, Luther and Zwingli met to secure, if possible, union of effort in battling a common foe. But the effort failed. To what was the failure due? To essential and radical points of difference? No, but to difference of interpretation on the single point of the Lord's supper. Zwingli regarded the elements as symbolical. Luther contended for the real presence of the body of Christ. As

the hour of departure was close at hand, Zwingli, still desirous of union with the great reformer, advancing toward Luther, said: "Let us confess our union in all things in which we agree, and as for the rest let us remember that we are brothers." "Yes, yes," cried the Landgrave, "you agree; give then a testimony of your brotherhood." Zwingli, bursting into tears approached Luther with extended hand, but Luther draws back, scorning the proffered union. Thus, in all ages of the church has theological mysticism rejected Christian fellowship. Speculation undoubtedly has its place in the advancement of Christian truth, yet mysticism is always best kept out of the church by the diffusion and appropriation of such truth as shall bear the fruit of pure and holy lives.

AFTER READING JOAQUIN MILLER'S

SONGS OF THE SIERRAS.

Hot blooded bard, whose dizzy, leaping thought
 Sometimes will blind the eye that guides the
 hand;
 Poet of Passion, thou, at whose command,
 The hands clench and the cheeks are fever-
 fraught,
 Or swift tears rush into the eyes unsought;
 I list thy singing from a foreign strand,
 And, listening, feel my landscape's walls ex-
 pand,
 And thank thee for the visions thou hast
 brought,
 For, as I read thy book, before me blow
 Black western pines bent by the mountain
 breeze;
 Smoke-shrouded prairies, hot and wrathful,
 flow
 In crackling floods, beneath white hills that
 freeze:
 Gray canyons gloom, and, on a sudden, lo!
 The twittering sheen of twinkling Tropic
 seas.

—H. L. K. in *Colby Echo*.

EDITORS' PORTFOLIO.

WE feel that we owe the readers of the STUDENT an apology for the amount of politics introduced in the last two numbers. The editors were away, and the articles were inserted without their knowledge. We do not intend to make the STUDENT in any sense political.

We should think by the actions of some students, that they were intending to "dead beat" their way through college. Whenever they are asked to lend their support to some college enterprise, they always discuss to a great length, the question of its use to themselves, and finally end by saying "I don't have much time for such things, and I won't put my name down." There is not an association in college that is not a benefit to the institution and a majority of the students. Even if it does not hit our particular case, it has just as many claims to our support.

What should be more friendly than the relation between teacher and pupil? Yet in college the prevalent feeling is that of antagonism between Professor and student. Where is the blame? The blame cannot be wholly attributed either to the Faculty, or to the students. Perhaps no people understand young men so poorly as college Faculties, and, we might add, *vice versa*. The Faculty regard the students with a degree of distrust, which, in turn, arouses a spirit of resentment on the part of the students. There ought to be, and the best results cannot be obtained until there is, a different relation between Professor and student.

We would like to call the attention of some one, we hardly know who, to the condition of the chapel on the first evening of the Sophomore Prize Declamations. The

room was cold and poorly lighted, not fit for any one to occupy for an evening. It does not seem to be just the thing to invite an audience to our public exercises and then give them so poor a reception. And yet this is not the first time it has occurred. We do not know just who is at fault in this matter, but that some one is, is certain. A little extra care to have the room well warmed and lighted will make such exercises pleasanter for the participants, will attract a larger and better audience, and will, especially the matter of lighting, go far toward keeping quiet that part of the audience who delight in deeds of darkness.

We are glad to see that measures have been taken so early to insure a successful season of base-ball. The most efficient and steady practice is necessary in order to preserve our past good record. Each one of the fourteen chosen for gymnasium practice should feel as if the success of the nine depended in a great measure upon his own efforts. But as we cannot support a nine successfully with an embarrassed state of finance, measures should be taken as soon as possible to place the Base-Ball Association upon a firm financial basis. There was a rumor of an entertainment for the benefit of the treasury. Has it been given up? If not, the necessary preparations cannot be made too early. If properly managed, we see no reason why such an entertainment should not bring into the treasury a considerable sum of money.

Considerable has been said in the columns of the STUDENT concerning our literary societies, yet there is much more that might well be said. It is true that they compare very favorably with those of other colleges, but there is still room for

improvement. While nearly all the students belong to one society or the other, there are comparatively few *active* members. We are aware that in this kind of work as in any other, all are not equally gifted, yet it is the privilege and, we think, the duty of every student to avail himself of the opportunities offered by his society; for, as those who have faithfully tried it will readily testify, it *pays*—even more than almost any one study in the whole college course. Probably the chief reason for the lack of attention to this work on the part of most of the students is the non-appreciation of the benefits thus to be derived, and the feeling that this can be more easily slighted than their regular college work.

There are usually those, and we have talked with a number, who profess seriously to disagree with the present system of compulsory attendance upon college duties and who claim that just as conscientious work would be done if left to themselves. Now if students entertaining such ideas would only put them into practice in our societies, they would not only show themselves consistent with their theory, but they would also find such a course of training of great benefit. There are very few in the whole college who cannot, if they choose, devote Friday evening of each week to this purpose; and there is certainly no more profitable way of occupying a spare evening. We hope that every student who has not hitherto interested himself in this direction will take these ideas home to himself and see if the work of the society is not as really his own peculiar college work as is his Greek or his Mathematics.

Perhaps no one thing would add so much to the interest in the Societies as good music, and there is no reason why we cannot have it. We support a Musical Association, and it may in every way be

made worthy of our aid. But we give it our support for the benefit of the college and not for the purpose of aiding in the musical education of ten or a dozen favored ones. If the latter were the case, our quarterly dues would be mere gifts of charity. The Association has a right to demand some return for its assistance. Most of the members of the Association are also members of the Societies. Whom could they expect with more reason to furnish music for their society meetings than members of the Glee Club or Orchestra, who belong to their respective Societies? There is much dissatisfaction among the society-going students on account of the apparent reluctance of the musicians to furnish the much needed music. We do not see why they should not exercise their talents for the benefit of Societies as well as the good debater, declaimer, or essayist.

The students have nearly all returned and the recitation rooms are well filled. But the boys come back with from two to six weeks' work to *make up*, in addition to going on with the daily recitations of the class. Thus the work of the whole winter, including rhetorical, come, to a majority of the students, all in a few weeks, which makes the work for this part of the term hard and unsatisfactory.

And yet it seems necessary to get over the whole ground and be all made up at the end of the term in order for examination. But it is very evident that preparation made in so hasty a manner, as this must necessarily be made, leaves the students in a very poor condition to do credit either to themselves or to the teachers, in the examination.

We believe in examinations and we believe in making them the test of real merit and faithful work. But is an examination under such circumstances a test of either? Would it not be better and fairer to all concerned to omit the examination

at the end of this term, and let that for next term include whatever of this winter's work can be reviewed to advantage?

We think a few words upon the recent disturbances in morning chapel would not be out of place at this time. It was but a few mornings ago that, while the professor was addressing a Divine Being, the room was so filled with stamping, "knocking wood," cat-calls, and whistling that his words were perfectly inaudible to the greater part of us. We are amazed when we seriously consider this matter. Here in a Christian college was an aged teacher engaged in public prayer, while before him were nearly a hundred and fifty students, laughing, whispering, studying, amusing themselves in various ways, with a small minority trying to give attention to the exercises. Nearly half of our students are supposed to be Christian young men. What is there which those who cause these disturbances respect? It is evident that they do not respect their fellow-students, their teachers, nor an eternal God.

The first necessity in a true man is a reverence for something. But here are we, who, as students, profess to be trying to broaden our lives, to make ourselves capable of nobler aspirations and purposes, cultivating the very opposite of this Faculty. Are we in earnest about anything, or have we lost all thought of the nobility and earnestness of life? Do we think that habitual rowdyism in the holiest place and during the performance of the holiest duty connected with our college life will aid us in forming a good character? Do we think this conduct becoming to brave, strong, and honorable young men? The unpopularity of the professor who is conducting the exercises is no excuse for us. This thing has occurred again and again and we think it time there were some strong words said

about it. If we look at it from any standpoint it seems to us that it is a cowardly and mean thing.

Since the exit of '78 and '79, Parker Hall has been as dreary, and ghost-like as the ruins of an old Mediæval castle. The majority of the students have made their abode out of the Hall this year. It seems to us that it would add much to the enjoyment, without detracting from the benefit of the course for all who can to live in the Hall. There is nothing connected with the four years spent at college, upon which a graduate looks back with more pleasure, than the associations, jollifications—the college *life*. It is a life distinct from all others, full of romantic freedom and light-heartedness.

If the students are scattered here and there through the city, almost their only association is at the recitations and society meetings. They do not feel themselves so firmly bound together by the ties of college and class friendship. It is true that this is the distinctive feature of German University life. But there is no reason why we should pattern after foreign institutions. American student life is peculiar to American colleges, nor is it necessarily on this account inferior or less adapted to the encouragement of scholarship and fine literature. We are progressive in everything else; why should we consider our system of education inferior to that of European nations?

Our university training has surely produced, or rather, brought to light, as many and as great scholars in the same time as that of Germany or England. At the two principal colleges of the United States, Harvard and Yale, the students are almost entirely associated together in large dormitories. Why should we ape the methods of foreign institutions, when nothing but a foolish conservatism could

imagine so vast a superiority as is claimed for them?

We have heard a report, but do not know how true it is, that the Faculty intend to repair the rooms and reduce the rent next year. If this is so, there will probably be more demand for rooms, and we may hope once more to hear the timid step of the Freshman and the jovial howl and boisterous tramp of the Sophomore within its walls.

In the process of changing the tree to the useful lumber, many chips are made. If left these chips are of no service, but if used they may do much good. So in the attainment of the object of every life, there are many leisure moments, many opportunities, which may be improved or neglected; if improved, the attainment of the object is so much the grander; if allowed to pass by, much of life's success is lost. The successful men in every calling in life have been the ones who used up the chips. The little helps were not allowed to pass as good for nothing. There is, perhaps, no place in life where more time is wasted than in the college course, and no place where it could be more profitably employed. The spare time of too many of us is spent in idle conversation, or in worse ways. While we have libraries this spare time could be used in acquiring knowledge outside of the text-books, and in broadening our minds. Perhaps in after life no such opportunities will be offered. If we neglect the chips of time and the chance opportunities for improvement while in college, we may hereafter bitterly regret it. If we remembered that the small things made or marred success, we should be more careful what we did with the moments.

Thirty-five of the Freshman class have expressed their intention to take part in the Sophomore debates of next fall term.

LOCALS.

Got your blue spectacles?

Lord, '83, has entered Colby.

"Stickey" likes molasses candy.

The Seniors got a cut on Prof. Hayes.

Quite a number of '79 boys are in town.

The '81 quartette has had its picture taken.

The Preps are going to have a Class-Day.

Whooper, how about that quart and a half?

The pedagogues have nearly all returned.

The sound of Limby's fiddle is heard in the land.

Wee Johnny has been at home sick with scarlatina.

We are glad to welcome Bob and Dave back again.

The Societies have organized themselves respectively into a Congress.

The Sophomore class holds a class prayer-meeting every Friday evening.

Libby was recently advised by one of the Faculty to think twice before speaking.

All of '80 are now on the ground except Plummer, who is ill at his home in Gardiner.

Where is the Reading-Room coal-hod? And who posted the notice in the Reading Room?

Is a cornet a horn? And can all the cornet playing in Parker Hall be called music?

Prof.—"What classes of people does credit benefit?" Gray—"Indigent students."

Nutter, '83, has been called home on account of the dangerous illness of his father.

Junior (translating from the German)—
"Then they loaded their *thunderbusses*."
General howl.

The base-ball boys are at work in the gymnasium with a will. No admission to outsiders.

The Profs are now kept well supplied with candy, corn-balls, and other like refreshments.

The new sidewalk is an improvement on the mud; yet some of the boys complain of its *width*.

It cost just six dollars to kick in three door-panels, and twelve dollars to grease a black-board.

Abe Shorey says, "Tell the boys I am at my old stand ready to shave, cut hair, and tell stories."

Vacation is almost here. The boys begin to flunk as usual at the last end of the term. Brace up!

The Theologues are taking lessons in elocution of F. C. Robertson, from the Boston School of Oratory.

It is said that there is a Freshman so modest that he does not dare to go down town this sloppy weather.

Quite a number of the Seniors are inquiring after the new college laws. Better have read them before!

What a change it makes in a man to get married! Eddy Thomas recently translated *er küsst*, "he curses."

Those—Juniors—on—the—back—seat—may—be—excused—if—they—cannot—abstain—from—tipping—that—settee.

It is said that a certain Professor is in the habit of perambulating College Street each night until a certain light disappears.

An ex-ped. can be heard singing in a dolorous voice,

"Oh who will go to see my girl,
Now I am far away."

Scene in Junior recitation room. Prof.—"Mr. R., what is the value of two silver half dollars?" Bob (confidently)—"One dollar."

The Seniors have been studying the metaphysical views of different philosophers. A majority aver a decided preference for K(e)an't.

M. T. Newton, '80, has gone to Athens to take charge of the Academy. We hope he will meet with the success that his high merit deserves.

The singing books had all disappeared from the chapel a few mornings ago, but the choir were equal to the occasion, and gave us the Doxology.

Prof.—"Mr. —, you may demonstrate the — theorem." Freshman (who begins to feel weak in the knees)—"I—I—I haven't any string, sir!"

Another: Prof.—"What does one to fifteen, the ratio of gold to silver mean?" Junior—"It means that one dollar of gold is worth fifteen of silver."

The Juniors complain of the scarcity of *horses* on German. "There's a good time coming, boys." The Seniors have a good stock on hand for next term.

A Junior translates the German "*Sassen an der Thüre*,"—"Sat on the gate." Another spells *der* "dear." Where are the thoughts of the Juniors?

We recently received a long report of the sugar beet industry with request to publish. We have not yet decided whether to insert as a local or correspondence.

Senior Exhibition occurs on the last Friday evening of the term; that is, if the class don't have so much other work that they can't get time to write a part.

Two Seniors thought they would exercise their benevolence, a short time ago, in the City Charity School. They were greeted with a lobster, herring, and other like missiles from the orderly (?) school, and concluded to seek more congenial fields for the employment of their philanthropic spirit.

Nobody in the Senior Class seems to know who groaned during the recitation the other morning. It must have been some unseen agency for which Parker Hall is so noted.

Two Freshmen are rooming in the gymnasium to look after the Indian clubs and the three new bowling-alley balls. We hope they will keep the Yaggers and Preps out Sundays.

Prof. Stanton has been giving the Freshmen some ideas in regard to politics. He says the colleges have all voted pretty badly but none so badly as Bates. He is probably not a Blaine man.

The Seniors, who have just been studying Shakespeare's "Merchant of Venice," consider themselves especially fortunate in seeing so good a representation of this great comedy as was lately given in Music Hall.

Prof.—"Mr. L., can you tell why the Neapolitans crowned themselves?" Mr. L.—"To show their grief at Pompey's sickness." Prof.—"To—to—to show their joy at his recovery? Perfectly right—perfectly right."

A Freshman was discussing the musical qualities of an acquaintance with a lady friend. "Does he play in the orchestra?" mildly asked he. "I don't think he does," answered she hesitatingly, "I think he plays the fiddle."

A Freshman who is a disciple of cat-gut and known to be of an inquisitive turn of mind, has lately discovered certain *stars* which are completely beyond his comprehension. Any explanation respecting such will be gladly received by him.

Special rules in the Janitor's jurisdiction have been circulated among the few inmates of the palace called Parker Hall. Section 8 seems to have been violated more than any other. Hereafter all wood and coal must be taken to the back door.

One very highly esteemed under-graduate is developing his heretofore dormant musical powers on the following well-known favorite: "It was my last cigar." The prominent characteristics of his execution are naturalness of expression and depth of feeling.

The Maine heroes, Chamberlain and Garcelon, are graduates of Bowdoin and Bates, respectively.—*University Magazine*. Our Pennsylvania friend is mistaken. To Bowdoin belongs both the honor of graduating the first, and the dishonor of graduating the last.

The '80 Class Committee has not yet secured the talent for Commencement Concert; but they are in correspondence with several parties of the highest merit, among them Ole Bull. The public can be assured that the tickets to this concert will be sold as *advertised*.

A large dog found its way into the chapel at prayers the other morning, which, like "Mary's little lamb," "made the scholars laugh and play." As the Professor came in, he noticed the dog and the confusion, and quietly remarked, "Don't make him think he has got into bad company."

Some of the students have been attending dancing school, and occasionally impress their superiority upon the uninitiated by a graceful whirl or two. Such an exhibition recently took place in the south end of Parker Hall. The music was furnished by Richard's Orchestra, consisting of a banjo, guitar, and several pairs of bones. The *execution* was excellent.

The first division of the Sophomore class held their prize declamations at the college chapel, Friday evening, March 12. The exercises were universally good and the speakers all showed careful preparation. The following were selected to take part in the final contest: Blanchard, Lowell, Cogswell, Douglas. A new and

interesting feature was introduced. We refer to the music by the Glee Club. Such music is more attractive to the audience, and better appreciated by the students than that usually furnished at these exercises.

The public meeting of the Union Society, Nichols Latin School, was held Friday, March 5th. It was well attended and the exercises showed good taste and careful preparation. The question for debate was, "*Resolved*, That it is for the best interest of the Nation that Gen. Grant be our next President." As is usual the most noticeable fault was their length.

Prof. Stanley gave a Magic Lantern Exhibition to the Junior Class and a few privileged outsiders, Thursday evening last. The students were unusually orderly, and much interested in the pictures and the Professor's explanations. One picture, entitled "The Lilies," was greeted with ominous sounds resembling the forcible concussion of two shingles. Dangerous picture that to exhibit to amorous Juniors!

One of our Sophomores was brought before the Board of Aldermen and questioned concerning his right to vote in this city. During the interview the following questions were asked: "Have you engaged in any business since you have resided in this city?" "Yes, Sir." "Please state what business." "I have traded quite extensively in horses." This answer satisfied the city fathers, who were, doubtless, unacquainted with the dark ways of college boys.

The Sophs were trying to get a cut the other day, when one of the Juniors stepped into the room and sat down in the Professor's chair with an open book before him. The Sophs were somewhat taken back by the appearance of Charles' smiling and classical face (cheek rather), but

never was a person more nonplussed than was Charles when the Prof. came trotting into the room. He picked up his hat, caught sight of the Prof.'s roguish eye, and slunk out of the room in as crest-fallen manner as is possible for a Junior to assume.

The following specimen of great genius was given us by a returned pedagogue:

" FROGGES.

" frogs is Fichess. they dont groe in the ochun caus it is soo deap. they could not never come up to the Bank To drink and peke over and then it wood droune Their Egss i gess, frogges eggs is not used for cooking hear but in chinyland They Use em. froges is useforl in 2 way'z. they Can ete musketers and they can skare gurls i sawn a big gurl run over a ston wal and holler ghorrie once at a frogge. they singe Loud at night when the coes is going home they dont Singe toons. Frogges are sumtimes gren, and sumtimes yuller. i sawn a bleu frogge. frogges can jump as hi as a man. i lik frogges."

The Junior Class recently serenaded one of their number who had been elected to the important office of Ward Clerk. The class met in Rec's room at 7 ½ o'clock, and, after discussing several bunches of cigarettes, marched in procession to the residence of their "distinguished fellow-citizen." After serenading most of the Profs. and a few citizens, they made their way to the house, where they were regaled on apples and oranges. This repast was followed by an appropriate speech from the class orator (who, by the way, voted the other ticket) and a reply from the successful candidate. After a few rousing college songs, the boys "dispersed" to their several abodes well satisfied with their evening's entertainment.

Lives there a Soph with soul so dead,
Who never to himself hath said,
Geometry so general
Will bring about a funeral,
And cause the shades to re-echo
With sounds of mourning and woe.

CORRESPONDENCE.

Editors of the Student:

We hear many criticisms upon the action of the Faculty in forbidding the further issue of the *Garnet*, in prohibiting burial services, class suppers, and field day exercises.

Believing that the college papers should at all times respect the sentiments of the students, we propose to consider the action of the Faculty from the students' point of view. We confidently assert that the students, almost without exception, consider the action in question to be shortsighted and unwise. This fact alone is one of no mean importance. While we do not by any means maintain that the judgment of the students is generally superior to that of the Faculty, yet we do think that when the opinions of the students are unanimous in favor of a measure, that fact of itself ought to have the greatest weight. Factions and cliques are often heard in advocacy of schemes and ideas which would not be countenanced by the students as a whole, and which their own maturer judgment would condemn. But students are never found ready to unanimously endorse a course of action which would redound to their injury or that of the college of which they are members.

Therefore, if we were not excessively modest, we should venture the assertion that, in advocating with practical unanimity the adoption of these college customs, the wisdom and foresight of the students is in commendable contrast to what might be perhaps unjustly termed the narrow-minded policy of the Faculty in forbidding the same. The bearing of these customs upon college life and college work may be seen, if we look at the motives of the students in desiring their introduction. Do the students have in mind merely the pleasure to be derived from them, or the good of the college? We answer, both.

Freely granting that the element of pleasure enters into the motive of the students, we confidently assert that there is no student but thinks that the celebration of these college customs would be a great advantage to the college in many ways. We indignantly scout the idea that we, as a body, could be induced to advocate and support a measure or course of action that would be detrimental to the college. As the number of the students increased and the institution began more and more to assume the proportions of a college, the conclusion was inevitable that the earnest efforts put forth by the Faculty to make this the leading college in the State, should be eagerly and ably seconded by the students in those departments of college superiority which are the peculiar province of students. When Bates first vanquished the Bowdoins on the ball-field, who did not feel a new pride in the college? When several years had brilliantly maintained our superiority in this respect, it was very natural that the mind of the students should turn to new conquests and begin to have vague thoughts of a field day, in which the feats of our rivals should be surpassed, and the supremacy of Bates in the department of athletics be complete.

That the *Garnet* would, if continued, have been a first-class advertisement of the college, and an indisputable evidence at once of its progress and standing, as well as a beautiful *souvenir* of college life, is a proposition that would receive the ready endorsement of every student in college. As an advertisement to those contemplating a college course, the celebration of these college customs cannot be too highly estimated. Students do not come to college to be amused, it is true. But that the general liveliness, so to speak, of a college has much to do in influencing a decision, cannot be successfully disputed. Young men are young

men the world over, and while they may, and we believe, do have a fitting appreciation of the true end of a college course, yet they require and enjoy some deviation from the ceaseless round of study. Young men do not incline to a college where everything is dead and tomb-like. The adoption of these college customs would give just that spice and variety that is needed, and thus serve as a strong inducement for those who are fitting for college, as well as a mark or evidence of our progress as an institution. No wonder that the remark is so familiar to many of us, "I don't want to go to Bates, everything is so dead there;" no wonder that students in recommending the college to friends at home or elsewhere, can only fall back on the vague, indefinite, and always unsatisfactory assertion that "Bates is coming up;" no wonder that so many students go through college with an ever-lessening opinion of Faculty wisdom, when their endeavors to make the college attractive to themselves and to increase its reputation abroad, are so determinedly thwarted by the Faculty.

The policy of the college government in thus suppressing and curbing the natural desire of the students to vary the monotony of college life with the vivifying customs practiced and sanctioned elsewhere, we are forced to believe, is as unwise and short-sighted as it is positively injurious. It reduces the students to the dead level of an unvaried monotony. It fails to awaken the love of, and pride in, their Alma Mater, so conspicuous among the Alumni of other institutions.

It tends to alienate student from instructor, and to force upon the mind of the former that his interests are naturally antagonistic to those of the latter. It makes the one feel, when in company with graduates or under-graduates of other institutions, colossal inferiority of our own. The gist of the whole matter

was summed up in the remark of a member of '76, who made us a visit last spring. We showed him a copy of the *Garnet*, then just issued, and, as he turned its leaves admiringly, we told him our plans for the burial of analytics, for the establishment of a Sophomore Exit, for instituting field day. As we told him all this, his face lighted up with a gleam of enthusiasm as he exclaimed, "Why, Bates is really getting to be quite a college, isn't she?" That is the whole thing in a nut-shell.

PROGRESS.

EXCHANGES.

The *College Argus*, from Middletown, sets the example of letters from graduates. It contains a lengthy letter from a member of '72, full of class reminiscences. Cannot some of our Alumni follow suit and tell us what was done when they were college boys?

The *Undergraduate* is an exceedingly well-conducted journal. We were much interested in its essay upon "Apollo in Greek Art," though we do not quite agree with the writer in some of the conclusions to which he comes. We think there is good reason to believe that our best statues were ranked high, even by the ancients themselves. The tribute to the "gentle Elia" is too short. The long and able editorial upon the want of harmony in the relations of the Faculty and students is worthy of attention. We have had occasion to deplore the same lack of concord in our own college. We cannot forbear quoting a part of this editorial: "Faculties as guardians of colleges and of students in them bear peculiar relations to both, but if students intentionally destroy college property it is a civil offense the same as if they destroy any other property, and they are amenable to civil laws the same as any other class of

persons. If an investigation is necessary, let them be brought to trial like any one else, or if their conduct merits it let them be quietly dismissed. But when faculties assume the functions of a civil tribunal the rebellious spirit in the student is at once aroused." Why do you waste a column with reviews of *Scribner*, *Atlantic*, etc., brother editors?

There is no one among our exchanges that we welcome with more real pleasure than the *Oberlin Review*. Its poetry is especially excellent. And that our readers may agree, we quote the following "translation" from the last number:

Two chambers hath the heart,
Wherein
Dwell Joy and Pain, apart.

Joy watches in her own,
While slumbering
Is Pain, silent, alone.

O Joy, no tumult make!
Speak lightly
That Pain do not awake!

The *Williams Athenæum* is greatly taken with the *Orient's* proposition for an "Inter-collegiate Taffy-Pull." The verses headed "Masquerading" are good. The essay is a little too easily written.

The *Kenyon Advance*, from Gambier, Ohio, begins with the very interesting information that "Life is like unto a bark." Indeed! The writer of "King Alfred's Claim to Greatness" concludes that "Cæsar is great for time. Alfred is great for eternity."

We have received several new exchanges this month.

We find upon our table Vol. I., No. 1, of *Stoddard's Review*, published at Philadelphia. It contains a very able and interesting essay, entitled "The Body an Argument for the Soul."

The *Occident*, all the way from Colorado Springs, deserves mention among our new visitors, if it were only on account of the distance it has come. At the institution which this paper represents, the school

year is divided into four terms. We think this a very poor arrangement. Lengthen your articles, young one, and make fewer of them!

The idea of the "Marble Maiden" in *Trinity Tablet* is good; it is spoiled in putting it into verse, however. Do you call this poetry, friend *Tablet*?

"Now he makes the bargain *sadly*
And he lives on but a day,
Then he meets that death right *gladly*,
Sacrifice could not delay."

"Leaves from my Diary" promises to be interesting. Its author speaks of "accumulating a very fine library of *Harper's* literal translations." The editorials in this number are good. The *Tablet* as well as others of our exchanges complains of the students setting fire to the grass on the campus. A sure sign that spring is approaching.

In a late *Argus* we find an article upon "War Times at Wesleyan," which really "stirs the blood like the blast of a trumpet." Those were earnest days, in '61, in college as well as out. Isn't that interview of the *Crimson* with the Chinese Professor a little old?

Nearly all our exchanges contain tables of "first" and "second choices" for President.

PERSONALS.

[Persons possessing information of interest in regard to the whereabouts or positions of the Alumni, will oblige by forwarding the same to the Editors.—EDS.]

'67.—W. S. Stockbridge, formerly of Lapham Institute, has recently taken charge of the Grammar School in Woonsocket, R. I.

'72.—G. H. Stockbridge is a tutor in Amherst College.

'72.—G. E. Gay is successfully conducting an English and Classical School in Concord, N. H.

'74.—Rev. Thos. Spooner has accepted

a call to the pastorate of the F. B. Church in Whitefield, N. H.

'74.—C. S. Frost is pastor of the F. B. Church at St. Johnsbury, Vt.

'75.—H. S. Cowell is principal of Princeton High School.

'75.—J. R. Brackett is pursuing a post-graduate course at Yale.

'76.—R. J. Everett is at present principal of the Oxford Normal Institute at S. Paris.

'76.—G. L. White is preaching at Appalachia, N. Y.

'78.—M. F. Daggett is principal of Chatham, Mass., High School.

'79.—W. E. Ranger has just completed a successful term at Nichols Latin School.

'79.—A. E. Tuttle has taken the Agency for a popular Sewing Machine Company.

'79.—F. N. Kincaid, who is studying medicine in New York has been in this city for the past few days.

OTHER COLLEGES.

At Amherst the Juniors recite in German at 6.30 A.M.

At Harvard, one-third of the class is lost before graduating; at Yale, about two-fifths.

A political canvass has been made of Michigan University with the following result: Blaine, 291 votes; Grant, 85; Sherman, 78; Bayard, 68; Tilden, 30.

Three hundred dollars has been raised at Michigan University, and lawyers engaged, for prosecuting the city authorities for false imprisonment of students at the late disturbance.

At Harvard tutors are paid \$1,000 a year; assistant professors, \$2,000; professors, \$4,000. The salaries of the latter are to be increased to \$4,500 and the sub-professors to \$3,000 a year.

Michigan University will have a course of lectures on journalism next year.

The following is a list of College Colors in the United States: Amherst, White and Purple; Bowdoin, White; Bates, Garnet; California U. of, Pink (see Hamilton); Colby, Gray; Columbia, Blue and White; Cornell, Carnelian; Dartmouth, Green; Hamilton, Pink (see California); Harvard, Crimson; Kenyon, Mauve; Lafayette, Maroon and White; Madison, Blue and Magenta; New York U. of, Violet; Pennsylvania U. of, Blue and Red; Princeton, Orange; Rochester, Blue and Gray; Rutgers, Scarlet; Syracuse U. of, Blue and Pink; Trinity, White and Green; Tufts, Blue and Brown; Union, (Magenta) or Garnet (see Harvard); Virginia V. of, Cardinal and Gray; Wesleyan, Lavender; Williams, Royal Purple; Yale, Blue.—*Columbia Spectator*.

CORNELL CAPERS.—The Madam Rentz Female Minstrels gave an entertainment at Ithaca, and about two hundred students who were in attendance contrived to break it up. The shouting, cat-calls, and the horn-blasts grew so fierce that the manager was compelled to ring down the curtain. The town roughs, who formed a large portion of the audience, became angry at the proceedings and commenced an assault on the students. Chairs and benches were broken, eyes were blackened and heads pummeled, and to add to the confusion the gas was extinguished. A rush was made for the street and fighting continued. The police arrested a Freshman and after a severe struggle got him to the lock-up. Several attempts were made by the students to rescue him, but each time they were prevented by the policemen and young men of the town. The Freshman was fined \$50, and on President Russel becoming surety for the fine, the offender was borne off in triumph by the students. Three or four students

were carried off insensible or bleeding, and a great number of both parties were badly beaten with clubs, although no one was fatally injured.—*Harvard Echo.*

[From the Yale Record.]

DANIEL PRATT, THE G. A. T., TO THE STUDENTS OF YALE COLLEGE.

Criterion of Government.

Solution of the American Republic and its favored and valuable Continent.

All valuable subjects and objects are the points, in harmony, with the fundamental principle of all principles, or self-government, self-preservation, or organic, or natural laws, which govern? regulate? harmonize? the elements and properties of the universe of worlds.

The sun is the grand criterion of time, latitude, electricity, life, light, and resurrecting, harmonizing, saving power of the vegetable and animate world, and iron is also the great criterion of all materialism, all professions of men require laudable requisites for their high and responsible positions, for the safety of the people of the republic, and this rule would become valuable as to the emigration of all nations to avoid ignorance, idleness, pauperism and crime, and prevent the breaking up of our Republic. The perpetuity of our Republic greatly depend on the harmony of the United States Supreme Judges in harmony with the Declaration of independence and the constitution of the United States and check every allied influence of breaking up our far-famed Republic.

DANIEL PRATT,

The Great American Traveler.

CLIPPINGS.

Scene in a Geometry Examination. Stern Tutor—"The gentleman who is cribbing will leave the room." (Eighteen men rise suddenly from their seats with a sheepish expression of countenance.)


The class in German Grammar is on the subject of gender. "Miss E—, why is the 'moon' masculine in German?" "So that she can go out alone nights, I suppose."

A Senior, the other morning, in order to appear in full dress, saturated her handkerchief with glycerine, and thought she had such a cold she could not smell the perfumery.

Daniel Pratt can now exercise anew his powers of invective. The press has stolen his title of Great American Traveler, and bestowed it upon his rival for Presidential honors, Gen. Grant.—*Ex.*

A college student, in rendering to his father an account of his expenses, inserted—"To charity, thirty dollars." His father wrote back—"I fear charity covers a multitude of sins."—*Ex.*

A place for everything, and everything in its place. A man at Yale nails his slippers on the wall four feet up, and then all he has to do of an evening is to wheel up his easy chair in front of them and pull out his meerschaum.—*Amherst Student.*

The following, in order to be properly appreciated, should be closely examined: A Courtship Scene. George—"Oh, Angelina! Idol of my being! Star of my soul's existence! Oh! ah!*?! " Angelina—"Oh, dearest!! Ah!* oh! ~~~! How nice! ~~~ just once more! * ~~~." —*Ex.* (Old man enters suddenly)—!!—? !

Did you ever notice, says an exchange, the poor chap that stands in the front picture of an almanac with fish, and scorpions, and bulls, and twins, etc., around him? Did you notice that he was naked and had nothing in his stomach? Well, that poor fellow used to edit a country paper, and take his pay in "I'll pay my subscription next week."

An old lady in Wichita says she never could imagine where all the Smiths came from until she saw in a New England town a large sign, "Smith Manufacturing Company."—*Ex.*

Professor (lectures on the Constitution) — "Statesmen are always narrow men." Junior — "Professor, would you say that David Davis was a narrow man?" Professor (not seeing the point) — "Well, yes, I would say that he was (howls by the class), but, gentlemen, I do not see any reason for this disturbance."—*Athenæum.*

An inexperienced Prep. secured the address of a young lady, and a lively correspondence at once ensued. When vacation drew near, he wrote that he would pass through the city which contained his adorable *dulcina*, and that she should be at the depot with a book in her hand and he would recognize her in that way. His courage failed him when the time came and he went home on another route, but she, poor victim of misplaced confidence, for two weeks was at the depot when the trains arrived, with her Bible in hand awaiting his appearance.—*Ex.*

O Fly

That buzzest on the wall,
Take care thou do not fall,
Thou climbst so high.

O Fly

Thou surely dost not know
The glee and yet the woe
Thou bringst to I.

You see

When'er I hear thy wing,
I always think of Spring
And all that sort of thing—
Of spring suits and straw hats,
Of tender moonlight chats
Of pretty coaxing girls,
Banged hair and flowing curls,
Of woods and vales and rills,
'Tis then my spirit thrills
With glee.

—*Amherst Student.*

There was once a Freshman quite meek,
Who vowed he would not study Greek,
So he scraped up some money and purchased
a pony,
Which he exercised three times a week.—*Ex.*

OBIT ON A MOUSTACHE.

We shall look, but we shall miss it,
There will be no downy hair;
We shall linger to caress it,
Though we know it is not there.—*Ex.*

OWED TO MY WASHERWOMAN.

10 pair of cuffs,—\$1.00;
8 pair of socks and a turn-down collar,
3 white shirts, and a linen duster,
Returned without buttons—oh, how I cussed
her;
14 handkerchiefs—there, she oughter
Call it all square for \$3.25.

MY CIGARETTE.

My cigarette! The amulet
That charms afar unrest and sorrow;
The magic wand that, far beyond
To-day, can conjure up to-morrow—
Like love's desire, thy crown of fire
So softly with the twilight blending,
And, ah! meseems, a poet's dreams
Are in thy wreaths of smoke ascending.

My cigarette! Can I forget
How Kate and I, in sunny weather,
Sat in the shade the elm trees made,
And rolled the fragrant weed together?
I, at her side, beatified
To hold the guide her fingers willing;
She, rolling slow the paper's snow,
Putting my heart in with the filling!

My cigarette! I see her yet—
The white smoke from her red lips curling,
Her dreaming eyes, her soft replies,
Her gentle sighs, and laughter purling!
Ah! dainty roll, whose parting soul
Ebbs out in many a snowy billow,
I, too, would burn, if I might earn
Upon her lips, so sweet a pillow!

Ah, cigarette! The gay coquette
Has long forgot the flames she lighted,
And you and I unthinking by
Alike are thrown, alike are slighted.
The darkness gathers fast without,
A rain-drop on my window splashes;
My cigarette and heart are out,
And naught is left me but their ashes!

—*From the Harvard Crimson.*

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

LATIN: In nine 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.

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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.

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COMMENCEMENT, Thursday.....JULY 1, 1880.

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The Course of Study comprises three years and as many classes; that is, the first year, or third class; the second year, or second class; the third year, or first class. The classes are so arranged that students can enter the school at any time during the year.

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