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VOL. V.

JANUARY, 1877.

No. 1.

THE
BATES STUDENT.

A MONTHLY MAGAZINE,

Published by the Class of '78.

EDITED BY F. O. MOWER, J. W. HUTCHINS, M. F. DAGGETT, AND M. ADAMS.
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CARICATURE.

THE Italians used the term *caricaturas* to denote those burlesque pictures in which the artist preserves a distinguishing likeness of a person amidst aggravated features and distorted proportions. From them we have borrowed the word *caricature* to designate any representation in which the peculiarities of a person or thing are so exaggerated as to appear ridiculous.

By its very nature, caricature is precluded from the province of fine art. Beauty tinges the mind with melancholy, fills the sensitive soul with a vague, unsatisfied longing, and suffuses the eyes with tears. Exaggeration and ridicule are not only fatal to such delicate shades of feeling, but are harsh and hurtful rather than pleasing. At first caricatures may have been designed simply to amuse people. But if caricature ever was productive merely

of innocent mirth, if people ever did laugh without malice, it was such a long time ago that the monks of the desert are not to be blamed for condemning laughter altogether. From simply exciting a feeling of the ludicrous, caricature came to be one of the keenest weapons of both Church and State—a weapon which all are willing to use, but one which terrifies all when turned against themselves.

Caricature derives its force from the power of ridicule. Its keen edge cuts what can not be untied. Ridicule has ever been the terror of genius: military courage can not endure it; rank cannot affect to despise it. Julius Cæsar defied whole nations with his sword, but could protect himself from the lampooning Catullus only by the garb of friendship. Aretino, "the divine," received tribute from all the kings

of Europe, and boasted that he had subjected more princes by his pen than the greatest warriors had subdued by their swords.

Caricature is more powerful than argument. It possesses all the exaggeration of eloquence, and is vastly more amusing. When wit has gained the laughs on his side he has disabled his antagonist; for amusing fictions affect the world more than the grave reply that would put them down. Witty and spirited caricature not only inflicts a wound, but, like a poisoned arrow, renders it incurable. Nast has shown that there is a plague spot in ridicule, and the man who is touched with it can be set forth as the jest of his country. Wit renders caricature irresistible and unanswerable.

Ridicule without the appearance of truth avails nothing. When directed against an individual it produces, by preserving the unity of character, a fictitious personage so patterned after the prototype that we can hardly distinguish the original from the imitation. It has been truly said that a fictitious Socrates, not the great moralist, was condemned to death. This appearance of truth is so finely executed in caricature, that the ambiguous image sliding into the mind, influences our judgment even when the real person is well known to us.

The power of ridicule, the keenness of wit, and the semblance of truth render caricature a powerful

weapon in any service. It is especially adapted to give expression to suppressed opinion. When a people has been denied freedom of speech and writing, they have generally left memorials of their grievances carved in wood or sculptured in stone—a record equally intelligible to the illiterate and to the learned. The ancients being denied other modes of expression, turned their mock offices and festivals, like the Saturnalia, into expressions of the suppressed opinions and feelings of the populace. Then, the severest caricatures were not drawn but acted. At the funeral of Vespasian, the archmime who represented the person and character of the deceased reminded the people of the emperor's avarice, by inquiring the expense of the funeral. "Ten millions of sesterces," was the reply. "Then," said the mock emperor, "give me the money, and, if you will, throw my body into the Tiber!"

Afterwards when the people were oppressed by the rapacious clergy, the popular indignation found expression, not in books—for the people could not read—but in sculptures and pictures which can always be understood. The cathedrals were ornamented with indecent figures of monks and nuns, designed to expose their profligate manners. In the Abbey of Fulda, as long ago as 1300, there was a picture of a wolf, wearing a monkish cowl, with a shaven

head, preaching to a flock of sheep, with these words of the apostle in a label from his mouth—"God is my witness how I long for you all in my bowels!" The walls of the cathedrals, the cushions of the abbeys, the margins of manuscripts, prayer-books, and everything pertaining to Romanism bore geese with praying beads, wolves and bears carrying the holy water, a sow with an abbess' vail, a pope thrust by devils into a caldron, or some other ridiculous caricatures.

Caricatures engraved on medals commenced in the freedom of the Reformation. The papists circulated a medal on which Luther was dressed as a monk; the reverse bore Catherine de Bora, the nun whom this monk first married. This medal was outdone by one bearing Innocent X. dressed as a woman holding a spindle; on the reverse was his famous mistress, Donna Olympia, dressed as pope, with the tiara on her head and the keys of St. Peter in her hands.

Thus caricature, by imperceptible degrees, rises from the expression of suppressed opinion to be a power in Church and State. Modern Italy by caricaturing her priests and cardinals is shaking off old superstitions, while the same art in America

is repelling the inroads of political corruption.

Caricature is favorable to truth. The surprising mixture of beauty and ugliness, wisdom and folly, virtue and vice in the human make, affords ample material by which the caricaturist may ridicule almost any person or party. But no object can be ridiculed that is not ridiculous. Beauty, wisdom, and goodness cannot be caricatured—the more they are exaggerated, the better does their possessor appear.

Founded on the constituent principles of the successful caricaturist's mind will be found a taste for congruity, a test by which he detects absurdity, or separates truth from imposture. This natural sense or feeling implanted in every mind, enables us to prove false ridicule to be such as readily as we can disprove false reasoning. The sanction of this same sense gives ridicule its tremendous power. The masterpieces of caricature, like those chimeras of hell which Æneas could not pierce, are invulnerable. These shadows of truth, these false images, these fictitious realities have made superstition tremble, turned the wisdom of political rings to folly, and bowed the spirit of Mammon himself.

THE FIRST SNOW STORM.

PART FIRST.

THE searching winds and bitter frost
Were not sufficient for our host;
The earth he grasps as though a foe,
And stamps his seal with driven snow.

Oh! how it whirls adown the street,
And eddies round the flying feet
Which seek some place that will bestow
A shelter from the driving snow.
In and out, like magic woofs,
Across the many-gabled roofs;
Around the belfries, on the bell,
Among the roosts where pigeons dwell;
In alleys cramped, on gardens free;
In through the wharves, upon the sea—
Where stiff and cold the sails must be,
And cold and stiff humanity,—
In every place the east winds know,
Is whirled and whirled the Winter snow.

And yet there sounds the merry chime
Of bells, and laughter joins the rhyme,
As forms flit by in wraps and furs,
Not caring for the whirls and whirs
Of all the winds, when they can go
A-riding on the first new snow.

While up and down the busy streets
The endless crowd another meets;
In it are men with overcoats,
And caps, and gloves, and walking-boots,
Which keep their flowing blood so warm
They hardly mind the blustering storm.

In it are women, wrapped so free
Their blushing cheeks you scarce can see;

Their jewel-flashes in the light
Do not exceed the glances bright
Cast from their eyes; and what care they?
The fire at home was warm to-day,
And 'tis to-night. But there are some
Within that throng who think of home
In vain; and in the storm and cold,
With faces poor and pale and old,
And garments fringed with rags, they go—
Old men and children—through the snow.

And women, wrinkled up and thin—
Whose strength the wind turns out and in,
Whose shawls and gowns it blows away
Would cool them on a Summer day—
Go up and down through all the snows,
And still live on through all their woes;
And how they live, God only knows.

Where warm the fire burns and bright,
To drive away the cold to-night,
The snow makes home a place more dear,
And draws the scattered circle near.

But where the cold may come and go,
And through the walls may sift the snow,
Whichever way the winds may blow,—
O Thou who heard the ravens' cry,
And left them not alone to die;
Who fed the needy by the sea,
And healed the sick of leprosy;
Who hast through all this mortal strife
Our thoughts upon the book of life;
Who saith to all, "Come unto me,"—
O, care for those who needy be!
Thy people's hearts fill liberally
With love, and earnest charity,
That food and fire may change the plight
Of those who feel cold fortune's slight
And shiver in the streets to-night.

ARBITRATION.

ONE of old prophesies a time when "Nation shall not lift up sword against nation, neither shall they learn war any more." Again, an angelic host heralded the coming of the "Prince of Peace" by the glad shout "On earth peace, good will to men."

The belief in the reign of universal peace upon the earth, is based not only upon words of inspiration, but also upon reason and the law of progress. Nothing yields greater satisfaction to the scholar and Christian than a brief survey of the past, noting the wonderful march of civilization.

In view of this advance, how strange that brothers of Christian nations, each supplicating the same God for murderous victory, should have engaged in mutual destruction, until the whole world has become one vast slaughter field, its soil fertilized with the blood of its citizens. But it is stranger yet, that in this modern age of enlightenment and Christian influence, brute force instead of reason still rules in the affairs of men; for war, which Lord Brougham declared to be the greatest of human crimes, is still the arbiter of nations.

The professed object of war is to obtain peace. To do this it stirs up the passions of men, dissipates the kindly feelings and interrupts

the intercourse of nations, fosters every species of intemperance and immorality, destroys property, blights happy homes, and sacrifices thousands of precious lives, till the stronger force—not necessarily justice—at length prevailing, the stillness of desolation is mistaken for the quiet of peace.

Modern civilization, though shuddering at the barbarism of the early and middle ages, when questions of right were decided by contest, and every man was his own judge and avenger, forgets that this barbarous custom which individuals have renounced, nations still cherish.

The public is shocked by the murder of an individual committed in our midst, and the convicted man is in turn murdered upon the gallows; but the history of Napoleon, who for ambition sacrificed his hundreds of thousands, graces every library, and the world honors him as one of her greatest heroes.

War is sometimes justified on the ground of necessity. For the triumph of right over wrong, and truth over error, it doubtless has been necessary in many instances of the world's history, but does it therefore follow that it is necessary in this enlightened age?

Reformations and discoveries demonstrate that precedent does not establish right. If nations can agree

to the arbitrament of war, they can also agree to its abolishment. As the law of gravitation, that governs the earth's particles, also governs the earth itself and the worlds in space, so must the law of love and right, that governs individuals, also govern societies and nations. What is primarily wrong for the individual, is proportionally wrong for the nation; yet while the State laws are to maintain peace by reason and justice, international law ignores arbitration and sanctions war for the arbitrament of national controversies.

From the primitive family government, there has been a natural development into the governments of tribes, states, and nations, each for mutual protection, and the present tendency is for divisions to decrease and parties to unite. International commerce, the increase of knowledge, the wonderful advance of science, the telegraph, steam power, and printing press, have brought men so closely together that the interest of one becomes that of all. The different nations whom circumstances once made enemies, are now uniting in one grand brotherhood, and the world's interests demand a union and a congress

of nations, and a code of international laws, to develop, perfect, and perpetuate this growing bond of unity, whose durability shall be exceeded only by the amount of blessings it will gain to the world.

From the past and present, auspicious omens point us to the future. Already England and America, the two most sensitive, powerful, and civilized of nations, amidst the world's prophesies of war have nobly sought and acquiesced in the decision of the Geneva Arbitration, thus achieving a victory nobler and far more illustrious than Waterloo or Bunker Hill.

In view of the efforts of statesmen, publicists, and philanthropists, of the numerous conventions held, and the interest and sympathy awakened in the people, it is not visionary to predict that the glad time is near, when, among civilized nations, the doors of our modern Janus will be forever closed; when the sun, which has been darkened with the smoke of battle, shall shine upon nations in harmony; and the free air of heaven, which has been filled with the din of carnage and the cries of suffering humanity, shall perpetually resound with the joyful acclamations of universal peace.

CREEDS.

IT is an amazing fact that the world is just waking up to the idea that theology and religion are not the same. The custom has been to state particular dogmas as the great truths of the Bible; and for ages the world, clinging to this idea, has accepted what was established as necessarily right.

The Romish Church, above all others, has been marked by its rigid adhesion to dogmas. The very corner-stone of its constitution is the idea that uniformity of belief and practice is necessary, and that its own doctrinal system is the one essential Christianity. While men were in ignorance, it was possible to obtain some such uniformity,—the system being supported by the power of the State, and by the authority of learned councils. Lest they should derive notions from it contrary to the creed, this principle has wrested the Bible from the hands of men, kindled the fires of persecution, and established inquisitions. This attempt to compel speculative uniformity has made the system a monster of absurdity, and tracked its course with fire and blood.

Against such tyranny Protestantism arose, though realizing little better than Catholicism the need of liberty,—and even to-day the Protestants' liberty consists simply in

adopting some one creed, each creed restraining the liberty and private judgment of its subscribers by its own particular limits.

Creeds are conservative, opposed to liberty and advancement. Obtaining the mastery they compel the noblest minds to go, like a cider-mill horse, round and round in the same humdrum path. Their whole conception of truth is cramped and mean, and never, till loosed from such fetters, will Christianity show its full power. The fanatical adhesion of each sect to its creed, together with its desire to propagate its own doctrine, is doing more to-day to hinder the progress of Christianity than all other powers combined. Time and study are spent, not to acquire broader, nobler views, but to make more accurate disputants. The polemics of theology are virulent and bitter. Hence the jealousy, hostility and even cruelty that render Christendom a divided and distracted community.

In other branches of knowledge progress is sought, but in theology whoever denies the infallibility of the creed is termed an infidel. Is this right? Were the creed-framers of five hundred years ago wiser than the men of to-day? Must we be governed in theology by Augustine and Calvin, while the opinions of

their contemporaries in science have long since been discarded?

It is impossible to comprehend in the few abstract words of a creed, the grand truths of the Bible. As well undertake to restrain the mighty ocean by man's puny hand. Our creeds are cold, formal, full of metaphysical distinctions, which, though having no place in the Bible, are considered equally important with inspired teachings. Simplicity is not aimed at, but a hedge of man's speculations is set up, making Christianity a combination of dark sayings, knotty propositions and contradictions. How different all this from the teachings of that sermon on the mount, speaking nothing of metaphysical distinctions, urging simply morality, piety, truth, and purity.

In this age men reason and think for themselves, and human nature and the Bible remaining the same we cannot expect uniformity of opinion. The mind imperatively demands freedom, and the church has no right to be intolerant, for no man nor society can be so sure they are right as to have the authority to dictate to the consciences of others. The particulars of a man's belief, the creed to which he subscribes, whether Episcopalian or Baptist, or

even if he utter his *pater-noster* in an unknown tongue, makes little difference if he possesses a true piety.

There are to-day thousands of religious thinkers in doubt. Theological opinions are stated in vague, uncertain language. The whole world is shivering on the brink of a terrible sea, distrustful of its old charts, and ready to fling overboard its pilots. The apparent friendliness between different denominations is too often simply an avoidance of rudeness; mere worldly politeness, instead of the good fellowship that ought to exist.

These unfriendly relations dishonor Christianity and give to infidelity one of its greatest strongholds. The great desideratum of the age is that good men link themselves in firm and solid union. The battle to be fought during the next half century, is to decide not whether this or that particular dogma of our ancient faith be defensible, but have we a God, and have we a revelation. It is the insidious skepticism of philosophy, dangerous, because adapted to the tendencies of the times, that is to be feared. Let the church beware, lest through her own divisions she give the victory to evil.

EVOLUTION.

AND is it true that you and I
Are monkeys of a higher breed,
Traced, by a research, long and dry,
To our first protoplastic seed?
Or farther back shall we essay
To find our crooked, slimy way
To where, a worm, we crawled the shore
Of that far-distant "nevermore"?

A weed, you say, we were at first;
Earlier still a pumpkin shell,
That "got upon its ear" and burst,
Soon after it began to swell.
Well, judging by the things we see,
We're destined still to swell and be—
Not satisfied with humbler spheres—
Forever getting on our ears!

Oh, not a pumpkin! something small,
And farther still you trace the track;
It couldn't crawl, nor could it crack;
'Twas like a vacuum—that's all!
The reasoning, I see, is clear;
The *thing* itself don't quite appear;
But this, too, I suppose, you'll wring
Till head swallows tail—like a ring.

This principle, you say, remains
Emboweled in the earth and sea,
Until the blood swelled in its veins,
And it determined to be free;
But, like the Frenchman's horse, so small,
It doesn't feel the strain at all,—
He learned to live without his hay,
And straightway trots his *soul* away.

It took an "everlasting" twist
To turn these mighty mountains out,

And grinding longer at the grist
Threw all these lakes and ponds about;
And yet this little thing you call
The great life-principle of all,
Like a jumping-jack in his box,
Keeps "breaking out"—old Earth's small-pox.

May-be you're right—I'll not dispute;
Where learned doctors disagree,
Perhaps 'tis best that we be mute
Until the creature's eye we see;
And then, like Put at Bunker Hill,
We'll see the "white" before we spill
The little powder we have got,
Upon a protoplasmic dot.

'Tis funny, too, that every time
He throws his jacket off and kicks,
This new creation strikes the chime
Of nature's law, and kindly picks
Its way among the things that grow,
Evolving without overthrow,
Except as wisdom's hand might lead,
Supplying man,—the creature's need.

Its head is full of *bumps*—must be
That they are large, or they roll round
With lightning-like rapidity,
Or else 'tis "master wise and sound;"
And Fowler, too, would weep with joy,
To feel the head of this wise boy,—
A girl? deuce take the thing, I say!
The women always had their way.

"Hard times" will tread upon her toes,
Our "Politics" may trip her up,
And "Woman's Rights" may raise her nose,
And "Temperance" upset her cup;
For, if she's bound to "evolute,"
Of course the rest will follow suit,
And "pull-backs" will no longer be
Forever tangling round her knee.

What—neuter? neither boy nor girl?
 A dreadful creature—"quid pro non,"—
 'Twas set a-spinning, and must whirl,
 Like the windmill before the Don,
 I suppose (Quixote, I mean);
 And yet the thing was never seen,—
 I give it up, that awful name!
 "Quid pro"—of course, it's not to blame.

But somehow, after all, I guess
 There's something else that had to do
 With making things; for I confess
 I didn't "evolute" like you,—
 That is, if you came all the way
 That you pretend you have, to-day;
 For wisdom teaches me to see
 The pathway of Divinity.

TRUTH.

THE mind and heart always act in unison, for the movements of the one are the embodied emotions of the other; and in this relation of thought and desire we trace back to certain antecedent longings for public preferment and praise, all the activities of life. So controlling are the impulses of fancy, that we grossly pervert the plainest facts of society and nature. Superior intellectual endowments are eagerly changed into the highest conditions of human glory. We forget that knowledge alone gives to character its truest dignity and to mankind the rewards of life's noblest aims.

The grand extent of nature, and

the still grander empire of human thought and duty, are but divisions of Truth's limitless domain. Each pearly dewdrop is freighted with thoughtful purposes. The rugged rocks are volumes, inclosing "the golden tracery" of Truth's historic inscriptions; and Christian civilization, in the shifting phases of intellectual development, reveals its subtle and irresistible power.

Man's noblest acquisitions are the unalloyed truths of God. The rivulets of knowledge flowing down the hillsides of human experience, and the delicate shades of truth reflected from the myriad objects of nature, and the multiplied relations of social

life, work measureless changes in the spheres of private thought. Strike from universal knowledge one of Truth's constituent elements, and you have the Liliputian intellect of African Hottentots or the dwarfed moral natures of nomadic Arabs.

Knowledge broadens the mind to a true conception of itself, its Creator, and nature. Superstition and genius may rear sepulchral monuments and people them with the imperishable dead, yet they have never learned to introduce into every-day life the social amenities of heaven. This is Truth's mission. It is not enough that the wild vagaries of superstitious fancy, clustering round the familiar objects of nature, yield to the advancement of science; there is a higher wisdom, simple in its grandeur, yet profounder than science or philosophy, which lifts these sensuous forms to a nobler sphere as interpreters of a Father's kind regard; a wisdom in which the nursery children of New England might instruct the haughty philosophers of Greece and Rome. Yet with the farther advancement of a true Christian civilization, the cry of anguish, wrung from captive hearts, and the wail of alienated affection, will be heard only along the lines of retreating superstition.

How grand the thought that in the millennial age, predicted by all the perfections of art and nature, by every social and intellectual advancement, and by the noblest aspirations of the soul, men shall yield

to the mild persuasions of Truth. These beautiful processes in nature, these interesting relations in society, are the windows through which we look out upon the border-lands of the future.

There can be no limit to the educating power of Truth. It multiplies the adornments of social life, and unites in an intelligent and indissoluble bond of national union, men's sympathies, their personal integrity, and their home attachments. The acquisitions of to-day become the actuating impulses of to-morrow. To such a mind as Agassiz's, each atom is a universe of knowledge, and each object the embodiment of a purpose which will never cease to interest and instruct as long as a single phase of its existence is not understood.

There are no isolated facts in nature. Each event is no less a cause than a result; and each inquiring mind, itself a link of an endless chain, is allured on from cause to cause, or back from result to result. The finite are thus learning their relation to the Infinite. Our sciences are glimpses of the Divine caught from different posts of observation; they are stray beams of knowledge breaking through the rifted clouds of human reason, and lighting up the coast-lines of Truth's measureless ocean. "To trace out the shores of that shoreless sea, to measure its measureless extent, and to fathom its unfathomable depths, will be the joy-work of succeeding ages."

CHANGES IN THE ENGLISH LANGUAGE.

FEW scholars, even, are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer as used in various periods in English history:—

A.D. 1158. Fader ur in heune, halweide beith thi neune, cumin thi kuneriche, thi wille beoth idon in heune and in erthe. The euryeu dawe bried, gif ous thilk dawe. And vorzif uer detters as vi yorsifen ure dettours. Ann lead us naught into temptation, but delvor eus of evil. Amen.

A.D. 1300. Fadir ure in heavene, Halewyd be thi name, thi kingdom come, thi wille be don as in hevene and in earthe. Our urche daye bred give us to daye. And forgive oure dettes as we forgive oure dettours. And lead us nor in temptation, bote delyveor us of yvil. Amen.

A.D. 1370. Oure fadir that art in heunes hallowid be thi name, thi kingdom come to, be in thi wille be done in erthe as in heune, geve to us this day eure breed eure other substance forgene to us eure dettis as we forgauen to eure dettouis, lede us not into tempttation; but delyuer us of yvil. Amen.

A.D. 1524. O oure father which art in heven, hallowed be thy name. Let thy kingdom come. Thy wyoll be fulfilled as well in earth as it is in heven. Give us this daye oure dayly brede. And forgive us oure treaspaces even as we forgive our trespassers. And lead us not into temptation, but delyver us from evell. For thyne is the kingdom and the power and the glorie for ever. Amen.

A.D. 1581. Our father which art in heauen, sanctified by thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also. Give us to-day our superstantial bread. And forgive us our dettes as we forgive our detters. And lead us not into temptation. But deliver us from evil. Amen.

A.D. 1611. Our father which art in heauen, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our dayley bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thyne is the kingdom, and the power, and the glory forever. Amen.—*Ex.*

EDITORS' PORTFOLIO.

SALUTATORY.

OLD Time has again shifted his scenery, and now hurries us onward over the threshold of the New Year, giving us scarcely an opportunity to bid adieu to the Old Year, which, freighted with precious memories, takes its place in the silent past. We go forward to enter upon the duties awaiting us, with new hopes and joyous anticipations,—though how few of them will be fully realized! May the experiences of the past enable us to act wisely for the future, so that at the close of this, and of succeeding years, we can look back with a degree of satisfaction upon the work accomplished.

With the present number the STUDENT, conducted by the class of '78, enters upon its fifth year. Improvements have been made from time to time by preceding classes, still we realize that much more may be done before it takes that position among college publications which its friends would have it occupy. We cannot promise that any improvements will be made in its columns this year; yet we trust, by persevering effort, to make the STUDENT well deserving the patronage of Alumni and undergraduates generally.

We can but wish that the editorial mantle, just laid aside by our predecessors, and with which we presume to clothe ourselves, could have fallen on other and broader shoulders than ours; for us it certainly is not a comfortable, although quite a *warm* garment. Nor is it a false modesty that causes us to shrink from our task, but a keen realization of the responsibilities and duties devolving upon editors. To the class of '78 we shall look for assistance and encouragement in the work before us. We trust that each and every member will feel that he has an interest in the STUDENT which requires his personal attention. You all desire to have the magazine a success financially; to make it so the different departments must be well sustained and made worthy the attention of the reader. We know that '78 has as good writing talent as that of other classes; and, were each willing to do his utmost in this direction, we could send forth a better STUDENT as the result. Will you then take hold and do all in your power to make the STUDENT a success?

To the members of other classes we would say: The columns of the

STUDENT are open to you at all times for the expression of your ideas upon matters connected with the College and with College work. We apprehend the STUDENT to have been established for *this* purpose, as well as for affording graduates the means of learning what is being done within the walls of their *Alma Mater*. The benefit arising from occasionally writing an article which will be subjected to the criticisms of the public, is incalculable. For the literary department of the magazine we hope to have frequent contributions from the Alumni and Professors. It is our intention to make the STUDENT more than ever the real exponent of the College, therefore we solicit articles from you all.

The Alumni tell us that they are particularly interested in the "Personals." We propose to make this department a prominent feature of the STUDENT, and yet this cannot be done unless the Alumni take hold and do their part of the work. We ask you, therefore, each and every one, that you will take the trouble to inform us of the doings of those graduates concerning whom you may have any knowledge. It is impossible for us, alone, to keep track of all the *Alumni et Alumnae* of Bates; so please devote a few moments occasionally in lending a helping hand; thus you will assist us greatly, and afford pleasure to our graduate readers. Finally, do not be too modest, but send in your own

names, business, places of residence, etc., and we promise that you will be more than repaid for your trouble in learning the whereabouts of your former friends and classmates.

As an apology to our readers for the delay of our first number, we would say that it has been prepared under many difficulties. We were chosen to our position only a few days before the close of last term, and that, too, very unexpectedly. Nothing of consequence could be done then, and at present the scattered condition of the editorial corps renders any united action impossible. We think that the editors of a college paper ought to be on the grounds in order to do their work successfully. We have also been disappointed in not obtaining several articles which we expected (nothing unusual, preceding editors tell us). Yet we would not complain; several have responded cheerfully to our requests, and sent us many words of encouragement.

With these few lines we introduce ourselves to the readers of the STUDENT, hoping that the editorial mantle, while it chafes us considerably, will at the same time cover up our imperfections, and protect us from too severe criticisms until we become more accustomed to our position.

ABSENCE FROM COLLEGE.

The question is often asked: How much ought students to be absent from College for the purpose of

teaching? Does it pay to spend a portion of each college year in this employment, at the small prices paid in our ordinary country or village schools?

It is safe to say that two-thirds of the Bates students teach at some portion of the year—often during term time; so the question becomes, really, quite an important one to us. However necessary it may be to increase our finances occasionally, by taking up the pedagogic profession in some rural district, yet it must be positively injurious if in so doing we are out half, or, as is too often the case, nearly a whole term.

There are, of course, many advantages resulting, especially to those who intend to make teaching a profession. The care and responsibility devolving upon one, the self-reliance one learns, the discipline in maneuvering, and, in advanced schools, the thorough preparation which one must make for his daily work,—are all highly beneficial. One has also a fine opportunity to learn human nature, coming in contact, as he does, with so many different classes and dispositions. This assumes various phases in the different schools. In some the moral qualities predominate, and the bump of reverence is large; here one can easily make his presence felt by moving with dignity and carrying a look of wisdom upon his countenance; if, in addition to this, he is familiar with the ancient mythology, and can re-

late a few stories concerning the old Grecian heroes, the effect is still greater, and he is looked upon with wonder and astonishment. In such a school, perfect obedience is secured by a simple nod of the head. But more frequently the opposite is true, and the word "go" has but little effect upon the pupils unless backed up by one hundred and eighty pounds avoirdupois. Here it is that Freshman courage fails, and even the stern Sophomore often feels that discretion is the better part of valor.

On the other hand, to be absent from College during term time interferes seriously with the regular course of study; for however thoroughly we attempt to make up our work afterwards, practically it amounts to nothing. Probably not one student in ten who sits down to the task of making up, does so with any idea of being benefited, but feels compelled to do so that the results of his thorough (?) work may be recorded in the Professor's rank-book. Such mental effort is, of course, fruitless of valuable results; and we question whether it would not be better, as some of our Profs. have intimated, to discard making up altogether, and devote the time which would thus be employed to the regular college work. Other serious losses occur. Our reading is neglected, and our essays are written either in the style of some favorite author, or very much at

variance with the "rules of Bain." The public debates and prize declamations are not participated in, because time is not found to prepare for them. No qualification is so desirable as that of being able to write and speak clearly; and certainly at College is the place to accustom ourselves to this kind of work.

Another important consideration is the effect upon the standard of scholarship in the College. As a general thing, those who are out teaching the most are among the best scholars, and would take a high rank were it not for this fact; and whatever lowers the rank of the individual student affects the general rank of the College in a like manner. Although the standard of scholarship at Bates may compare favorably with that of similar institutions, yet it is not so high as it ought to be—or as it would be, were not so many students out teaching during term time. We hope there will be a reform in this direction, and that ere long Bates will become as distinguished for high scholarship, as she is now for the muscle and good morals of her students.

STUDY.

How often we hear some such sentiment as this expressed about a student: That fellow is killing himself by study; for the sake of a little education he is throwing away his life. Who believes such nonsense? Yet we often hear it ex-

pressed by people usually considered sensible. One cannot injure himself by study. Yet this supposed injury is made an excuse upon which to throw nearly all carelessness, laziness, and indifference to the advantages that the scholar derives from his work. It is the excuse used by those scholars in our public schools (or rather by their parents) who cannot keep pace with their classes. It is the grand loop-hole through which physicians escape, when they fail to detect the true nature of a student's illness.

We recall an incident told us by a friend who believes as we do on this subject. His son had for some days been afflicted by a severe headache, and he thought he would take him to a physician to learn the cause. The first physician to whom he applied said: "Your son is troubled with a spinal difficulty which causes his illness, and he should be careful not to overtax his mind." Not satisfied with this, he sought a second Doctor of Medicine. He declared that the disease was a serious affection of the brain, and that the boy must immediately leave school, and, if possible, retire to some backwoods place where he would not see a book. Other physicians gave other reasons. At last he sought one on whom he knew he could rely. This one said: "Why, your boy has taken a cold, giving him a headache; dose him up a little and he will be all right to-morrow." And, true enough, it was so.

How many cases of illness laid to mental exertion are the result, not of study, but of some entirely physical carelessness. One may, while studying, injure his health by neglecting his physical needs, by lack of exercise and lack of sleep, but never by study itself. A mind may by neglect rust out, but never by use, however active, wear out. Ho! ye martyrs to study!

NOTES.

Do we make the best use of our Reading Room that we might? This institution at Bates, although it could be improved, yet holds a favorable comparison with similar institutions. Some one may say: I don't care to read the trash in the newspapers; I had rather be studying. That is all very well. A plug will do in his place, but should not the college student know something besides the principles of plugging? Matters of the world should be of interest to him, and in society he is expected to know of them. Just one more word. The Reading Room is just what each student makes it; if a place for carousing, such will be its character; if a place to spend time in profitable reading, such will it be.

As we take upon our hands the STUDENT, we wish to say a few words, which we hope will be heeded by all members of the institution. We will first thank the class of '77 for

the kind wishes they express for our success, and we hope that they will be as willing to lend us their aid as they are to tender good wishes.

And now a word to all undergraduates in behalf of OUR ADVERTISERS. You all know that the advertising columns of the STUDENT are a great assistance to its pecuniary department, and is it more than fair that we patronize those firms who help us. Under-classmen may say: It is none of our business whom the class of '78 obtain to fill their advertising columns. But is this so? Are you not soon to receive the STUDENT into your own hands, and will you not then ask of others what we now ask of you? And, besides, the *best* firms are always represented on our pages. To the '78 men nothing need be said; their common sense will direct them. The class of '77 has long since been initiated and of course will do their duty. Preps, patronize our advertisers. Theologues, these remarks apply to you as much as to any one; we hope that you and all the rest will heed them. Advertisers, we thank you for your patronage, and hope that you will receive the college trade that you deserve.

The third annual convention of the Inter-Collegiate Literary Association was held on Thursday, Jan. 4th, at the Academy of Music in New York. The following is a list of the colleges represented in the oratorical contest: North-Western,

Lafayette, Cornell, St. John's—Fordham, Princeton, Williams, Hamilton, Rutgers, and College of the City of New York. The first prize for excellence in oratory was awarded to F. F. Laird, the representative of Hamilton. His subject was "The Negro in American History." The second prize fell to S. D. Dodge of Williams. In essay writing, Taylor of North-Western University took the first prize, and Brewer of Cornell the second. Taylor's subject was "Hawthorne's Place in Literature." In Latin, Schwertfeger of Cornell received the first and Veghte of Rutgers the second prize. In Greek, the first prize was awarded to Feyd of Cornell, second to Hunter of North-Western. In Mental Science, Jones of Princeton took first, Dayton of North-Western second. In Mathematics, Hollwith of the College of the City of New York, and Von Velzer of Cornell, received the first prize equally.

EXCHANGES.

As we for the first time attempt to fill the editor's chair, and take in hand the magical quill, we acknowledge the pleasure of receiving an introduction to many friendly college journals, whose acquaintance we had not before made. We will not attempt at our first meeting to wield the sharpened pen of an experienced critic, but prefer to praise the worth than to censure the faults of our exchanges. We trust that the

friendship we may establish will become more intimate and pleasant as it grows longer.

From the Western paper, serving at the same time as a college and secular organ, to the solid literary journal, adopted by many New England universities to represent them in the college world,—in all we note many points worthy of commendation, although in some the faults are numerous and prominent. All have their own peculiarities, based on the ideas which the publishers or those who designed the form had of a college journal. We do not intend to discuss here what a college journal should be—that is too trite; but our idea (however far *we* may fall short of it) is, that a college journal should record college events, and discuss such topics as are of *interest* to the institution; and that the literary department should not be made a receptacle for old essays, but used for the publication of articles of true merit and general interest to college readers.

It is truly amusing to notice the comments made by different exchanges on the *Niagara Index*. From every side it receives hard and cutting criticism, now for this fault, now for that. Don't trouble, we will take pity on you, friend; your exchange notes are *very witty*; they cut like a *two-edged sword*. But even if you do tremble at the thought of a change in the corps of STUDENT editors, we still live.

Of the *Brunonian* we would speak in the most laudatory terms. Its mechanical make-up, as well as its literary productions, impress one forcibly that it is a paper of real merit. It deserves the fullest patronage of the alumni and undergraduates of Brown.

The *Chronicle* we hold among the first of our Western exchanges. Its desire seems to be, to represent fully everything of interest to the institution. We wish the article entitled "Does the *Chronicle* represent the true feeling of the University?" could be read by every Bates man and the ideas be applied to the STUDENT.

A late number of the *Alfred Student* contains an article on "College Criticism," which we think would, if followed, make the exchange department in college journals a much greater source of benefit. The January number contains a good article on "Thinkers and Crammers."

The *Dartmouth* we are always glad to see. It is a valuable college paper. Although there are often items of little consequence, yet we cannot blame a weekly for that. The number of Jan. 11th contains an excellent article on "College Popularity," which possesses much

more truth than poetry. The article "Long Evenings" is also good.

The *Tufts Collegian* is in all respects a first-class paper. The last number contains an article on "Means for Improvement," which presents the advantages of attending lectures upon literary, scientific, and social topics, given by eminent lecturers. We copy the following extract:

"The student who would get the greatest amount of solid, practical usefulness out of the years that compose his college career, should not let the opportunity of attending lectures go by unimproved. They furnish just the material he needs in laying the foundation whereon may rest the superstructure of a broad and towering scholarship. It is the glory of our age that educational facilities are so numerous and available; that all this is an improvement upon the days of feudal darkness, when 'the illuminated manuscript was chained to a pillar like some costly jewel,' to be only the light and inspiration of the select few. Prominent among these facilities is the lecture, which, in conjunction with the course, should be welcomed as a potent auxiliary in the endeavor to secure a liberal education."

ODDS AND ENDS.

It is *odd* to see how quick we find the *end* of the list of articles prepared for this department.

"Where is the man that hit me with that snow-ball?"

What excellent paths we have about the College buildings.

A Freshman asked a young lady to sing: "It may be *four* years, and it may be forever."—*Ex.*

"The chief glory of woman is her hair." That's all very well, but we don't want any glory in our butter.—*Ex.*

Ask J. Q. what made him run the other night, because the lunatic who had entered P. H. saith unto him "A..... G..!"

Why is a Soph's moustache like a base-ball nine? Three out, all out.—*Ex.* This would apply exceedingly well to our Juniors.

At the University of Nebraska, club boarding is reduced \$1.22 per member. No ten dollar silk umbrellas found in that hash.—*Ex.*

A Freshman, being asked the name of Xenophon's wife, replied, after considerable hesitation, that he believed it was Anna Basis.—*Ex.*

Come! Pedagogues, come! Your places in the recitation room are eagerly awaiting you. Every one returning give us all one less chance to flunk.

"What is your business, sir?" asked the court in a sharp voice. "A conchologist." "What's that?" said the judge. "I opens clams," said the conchologist.—*Ex.*

A pedagogue says that on propounding the word "saloon" to a member of a young spelling-class, he received the following reply: "Hess-hay-hel-ho-ho-hen."

Scene in Laboratory. Classical Senior to Prof.—"What did the goddess Io die of?" Prof.—"I really could not—" Senior (triumphantly)—"Iodide of Potassium."—*Ex.*

Recitation room: Student (answering a question)—"I suppose that—er—or my idea is that—" Prof.—"You-are-supposed-to-get-your ideas-from-the-book-Mr.—. You-may-be-seated."

A belated citizen, from whom a policeman was trying to rescue a lamp-post a few mornings ago, violently resisted the endeavor, exclaiming: "Lemme 'lone! I'm (hic) hold'n th' fort!"—*Oberlin Review.*

Prof.—"Will you enumerate the acids formed from iodine?" Student—"Idiotic acid, and—" Prof.—"Doubtless *that* compound enters largely into your composition, but—" (Great applause from the flunkers on the rear benches.)—*Ex.*

Prof. thinks, that the students did such good work at the late fire (north-east of the College) that it was right to excuse them from that afternoon's recitation. Conundrum: What else could he do, when no one came in to recite?

A change in the statutory exercises for divinity degrees at Oxford, by which two theological essays were required from the candidates, called forth the following:

"The title D.D.' tis proposed to convey
To an A double S for a double S. A."

—*Ex.*

Senioress (translating)—"*Wir sind von keinem Mannerherzen sicher*"—"We are sure of every man's heart." Prof.—"Not correct; try again." Senioress—"We are safe in every man's heart." Prof.—"Hardly." Senioress (blushing)—"We are sure of no man's heart." Prof.—"Correct."—*Ex.*

Art received an awkward criticism from a free-and-easy young man who recently met a sculptor in a social circle and addressed him thus: "Er—er—so you are the man—er—that makes—er—mud heads!" And this was the artist's reply: "Er—er—not all of 'em; I didn't make yours."—*Ex.*

A lively pupil at a seminary asked the preceptress for permission to drive out with a gentleman. "You know the regulations of the institution," was the answer. "Is he your father?" "No." "Is he your brother?" "No." "Are you engaged to him?" "No; but I expect

to be before I get back." That answer carried the day.—*Ex.*

Soliloquy of a class president, overheard on the street one dark night lately: "Je-ru-salem! Condemn the condemned mud-puddle to condemnation, to thunder and lightning, by Jeru-sa-lem! This is the same condemned mud-puddle that was here last year, condemn it."—*Chronicle.*

Scene in Elocution: (Student trying to render a long sentence which contains the following: "and half the other half, crying that Hell was clutching at their hearts, fled," etc.) Student—"Professor, I can't go through that entire sentence with one breath." Prof.—"Go to Hell then." Student wilts.—*Ex.*

Scene: Juniors cutting. Prof. meets the bell-ringer. Prof.—"Mr. P——, has—the-bell-rung-for-recitation?" Mr. P—— (looking at his watch)—"Yes sir, six minutes ago." Prof. (examining his time-piece,— "Well—I-will-try-to-have-my-watch-fast-enough-another-time." He was there half an hour early next day.

Scene: Reading Room. First meeting of Prex. with a certain Freshman. Prex. (extending his hand cordially)—"How do you do, Mr. ——" (Prex. not knowing the name, a short pause ensued.) Fresh (rather bluntly)—"My name is F——; I am a Freshman; I don't know who you are, though." An explanation followed.

COLLEGE ITEMS.

Spring term opened January 9th.

Yale holds the championship in foot-ball.

Amherst raises \$400 this year for the use of her base-ball nine.

Vassar has 385 girls. The fairest count you ever heard of.—*Ex.*

Yale and Rutgers have adopted the Continental pronunciation in Latin.

Several of our pedagogues are teaching in the town of "Somewhere" this Winter.

The gifts made to the colleges of this country during the past year amounted to nearly \$1,000,000.

Wesleyan University is in quite a state of excitement. Eight Sophomores have already been suspended.

The Sophomores of Amherst are studying Calculus with French text books, which were imported from Paris especially for their use.

The Bowdoin students have been deprived of the privilege of visiting the depot except on business. They will miss this place of resort.

An unpleasant circumstance has lately occurred, which has caused the indefinite suspension of two of our Juniors, and placed some other students under restrictions.

The Faculty of Middlebury College has decided not to permit any students of that institution to teach during the Winter.—*Dartmouth.*

Architecture is not taught in any New England college, but a Professorship in this department has very recently been established at Princeton.

The Boston University authorities are considering a plan, by which each class in the Academic Department may be limited in size, and filled yearly by competitive examinations.

The boat-house of the Dartmouth College Navy, together with its boats, sculls, and shells were recently destroyed by a heavy gale. The loss is estimated at from \$2000 to \$3000.

The total invested funds of Harvard University amount to \$3,138,218, and the gross income to \$218,715. She has 1370 students, and 129 Professors and Tutors, or one for every ten students.

Dartmouth College takes a long step towards admitting women as students, by allowing a young woman to attend all class recitations and lectures, and be examined with the young men, though reciting privately and only occasionally to the professors.—*Ex.*

A short time since President Smith of Dartmouth College, owing to ill health, tendered his resignation, which, after much reluctance and the offer of a vacation, the Trustees accepted. In his resignation Dartmouth loses the direct service of a highly esteemed and universally honored President. He had held the office since 1863, and is now seventy-two years of age. On Jan. 30th, at a meeting of the Trustees of the College, held at Concord, N. H., the vacancy was filled by the election of Rev. S. C. Bartlett to the Presidency.

Much has been said about our Sophomores, both in these columns and in other papers—far more, we think, than necessary, unless the truth can be better told. But as usual, after spending a little time with “papa” and “mamma,” the common sense of the Sophs is returning, and we expect to see them in our midst at no distant day. We understand the conditions on which the class returns to be: That no combinations shall hereafter be entered into by the class, etc. The latter condition we don't fully understand.

The following is a list of the Bates students who have been acting the pedagogue during the Winter vacation, with their respective places of teaching as far as heard from:

SENIORS.

M. E. Burnham.....Tougaloo, Miss.
L. A. Burr.....Lisbon Falls.

J. A. Chase.....Wolfborough, N. H.
O. B. Clason.....Farmingdale.
P. R. Clason.....Brunswick.
C. V. Emerson.....Yarmouth.
N. P. Noble.....Milo.
F. F. Phillips.....Colebrook, N. H.
J. W. Smith.....Phillips.
G. A. Stuart.....Lee.
G. H. Wyman.....Lisbon Factory.

JUNIORS.

J. Q. Adams.....Bowdoinham.
M. Adams.....Georgetown.
D. M. Benner.....Wales.
C. E. Brockway.....North Georgetown.
A. Gatchell.....East Monmouth.
S. J. Gould.....West Bethel.
B. S. Hurd.....Lebanon.
F. O. Mower.....East Wilton.

SOPHOMORES.

E. M. Briggs.....Pittsfield.
F. L. Baker.....Richmond.
F. Howard.....Stetson.
R. F. Johonnett.....Pittsfield.
F. N. Kincaid.....Westbrook.
W. E. Lane.....Monmouth.
E. A. McCollister.....Canton.
S. C. Mosely.....Gardiner.
F. P. Otis.....Somewhere.
W. E. Ranger.....Bryant's Pond.
L. M. Sessions.....Stetson.
M. C. Smart.....Somewhere.

FRESHMEN.

C. H. Deshon.....South Limington.
J. Donovan.....Lisbon Falls.
W. B. Ferguson.....Belfast.
I. F. Frisbee.....Kittery.
F. L. Hayes.....Bowdoin.
J. H. Heald.....Fryeburg.
C. A. Holbrook.....Somewhere.
M. P. Judkins.....Bowdoin.
W. H. Judkins.....Bowdoinham.
C. G. King.....Lyndonville.
C. E. Knight.....Livermore Falls.
H. L. Merrill.....Yarmouth.
W. B. Piper.....Somewhere.
J. A. Plummer.....Gardiner.
W. A. Purington.....Webster.
H. M. Reynolds.....Somewhere, N. H.
J. Scott.....Sherman Mills.
F. P. Sprague.....Orr's Island.
W. P. White.....Phippsburg.
A. L. Woods.....Belfast.

PERSONALS.

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

'67.—A. Given is pastor of the Free Baptist Church at Greenville, R. I.

'68.—T. O. Moulton is meeting with good success in the practice of law at Manchester, N. H.

'69.—W. H. Bolster is pastor of the Free Baptist Church at Everett, Mass.

'70.—I. Goddard has taken a new partner, and is now practicing dentistry in Lewiston, under the firm title of Goddard & Brann. His partner is a graduate of Harvard Dental School.

'71.—J. N. Ham has a fine situation as Principal of the High School at Peabody, Mass., and is meeting with flattering success.

'71.—G. W. Flint is teaching the High School in Collinsville, Conn.

'72.—T. G. Wilder was lately ordained pastor in the Free Baptist denomination. The ordination sermon was preached by his classmate, C. A. Bickford. He is now settled over the church at Waterford, Mass.

'73.—E. R. Angell is Principal of Pinkerton Academy at Derry, N. H.

'73.—F. W. Cobb is studying theology in the Divinity School of Yale College.

'73.—J. P. Marston is Principal of the High School at Wiscasset, Me.

'73.—L. R. White is studying in the Harvard Medical School.

'74.—M. A. Way is Principal of the High School, Woonsocket, R. I.

'74.—W. E. Ham of Wales was admitted to the Bar at the January session of Supreme Court held in Auburn.

'75.—H. S. Cowell is Principal of Francistown Academy, N. H.

'75.—L. M. Palmer is Principal of the Academy at Hopkinton, Mass. He is succeeding finely.

'75.—F. H. Smith is teaching in Winthrop, and is also reading law.

'75.—J. Nash was admitted to the Bar at the January session of the Supreme Court held at Auburn. He is intending to begin practice here in Lewiston.

'76.—T. H. Stacy has lately been taking private lessons of Prof. Smith, at the School of Oratory connected with Boston University. He is Tutor to the Freshmen in rhetoricals.

'76.—J. O. Emerson is teaching the High School at Milton Mills, N. H.

'77.—M. E. Burnham has recently been promoted, and is now Principal of the Normal School at Tougaloo, Miss.

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Professor of Psychology and Exegetical Theology.

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

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THOMAS HILL RICH, A.M.,
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OLIVER C. WENDELL, A.M.,
Professor of Astronomy.

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

THOMAS H. STACY, A.B.,
Tutor in Elocution.

CLASSICAL DEPARTMENT.

TERMS OF ADMISSION.

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 dismission will be required from those who have been members of other Colleges.

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

COURSE OF STUDY.

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

EXPENSES.

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

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

THEOLOGICAL SCHOOL.

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

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

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

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COMMENCEMENT.....JUNE 27, 1877.

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This Institution is located in the city of Lewiston, Maine, and is named in honor of LYMAN NICHOLS, Esq., of Boston. The special object of the school is to prepare students for the Freshman Class of Bates College, though students who do not contemplate a College course are admitted to any of the classes which they have the qualifications to enter. The School is situated near the College and Theological School, and thus affords important advantages of association with students of more advanced standing and scholarship.

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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FRITZ W. BALDWIN, A.M., PRINCIPAL.....Teacher of Latin and Greek.
FRANK H. BARTLETT.....Teacher of Mathematics and History.
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