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FEBRUARY, 1877.

No. 2.

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BATES STUDENT.

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BATES STUDENT.

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IMAGINATION AS AN ELEMENT IN PULPIT ORATORY.

ELOQUENCE is the presentation of facts, ideas, truths in such a manner that passions, purposes, dispositions are born or strengthened in other minds, by the speaker. The end of eloquence, persuasion, cannot be effectively secured, except imagination enables the orator, as by inspiration, to clothe with attractiveness and power even common and familiar truths.

Some attraction must be offered, some promise of gratification given at the beginning of a discourse, in order that attention may be secured; therefore the speaker must avail himself of the advantages of vivacity, beauty, sublimity, and novelty in their appropriate places.

The value of imagination as an aid in securing conviction, inducing belief, must not be overlooked. Illustration is not argument, we sometimes deprecatingly say, as if its use

were either a cause for apology, or a sign that the minds of an audience had been swayed by some means not the highest or noblest. But illustration may be not only argument but something more and higher. A rhetorical comparison is an argument from analogy, and as we often find that comparison secures quickest and surest conviction, we must allow it to stand for the most conclusive argument.

Not only is the attention gained, but the memory is strengthened by the use of metaphor, allegory, simile, antithesis, and prosopopœia; figures of speech by which the imagination, as well as the reason, is addressed.

A dry, matter-of-fact presentation of truth developes utilitarianism. The preacher may claim that as he is called to deal with facts of the most momentous character, he is forbidden



excursions into the realm of fancy. It is not the realm of fancy to which we would invite him, but as he would be an efficient preacher of truth, he must present that truth in its higher, more quickening relationships. To such a task he is imperatively invited.

Let men be made to feel that the real things are those they see and touch—that the chief realities are those which the reason alone can apprehend and weigh, and the very truth of God becomes something like an untruth in its relations to their souls. No correct statement of a doctrine can be given without aid from the imagination, nor is an adequate interpretation of the Scriptures possible without it. Many of the most valuable portions of the Bible are meaningless to a mind in which the imagination is feeble or unhealthy. Niagara cannot be fully represented by mathematical measurements. Nor can a mind devoid of healthful, strong imagination comprehend the grandeur and beauty of certain portions of God's word.

Only a poet can understand and intelligently criticise a poetical effusion. None but a poetic nature can suitably set forth the song of Miriam, and respond to the Psalms of David. Failure in interpretation of the Scriptures, and in criticism, have arisen in connection with the labors of commentators whose tastes and tendencies of mind forbade their sympathy with the workings of cer-

tain minds which they would interpret or criticise.

A Cowper, having a heart equally Christian with a MacIntosh, and an intelligence equal to that of the latter except in mathematics, but possessed of vastly greater poetical insight, would be the safer and more preferable interpreter of sacred poetry. A soul which is almost a stranger to the feeling of sublimity and in which imagination is feeble, cannot grasp that startling imagery of Isaiah where he describes the Babylonish monarch descending to Sheol. No magic wand or word can impress upon such an unresponsive soul the picture of ghosts of kings and nations hastening to receive the mighty fallen one. "Hell from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the earth."

"The rare charm of that accomplished biblical scholar, B. B. Edwards," arose from the sympathy of his soul "with the beauty and majesty of the inspired word. He sat at the feet of the old prophets and singers of Israel, as the young artist at the feet of Michael Angelo." The preacher may preach the catechism and systematic theology, all of which may be eminent truth, and yet not succeed in conveying the living truth to his audience.

The secret of effective eloquence is seen in the principles which Christ



embodied in his teaching. See his word-pictures. See how present and common things appealing to ear, eye, æsthetic enjoyment, are made to set forth spiritual truths. "Parables are his sermons," in which the sublimest truths and most anxious concerns of men are set forth by the pictures of Lazarus and Dives, of the lily, the sparrow, the wheat, of Spring flood and shifting sands.

The secret of the power of many successful preachers is expressed in the compliment of an attentive and discriminating hearer, who said he was especially helped by the sermon of his pastor because there were so many "likes" in it.

We are not to confound imagination with the indulgence of vagaries; it is not chargeable with absurd figures and redundant style; it is not day-dreaming and mere fancy. It is a faculty of the soul, having an essential ministry of helpfulness in conveying living truths. Not imagination, but the want of it, led a legislator to use this startling conjunction of figures: "The wheels of Government are blocked by sharks, which like the locusts of Egypt settled on every green thing."

He who cannot perceive the beautiful cannot minister at the altar of living beauty. Only a heroic, courageous soul interprets Elijah the prophet; a contemplative, sensitive spirit, John the beloved. The speech that lives must present truths, not in the symmetry and reg-

ular beauty of a Venus de Medici in marble, but with warm flesh and coursing life-currents. With some modifications the preacher may apply to his work Ruskin's statement of the value of the ideal: "This secret and poetical enthusiasm in all your hearts, which as practical men you try to restrain, is indeed one of the holiest parts of your being. It is the instinctive delight in, and admiration for, sublimity, beauty, and virtue unusually manifested. And so far from being a dangerous guide, it is the truest part of your being. It is even truer than your conscience. A man's conscience may be utterly perverted and led astray, but so long as the feelings of romance endure within us, they are unerring—they are as true to what is right and lovely as the needle to the north."

The preacher must be a poet; nature and life must wait upon him with quickening ministries; he must hold them at his bidding; he must cherish the ideal, the beautiful in truth and virtue. That prince of American preachers, Horace Bushnell, is a wonderful example of this "creative imagination which penetrates moral questions, is full of moral conceptions, and gives power to recall and represent moral and spiritual ideas with almost concrete force and reality." (*New Englander*, Jan., 1873.)

"Only the last exquisite results of mental action are proper for public address," and these are reached

when all the labor of preparation is elevated, chastened, made glowing in the mind of the speaker by the power and presence of an all-quicken- ing, all-embracing imagination which sets truth in its sublimest relation- ships, and makes it shine forth as an inspiration. Then he reaches the deeps of men's souls with the power of a master of assemblies. That which was hidden he causes to appear openly with winning beauty; that which else had lain dead be- comes full of life-giving ministries. The interpreter becomes an inspired prophet. Thought is wedded with feeling, intellect with spiritual sen- sibility.

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## THE FIRST SNOW STORM.

### PART SECOND.

**F**AR out beyond the busy town,  
 Across the hills and meadows brown,  
 Still falls the snow: it covers up  
 Green banks where grew the buttercup,  
 Embraced with moss, and violets,  
 And modest, laughing-eyed bluets.

Arbutus buds have sought the light;  
 But, like some alabaster jar,  
 In which perfumes and spices are  
 Confined, until a gala day  
 Full worthy of such treasures rare  
 Shall break the seal and drug the air,—  
 The crystal flakelets here unite,  
 And hide the flowers and spice they bring,  
 To burst at length with bursting Spring.

The crisp, dead leaves blot out my road,  
 That wound among the summer wood,—  
 Among the wood, where thrushes sung,  
 And, singing, reared their migrant young.

And now the leaves still whiter grow;  
 The thrush's nest is full of snow;  
 And round the branches spreading high,



So thin and bare, against the sky,  
Like spectre fingers, weird and old,  
The snowy mantle spreads its fold.

Sweet Summer saw, in happy mood,  
A brook flow by the margin wood;  
And there, where reeds and rushes drown  
With birds abalance on their tips,  
Across the hills the herds came down  
To draw from deep-reflected lips.

And ran the laughing brook its way,  
'Neath alder tassels, thin and gray—  
Where spider-webs hung all the day,  
And glanced the Summer sun away—  
O'er pebbles smooth, with merry glees,—  
A moment resting at the pool,  
In forest alcove green and cool,  
To kiss the bending moneses,  
And lave the roots of thirsting trees,—  
Then out again 'mong hills and leas,  
To find the dim and distant seas;

As seeks a soul that path of life—  
Though winding round through sin and strife—  
Which leads at last to God: and so,  
As mighty barriers block the way,  
Bedim the life, shut out the day,  
The brook has lost its gentle flow,  
And curdles cold beneath the snow.

No longer in the early morn  
The quail pipes mid the stubble corn,  
No longer rustles shrub or tree,  
Nor waves the flowing meadow sea;  
And some who laughed and loved in Spring,  
Who saw with us the blossoming  
Of peach, and apple blossoms rare,—  
And sensed their fragrance in the air,

Who loved these hills, and valleys free,  
The murmur of the azure sea,

The circling clouds, as well as we,  
 Whose hopes and hearts in ecstasy  
 Were strong for life's best ministry,  
 Beneath the turf upon the hill  
 Are lying lonely, cold, and still.

Oh! lone and still upon the hill!  
 And round the mound of lifted ground,  
 A silvery shroud of snow is wound.

Though while I gaze into the night,  
 A mist bedims my shortened sight,  
 The light is bright and clear, I know,  
 Above the whirling, drifting snow;  
 Far, far beyond the driving clouds  
 Are robes more white than snowy shrouds.

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### CIRCUMSTANCES.

**W**E should make circumstances our servants instead of allowing them to be our masters. They are sure to be the one or the other, according to our strength of purpose. If they do not serve us in the way we could wish, it will avail nothing to fret over it, but we should strive to make them acceptable in some other way.

Some of us appear to live upon the principle: "If I can't have what I want, and that according to my own plans, I won't have anything." If we adopt this rule we unwittingly lose a great part of our lives' discipline. Who of us ever succeeded in every undertaking? Who of us have not been disappointed when it

seemed that our careful planning should secure the longed-for result? If, then, these disappointments are inevitable, it would seem as though the shaping of our lives lies entirely without our power—the subject of circumstances. This is a mistake. We are all free agents, and have the power to mold not only our own characters but also in some degree those of others. It depends solely upon where we place our hopes of happiness, whether it be within or without ourselves, subject to the will of God or that of man.

Circumstances and fate are virtually the same thing. Our destiny is very likely to be what we make it. Some feel as though there was



an opposing fate at each corner of their life, which, as heeded, grows more and more formidable.

Every rose has its thorn, and instead of making the best of this inevitable and pleasantly avoiding its sharpness, we insist on grasping it thorn foremost. We cannot even eat a plum without wishing it had no stone. One thinks if such and such things were out of the way, he might succeed as well as any one else, and be as rich and influential. Another laments his ungovernable temper or his tendency to intemperance. If he could only rid himself of this, he might be a worthy Christian man. O yes! if there were nothing against us, we must be stupid not to advance rapidly. It is always easier going with the current than against it; and yet the stronger the current the more downward its tendency. He who has the most to contend with often holds the highest positions of fortune and influence.

The history of Benjamin Franklin nicely illustrates this principle. No man ever fought against poverty more sturdily than he. No man ever struggled upward with a more steady and undeviating step. Few have gained their knowledge with so much difficulty, and so much of it by experience. No one had a wider and more varied store of information. No one had a mind more vigorous, or a character more marked by strength and independence. He did not allow circumstances to cramp

or depress him, he climbed above them and gained strength in the effort. The same principle is confirmed by Lincoln's career, and a thousand others might be named who by their own unaided exertions have risen from the lowest to the highest positions in society; men who have reaped the most important advantages from, and owe much of their greatness to, those very conditions which are so generally considered unfortunate obstacles. These are purely self made men. Such men and women, whether they occupy positions of public honor or private usefulness, are not only the strongest, bravest, and truest, but the most helpful and tender.

Only till one has been through and suffered from the drawbacks and disappointments of a struggle to make his own place in the world, can he thoroughly sympathize with, and wisely assist those who are following in his path. If our aim be a selfish one we are not so willing to share its enjoyments with our fellows. We can be thankful, however, that He who judges us does not estimate our merit merely by results; but every obstacle we overcome, every burden bravely borne, every sin we have trampled down, will weigh heavily in the balance to our favor; and many a poor, weary soul, whose life work has seemed in vain, will stand higher in the Hereafter than those who are looked upon by the world as nobler.



Every circumstance can be molded into suitable shape for our life-structure. Is it then any wonder that the denizens of the cabin or the hovel of one generation become the administrators of justice and lords of palaces in the next? Is it wonderful that the most illustrious of the few immortal names have been drawn from the ranks of self-made men?

It must ever be that the genius which has been refined and purified by the most trying ordeals will blaze forth with the brightest splendor; and he must be an exceeding great man, who, though reared in a palace, and in the midst of luxury, is still able to cope with him who has tarried long and traveled far in obtaining the object of his ambition.

### ECHOES.

Sweet nymph! thou seem'st to me but too divine, O! *Φαίνω.*

Oh, say that thou wilt stay and wilt be mine, O! *Μετίνω.*

Thou art not in a loving humor, dear. *Οὐ μὰ Δία.*

Then shall I go and drown my soul in Lethe? *Ἰθι.*

Oh, canst thou have for me so little pity? *Τί.*

To crush my soul, when thou hast decoyed her? *Οἶδα.*

I must then go with bleeding heart to die. *Δεῖ.*

Farewell! I care nought for thee, heartless maiden! *Μηδέεν.*

No words could call me back, however flowery; *Φλαῦρες.*

No, no! too late! I go! farewell, sweet Echo! *Ἦζω.*

My love comes back. I burn again. Heigho! *Ἰώ.*

Oh, tell me where thou art! Alas, poor me! *Ποῦ εἶμι.*

Oh, tell me what thou art! A statue wooden? *Θυδέεν.*

Adieu, cold mockery, since I cannot see thee. *Ἰθι.*

—*Harvard Advocate.*

### ITALY.

THE history and literature of this country, from the earliest moment of its civilization down to the present time, can well be considered as the history of the progress of the human mind in the whole Christian-

ized world. Where was it, but on Italian soil, that the seeds of civil and religious liberty were first developed? Where was it, but in this country, that all branches of industry and commerce, of letters



and arts, first reached their meridional splendor? It's true, Italy has sown while others have reaped—what she only began, other nations under better circumstances are now happily accomplishing. It's true that that activity which first characterized her conduct has gradually slackened, and she has long since been left far behind her sister nations. Yet *there was a time* when she was ruler and mistress of the world, and to that time must our own nation look if she would know her own history. As it was with Italy, so it may be with her. The abuse of liberty led the Italian Republic to an immature death; so the greedy longings of this Republic for more territory, the feuds and factions between the different States, may hasten her to an untimely grave. A Republic, liberty, freedom, cities, temples, splendor, and power—such was old Italy. But should you visit Italy to-day, ruins of forums, arches of bridges and aqueducts, Gothic castles and temples, nunneries, dungeons—the wreck of all ages, all crushed in one common heap—would be presented to your view. Institutions and structures, honored by time and great names, are no longer to be seen. The gladiator's shows have been changed for popish ones, and the eagle which once soared over the imperial city has been smitten down and lies prostrate

in the dust. What a contrast this country presents to its former greatness, and to the condition of our own nation. When the Cæsars ruled in this land and owned its temple-covered plains, who would have believed that the time would ever come when a few husbandmen would till its desolate fields; or, stranger still, that a then unknown forest beyond the ocean would become a fruitful land, and its people look with pity on Italian desolation. But such is the case. The mightiest empire the world ever saw and an untrodden forest stood upon the same earth. The mighty empire has become a desolate province; the wilderness has become greater than an empire.

But what is to become of Italy? Shall her name remain buried beneath the vengeance of the papal power? No. She is about to awake a different being and pursue a new course. Already the shout of Protestantism and of freedom is heard within her borders; already she begins to emerge from the degradation where papacy has laid her, to become the beacon light of liberty unto the nations of the earth.

"Such is the moral of all human tales,  
'Tis but the same rehearsal of the past,  
First freedom and glory—when that fails,  
Wealth, vice, corruption, barbarism at last,  
And history, with all its volumes vast,  
Hath but one page."

## LIFE'S BELLS.

THERE cometh a chime  
 In childhood's time,  
 That peaaleth merrily,  
 That soundeth cheerily—  
 Children listen, and love to hear  
 Those glad, full notes that please the ear,  
 Raising their shouts to meet the bell,  
 Wond'ring, what doth its story tell?  
 Then laugh and forget so gay,  
 Thinking bells ring thus alway!

There cometh a chime  
 In youthful time,  
 That swelleth surgingly,  
 That speaketh urgingly—  
 The youth will list, and wonder much;  
 The voice of bells his soul doth touch.  
 High beats his pulse, while breath comes fast,  
 Looking out o'er the future vast.  
 That bell—it hath filled his heart;  
 May its voice no more depart.

There cometh a chime  
 In manhood's time,  
 That ringeth steadily,  
 Or pauseth readily.  
 Anon he harks, nor fails to note  
 Whence his thoughts on those changes float.  
 If upward, well for that man's life;  
 'Twill carry him through storm and strife.  
 Steady, clear, and full, and sweet,  
 Chime the bells where duties meet.

There cometh a chime  
 In old age's time,  
 That falleth so purely,  
 That cometh so surely—  
 O weary one, how fine and clear



Those accents rise you loved to hear!  
The undertone of childhood's bell  
Mingling with this most solemn knell.  
Wondrous music fills his soul—  
He hath won the lofty goal!

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## AM I UNREASONABLE?

AM I unreasonable in wishing my minister to be enthusiastic? I am aware that it is no cheap requirement, but haven't I the right to demand this great thing of him?

No matter what a man says if it is the result of his thoughtful and prayerful study, if it only enlists his enthusiasm. But isn't that giving him a good deal of liberty, and won't he be misunderstood? It is the liberty of the free man, no more; and as for his being misunderstood, why, to use a paradox, he must be misunderstood in order to be understood. All can not understand one human leader. There are a diversity of leaders, resulting in differing denominations. There can be no perfect harmony in thought between these various sects. Charity should bind them together as fellow workers, but that is another thing.

I am aware that to be enthusiastic the preacher must be cognizant of his own characteristics, and be thoroughly an individual in the pul-

pit as well as out of it. This will lead him to develop his fondness for certain lines of thought among which he feels at home. Books treating of his chosen subjects elicit from him a peculiar sympathy. Illustrations of these truths come home to his heart as he picks them up in the household or on the street. Thus he involuntarily pays a devotion to these things such as he can not summon for other lines of thought. Am I unreasonable in wishing him to stick to it and preach these phases of the truth in all earnestness? For then I am confident of having soul preaching, not that manufactured in the laboratory of the intellect, no matter how fully furnished or trained by culture.

What, would you have a hobbyist? Yes, far rather listen to hobbyism than to insipidity. However, let him add just so much culture as his individuality can keep under, not a whit more.

Then there is a wider field, includ-



ing this but not excluding a great deal more, which will correct excessive individualism better than the training of the schools. There is a world filled with men and women, of the little people who are fast taking the places of men and women. These it is the preacher's business to mingle with and study. We gladly release him from the duties of gaining a livelihood, that he may pay the closer attention to what is going on in his parish, his town, his State, and his country, who in the quiet of his study shall solve some of these riddles that meet him in life, and lay bare before us that which prompts to action, and those motives which are generated from deeds already committed; who shall bring before our eyes local heroism, local deeds of loving-kindness, local sweetness of temper, local temptations overcome, and local temptations not conquered, no less than the remarkable and inspiring thoughts and deeds of the great of the earth.

It is practically useless for me to strive after an ideal as a whole that cannot be realized. I shall soon be discouraged. But if I am told to endure hardness, to be gentle, to fight a bad temper, to quiet a garrulous tongue, to be amiable, to think of others, to seek truth, to do good, and trust the Father, and each of these respectively are shown to me as being put in practice by this one and that one of my neighbors,

together with the facts how some have succeeded and some have failed in their attempts to live this one and that one of these special virtues,—these things touch my heart and awaken my thought. Am I unreasonable in wishing a preacher to touch the heart and awaken the thought?

Again, am I unreasonable that I do not wish to accept as my spiritual teacher one who is practicing the art of preaching—one who has learned something of theology and something about the rules of sermonizing, and who goes out on Sunday to tell what he knows and also to see how nicely he can tell it? This is a ticklish subject. Let all honor be to those souls who commence their ministry in sincerity before completing their course; but even these labor under a disadvantage. So, without saying what proportion of the students in theological schools go out to preach with the spirit above indicated, it is a safe remark that a tendency towards this irreverent spirit is easily detected by any close observer. How much good the text-book called "Evidences of Christianity," studied in college, ever did any student, we can not tell; but one thing seems quite evident: that it is prone to callous those fine susceptibilities of sacredness and awe with which we would approach in thought the life hid with Christ in God. And, if we mistake not, the same habit is gen-



erated in theological schools by those who preach before their graduation.

Not many years ago, a student who stood well in the estimation of his instructors related in an affecting manner, upon an impressive occasion, an account of his first effort at preaching. He told them how dejected he felt when the sermon was through, how overwhelming doubts filled his mind in regard to whether he was really called to the ministry, etc. Soon after, it was narrated by one who was in the congregation on that Sabbath eventful to the novitiate, one who sat in a position to plainly see the young preacher, after finishing his sermon, put his head behind the pulpit and with a comrade giggle like a school-girl. Common sense tells us that, with all charity, one who felt that the woe was upon him if he preached not the gospel, and who after his first attempt was met with overwhelming doubts as to the truth of that call, would be in no fit mood to "laugh and laugh," as the one who witnessed the irreverence expressed it. The question we would bring home is, simply—Would that young man have as easily succumbed to that irreverent spirit, if his first attempt to preach had been deferred till after graduation, when he would more naturally have been compelled to feel that his life work

was upon him in deed and in truth, as he did when he went out to try his hand at preaching? He was no scape-goat of a student. Not to our knowledge has he done anything since for which the world would condemn him, either in his moral or religious life. It is the system we would have the reader consider, and the individual only as it helps to interpret that system.

But above all, let a preacher forsake his text-books and skeletons of sermons, and all that sort of thing, when he leaves the seminary. Perhaps they are sufferable in a theologian, but this unindividual preaching by one in the midst of his years and labors—well, am I unreasonable that I do not wish to listen to it? It is eloquent for a member of a Reform Club to arise and in simple earnestness say that by the grace of God he has been enabled to keep the pledge another week. Should you advise him to study text-books of temperance and fill in the outlines of a temperance address in its place as a speech? If he has more to say, let him say it in the same simple earnestness of spirit, but let him not ape anybody else's personality; for his effectiveness is deadened just as soon as he begins to think more of how he is going to speak than of what he is to speak.

## HOW TO CURE A BAD MEMORY.

Your memory is bad, perhaps; but I can tell you two secrets that will cure the worst memory. One of them is, to read a subject when strongly interested. The other is, to not only read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again,

thus diligently cultivating a habit of careless reading, hard to break. Another the reading of trashy novels.

Nothing is so fatal to reading with profit as the habit of running through story after story, and forgetting them as soon as read. I know a gray-haired woman, a life-long lover of books, who sadly declares that her mind has been ruined by such reading. A help to memory is repetition. Nothing is so certain to keep your French fresh and ready for use, as to have always on hand an interesting story, in that language, to take up for ten minutes every day. In that case you will not "forget your French" with the majority of your schoolmates.—*St. Nicholas.*



## EDITORS' PORTFOLIO.

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### COLLEGE MORALITY.

SEVERAL articles have recently appeared in both college and secular journals on the subject of college morality. One writer, taking the last graduating class of Yale College for his key-note, has given anything but a pleasing picture of college morals; another, with a kindly feeling and a tender regard for his *Alma Mater*, shows that the morals of the average college students are not so low as many people assert or pretend to believe. We had not chosen this subject, however, unless several quite sweeping statements had lately been made in our hearing concerning colleges generally, and particularly our own; and these, too, by persons whose opinions on other topics are considered sound and sensible.

There is a certain class of persons, much larger than it ought to be in this enlightened age, who seem to delight in heaping abuse upon colleges, and in circulating every report concerning any little irregularity on the part of students, of which they may have heard; in their opinion, the average student ought to be in the reform school instead of in college. The story of putting a cow in the belfry, or of some powder

explosion, which has been told of some of our older colleges, is implicitly believed and often repeated; until finally such occurrences come to be looked upon as a favorite recreation of the students. If one attempts to correct these erroneous opinions and state the truth in regard to the case, he is listened to with provoking gravity which seems to say: "It does very well for you to talk—you are one of them—but you can't pull the wool over our eyes."

Now, whom shall we blame for the prevalence of these erroneous ideas? That they are such, every one knows who understands the truth of the matter. We mention first the newspaper reporters, many of whom eagerly grasp any trifle of irregularity in the conduct of students, and produce therefrom a lengthy article in which are set forth all manner of unpardonable sins. Students themselves we fear are often to blame; they desire to be heroes or to be considered so, hence they tell to doting parents and admiring sisters what wonderful things happen "in college." Sometimes these things do happen, yet quite frequently they do not. However, it would be strange if a hundred or a hundred and twenty-five boys, gathered from



different parts of the State, some reared in the country and some city bred, should not at times be restless, and attempt something to break the monotony of college life and create a little excitement; this follows as a natural consequence. To those possessed of energy and spirit, there is nothing harder to endure than monotony; we tire of unvaried food, duties, and scenes, and long for a change. A single drop of water falling constantly on a person's head will, it is said, in time drive him mad. Still many will persist in saying: "Why in the name of common sense don't they attend to their studies, improve their opportunities, and fit themselves for future usefulness?"

There are of course in every college some students who never have, and never will cultivate habits of study, and who find vent for their superfluous energies in originating and executing various plots; these, however, are a small proportion of the whole, especially in our own college; yet all are often condemned on account of the sins of a few. We know also that one is exposed to temptations, and that parents often hesitate about sending their sons to college, fearing that they may be ruined both physically and morally. College officers are often censured, sometimes severely, because they do not enforce better order and conduct students to an honorable issue at the completion of their four years' course; but those who thus criticise

should remember that college is not a reform school under a different name, nor is it a house of correction. The student's life is one of great liberty, and there may be danger in some cases, arising from the sudden removal of those influences and restraints which were thrown around them while at home; yet we claim that the responsibility of a young man's ruin can very rarely be attributed to college influences. The temptations of college life differ not much in kind from those of the world; they are, we think, less dangerous, because they are tempered by the constant advice of professors whose opinions always command respect. We think if a number of students, and an equal number of young men in society anywhere, should be compared and their progress in life noted, that the balance would be largely in favor of the students. This may at first appear untrue, for their positions differ. When a young man in college does make shipwreck of himself, his fall attracts attention, because he has formed a large circle of acquaintances, and has been placed in a conspicuous position; while on the other hand scarcely any notice is taken of those who in mixed society pass into oblivion like the leaf that falls in the silence of the lonely forest.

An exchange gives some interesting statistics as to the number of church members in different colleges. From it we learn that in the Eastern



and Middle States the proportion is about two-fifths of the whole; in the Western colleges it is greater; at Harvard the proportion is one-fifth, at Dartmouth and Williams one-half, at Bowdoin one-third, at Amherst about three-fifths, at Oberlin nearly all. In our own College we find that fully one-half are church members or professors. These statistics ought to satisfy even the most credulous that colleges are not places of rowdyism and dissipation, but that the moral status in them is much higher than among an equal number of young men in mixed society.

#### OUR LECTURE PRIVILEGES.

The recent opportunities afforded our students for outside culture have established more firmly than ever the superiority of the location of our College. We have always realized the advantages that a city affords over smaller places, but never so fully as lately. The Lecture Committees of Lewiston and Auburn have advertised some of the most eminent lecturers in the country, and the realization of their advertisements have been more than fulfilled. This winter we have had the inestimable privilege of listening to Henry Ward Beecher, Theodore Tilton, Rev. Dr. J. H. Vincent, Rev. W. H. H. Murray, the Rev. Joseph Cook, and Wendell Phillips. It is not within our province to criticise these lectures; we think we can profit more by assimilating the

truths they have imparted. But we do wish to notice a little more particularly the lecture of the "silver-tongued orator," which was delivered in Auburn Hall, on the 22d inst., to a large and appreciative audience. Mr. Phillips's subject was "Daniel O'Connell." Though somewhat extravagant in his statement of facts, Mr. Phillips delivered a lecture of wonderful power and effect. In describing O'Connell, he was describing a man like himself—an agitator—and he did it with an earnestness, an eloquence, and a grace, which no power of words can describe. There is a sincerity behind Mr. Phillips's words that produces conviction in his audience. When he spoke of the trials, and opposition, and danger to which O'Connell exposed himself in behalf of an oppressed and down-trodden race, one could but recall the fierce days of the Slavery Question in which *he* exposed *himself* to the hatred, the hisses, and even the violence of the pro-slavery mob, in behalf of the stolen, friendless negro of the South. Not only is the subject matter of Mr. Phillips's lecture an important lesson, but the manner of his oratory; for whoever heard him has a model to imitate without fear of contradiction as to its perfection.

We think the career of Mr. Phillips beneficial for two reasons which do not apply to most of our public men. First, he has always lived in advance of his time, and never hesi-



tated to break through those lines of policy by which most of our public men have been surrounded, and over which they have not dared to pass. Secondly, however his judgment may have erred at times, his integrity has never been challenged. These two qualifications possessed by a man in this venal age ought, in our opinion, to raise him far above his conservative contemporaries. We hope to have the pleasure of hearing Mr. Phillips again in future lecture courses.

#### OUR MAIL SYSTEM.

We have at times heard ideas expressed about our mail system. We never like to read or write fault-finding articles, and now we do not intend to reflect on the character of our mail carrier. But we think that some changes might be made for the better. At present the mail is taken by the carrier to and from the post office, in hands, pockets, "trunk," or any way convenient. On arriving at the College, it is distributed almost promiscuously, and unfortunate is he who is not in the Reading Room at the moment of distribution—and that moment is a very uncertain one, too. Such an unfortunate is obliged to wait until by chance he sees the mail carrier and asks, "Any mail for me?" If he receives the reply, "I think there was but I don't know who has it," he has a distant hope of receiving it sometime. This is alike a nuisance to both

parties. Again, one may occasionally receive articles which he does not wish any one and every one to examine, and sometimes we know that articles have been opened by those for whom they were not destined.

What remedy can there be for this? We propose a simple one. Why can we not have a post office in Parker Hall? Room No. 3, directly opposite the Reading Room, is one which no student cares to make his sanctum; it is very noisy, cold, and altogether too convenient for bores; but it is highly suited for such a purpose as this. A simple partition is all that would be needed, and from one hundred to two hundred *lock boxes*. The only objection to such a project would be the expense. But surely that could not be much, and we think that for the accommodation, the students would willingly assist in bearing it. For instance, each student might be compelled to take a box and pay so much for the key.

The advantages, however, are many. We should not hear those everlasting cries for the mail carrier, "Who has my mail?" etc., for one would always know where it was. The use of lock boxes would save all time and trouble to the carrier except that of distributing. Each student could obtain his own mail when he wanted it and without any delay. Valuable letters would not wander about from hand to hand and incur the danger of loss. In fact,



all conveniences possible could be obtained in this simple and cheap way. Why cannot something be done about this, and not in the dim and distant future, but *now*?

## NOTES.

As we go to press we learn that the Annual Meeting of the Bates Alumni Association of Boston, was held Wednesday afternoon, February 28th. In our next issue we will give a full report.

We have the pleasure of announcing to our subscribers that with the next number of the *STUDENT* we shall present a steel engraving of Horace R. Cheney, recently deceased. He was the son of our President, for some time a Tutor in the College and always its ardent supporter. He was well known as a brilliant lawyer in Boston.

Prof. Stanley is giving lectures in Philosophy to the Juniors. He illustrates fully by experiment, and gives the students some chance to perform the more simple operations at the close of the lectures. They are very interesting, and should be attended by every member of the class. The instruction derived therefrom is much more practicable and valuable than that which is obtained from text-books. Let us have more of them.

The "Day of Prayer for Colleges"

has been changed by many institutions from the last Thursday in February to the last Thursday in January, but at Bates the old day is still observed. This year it fell on Washington's birthday, hence for a double reason we had no recitations. Appropriate exercises were held in the smaller Chapel of the College in the afternoon. Several of the clergy from the city were present. Very interesting remarks were made by Profs. Stanley, Howe, Fullonton and Rev. Messrs. Fernald, Bowen and Dickerman.

The governing body of Harvard College is decidedly mixed on all subjects of Christianity, Theology, and Philosophy. Mr. Emerson even is in favor of the system of morning prayers. Philip Brooks is a liberal Episcopalian. James Freeman Clarke wants to have the attendance of students upon church compulsory. At one extreme in the Faculty is Prof. Palmer, a graduate of Andover, and at the other Prof. Sophocles who is as filial to his Greek religion as he is to his Greek tongue. Fourteen per cent. of the students are Unitarians, twelve per cent. Congregationalists, and twelve per cent. Episcopalians. About thirty per cent. in all are evangelical in their religious views.—*University Press*.

On Tuesday evening, February 20th, the College students were favored by a lecture from George J.



Varney of Brunswick, in the smaller College Chapel, on the subject of "Romance of Maine Colonies." His discourse contained many facts of interest and importance, and he showed that much time had been spent in the study of this subject. Many items amusing and attractive were interwoven with more substantial matter. He held that this State had not received her due amount of credit in the formation of the institutions of New England and our country. The lecture was interspersed by appropriate bits of poetry. We learn that he intends to publish a book on early Maine history at no distant day, which we doubt not will be excellent. The *Lewiston Journal* spoke in the highest terms of Mr. Varney and his lecture.

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. *Alumni et Alumnae*: These few words are for you. We know that many of you have a deep interest in the *STUDENT*, but can any one who cherishes his *Alma Mater* write, "Please stop my *STUDENT*," or you who are not subscribers refuse a gentle invitation to aid us by your subscription? It seems strange that some of you have not interest enough in the matters of your *Alma Mater* to give one dollar yearly to learn what is going on within her walls. Not only do we want your subscription, but we want you to express your opinions through the *STUDENT*'s columns. Most thankfully would we

receive letters and discussions of subjects interesting to our college and its friends. We do not call for parts of rusty old sermons. We clip the following appropriate bit:

Come, ye alumni and alumnae;  
Come, ye many friends, unnumbered;  
From the kingdom of the College,  
From the land of the Hereafter;  
Give us of your much spondulicks,  
Of your very plenteous money;  
Help us make our paper mighty,  
A big chief among the papers;  
Thus to live and never die.

#### EXCHANGES.

We are glad to meet the *Boston University Beacon*. It contains an article on "College Life in Boston," which presents the advantages of Boston University, and the disadvantages arising from the dormitory system and the location of colleges away from cities. Each department is well sustained. Its columns are wholly devoted to college matter.

The *Nassau Literary Magazine*, which has been somewhat criticised for its peculiar cover, is in our opinion a very neatly prepared magazine. It conveys the idea of merit and solidity, that it surely has. It contains several good articles. The "Voice of the Alumni" and "Voice of the Students" are good features. The Editors' Portfolio is well sustained.

We wish the *Denison Collegian* would find some other way of binding (?) its sheets; now they are not connected at all, or stuck so that no one can open them. Better insert



another half sheet and then stitch it. This number contains a good article on "Self-Reliance."

The *Yale Record* pleases us much both in form and matter. We find in it an excellent article on "Unsociability" among college students. It discusses the advantages and disadvantages of their intimate association, and draws this moral: "For the unsocial, 'Happy are ye,' if you can be content to forego 'good times' and mind your own business, for you lose much and gain little. For the social, do not despise all those who do not seek popularity, for some of them are sensible, and worthy of your respect."

We have received a copy of the *School and Home*. It is a fine twenty page journal devoted to "Education, Literature, Science, and Art," and is published by L. G. Goulding, 132 Nassau Street, New York. In it we find columns of value to student, parent, and teacher. Literary notes, wit, and discussions of topics of educational and home interest fill its pages. It is issued fortnightly, and in all respects can be called a good paper.

The *Vassar Miscellany*, that quarterly to which all exchanges make their best bow and scrape, attracts our attention. It has but one prominent blemish, and that is the article called "Man vs. Hairpin," which is hardly intelligible. The first article

is finely discussed both positively and negatively, and that entitled "What Matters Charity to the Strong?" contains many excellent ideas which are well expressed.

The *Acta Columbiana* is a new exchange, and is an exceedingly well prepared journal. We like its mechanical make-up as well as the matter it contains. The article entitled "A Fragment," is made a most successful burlesque by the aid of the *explanatory* notes.

The *Cornell Era* lies before us. It contains this impressive scene: "A Senior was sitting in his room before a cheerful fire." His "lamp had just been lighted," his "general disinclination to do anything" (quite common for a Senior, we believe) "caused him to hesitate." "He gazed into the fire," he did. "His imagination strayed in pleasant fields," "and every now and then a smile would flit," etc. "He imagined himself as he first appeared," "he rehearsed to himself the trying scenes of parting," "in various emotions." "His sister" "bade him be 'a good boy.'" O—O—sighs—groans—and so it goes on like the utterances of a lunatic upon whom the blue-glass cure is just beginning to take effect. By-and-by "he" has something to do with "Tom, Dick, and" the old "Harry," and then "he 'plunges in,' and so we leave him."



## ODDS AND ENDS.

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A certain "colossal" Junior of our acquaintance uses his "diminutive chum" for a boot-jack.

Pity the poor Junior who went to hear Moody and Sankey by the way of D.... A-las! A-las!!

That Junior who so feelingly sung "There's a sigh in the heart," etc., has lately been trying to soothe that sigh by visiting his sweet-heart.

A Theologue in discussing the authenticity of some remark of Christ's, said, "If Christ spoke that in plain English I don't see but that it is perfectly plain."

A student who sat down, rather suddenly and unceremoniously, in the middle of the road, was heard saying, "There, I'll bet the bottom is busted out."—*Ex.*

A Theologue has a new invention for a spittoon when in church. He spits in his hat and then takes his handkerchief and wipes it out. Patent applied for.—*Ex.*

The *College Courier* has the following: "Kirk says his moustache (?) would sooner be on a girl's face than on his. We doubt about the girls being so anxious for a moustache."

A student in German (of course "unprepared") whom the Prof. was plying vigorously with questions,

overheard a neighbor whisper these words of sympathy: "Hold the fort, brother."

"Johnny, have you learned anything during the week?" asked a teacher of a five year old pupil. "Yeth'm." "Well, what is it?" "Never to lead a small trump when you hold both bowers."—*Ex.*

Imagine the consternation of the chief disputant in a society discussion a few evenings since, when, after eloquently stating his opinion, he hears the President say, "You are on the other side of the question."

Scene: Recitation room in Natural History. Instructor—"Mr. X., have you ever put your head down upon any one's breast and listened to the heart-beats, as Huxley describes them?" Mr. X. (blushing)—"Yes, sir." Class woods up.—*Ex.*

We were invited to dine with a "Club" the other day, and as we sat down to the disheveled hash we could but murmur:—

Now I sit me down to eat  
This hash of ancient chopped up meat;  
If I should choke upon a tack,  
I pray the cook to pound my back.

—*Transcript.*

The latest example of cheek that has come under our notice is that of the Fresh who attended a recent lecture in Auburn, on a ticket to a



previous lecture which he chanced to find. What will he be when he reaches the dignity of Senior?

One of our Profs. was recently requested by a picture-dealer in the city to read the inscription on a French scene he had for sale. Prof. (finding that he could not translate it) exclaimed: "There—there—I don't pretend to know anything about French."

A Fresh whom a classmate had locked into a cellar room recently aroused the neighboring students by crying in whining tones, "I want to come out, this is no joke." He was seen shortly after, clothed in cobwebs, emerging from a window he had espied.

The blue-glass cure is all the rage. A couple of bald-headed Theologues have had blue windows put into their study for this affliction. A young lady of whom we know, recently cured a severely sprained ankle by letting the sunlight shine upon it through a blue veil.

One of our editors is growing decidedly literary. While preparing the last number of the STUDENT, he retired one night at a late hour, and on awakening the next morning found his pen resting gracefully over his ear and scissors in hand ready to bleed some exchange.

First Prep.—"Why didn't you black your other boot?" Second Prep.—"Couldn't. Only had one box."—*Ex.* How many boxes do

you use at a time, colossal Junior? You, I mean, whom the boot-black in Philadelphia last summer charged double price for his slight (?) task.

A Fresh commences his social culture in College by attending a church sociable, and of course escorts to the paternal doorstep a bundle of smiles and dry goods. He lingers at the door until he hears within a matronly voice saying, "Hannah, why don't you fetch your mess of greens in?"

Scene: Juniors in Philosophy discussing the kaleidoscope. Prof. sends student (who has not looked at the lesson) to the apparatus rooms to obtain the instrument, describing it as a tube supported on three legs. Student soon returns, bearing majestically an old rusty iron tube standing perpendicularly on a tripod, *alias* an eudiometer-holder, and exclaims: "Is this the animal?" Prof. smiles audibly; class howl.

A Freshman just returned from a rural district where he has been swinging the "pedagogical cane"—and we should judge he had been swinging it in too close proximity to a certain boy's jacket—hands us the following. The original document can be seen by calling on the Editor:—

Mr. X—

i Would Not Like to Have yu to Lick Warren Agin Because i Dont thank yu A Bit Dont yu Lick hem Any Moar it Was Non of your Bisneys to Lick him After Chool hours Wen he Want one we Can give him one.

Mr J—B—.



## COLLEGE ITEMS.

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The "giant" has returned.

Class of '80 has two new members.

Two of the STUDENT editors are sick.

Members of the Junior Class are soon to organize a Glee Club.

There are twelve secret societies at Yale—six in the Academic and six in the Scientific department.

The Dartmouth Seniors intend to make a three hundred dollar donation to the college library.—*Ex.*

Two hundred and fifty honorary degrees are annually conferred by American colleges, mostly of D.D.

Nearly all the pedagogues have returned from their schools, and P. H. has again assumed its accustomed appearance.

A vote on the Presidency was recently taken at Vassar with the following result: 256 for Hayes, 56 for Tilden, 3 Liberal, and 12 did not care.

An electric battery, now celebrated because once owned and operated by Benjamin Franklin and other philosophers of note, has for years been in constant use at Dartmouth College, and is now employed almost daily for experiments in the classroom. Dr. Priestly, the discoverer of oxygen once owned it.

Oxford caps and gowns have been introduced at Ann Arbor, Michigan. The Seniors made much objection to their introduction.

More interest is being manifested in our literary societies than usual at this time of the year. We hope some good results will follow.

The Faculty of Amherst College are making efforts to have the entire curriculum of the Junior year made optional with the single exception of physics.

"They say" that the following is good grammar: "That that 'that' that that man uttered is not that 'that' that that other gentleman referred to."

The Seniors are having but two recitations a day, because of the illness of Prof. Hayes. They say, however, that the other Profs. make up the work in extra lessons.

Wanted—several copies of the January STUDENT, 1873, Vol. I., No. 1. A liberal price will be paid for them. Address F. H. Briggs, Manager of BATES STUDENT, Lewiston, Me.

Williams College has graduated thirty members of Congress, five United States Senators, eight Governors, sixteen Judges of the Supreme Court, thirty-two Presidents of Colleges, and eight hundred and ninety-four clergymen.—*Ex.*



There are over 38 Roman Catholic colleges in the United States.

The corporation of Brown University has voted that the existence of secret societies among the undergraduates is unfriendly to the best interests of the University.—*Ex.*

Amherst College gives to her students each year in prizes and scholarships \$13,290, or more than \$40 each. Dartmouth gives annually \$15,870, or \$30 to each student.

President Eliot of Harvard College says the number of students in that institution has doubled in twenty years, and the aid annually distributed to meritorious students now amount to \$42,900.

Prayer meetings are held in Professor Angell's recitation room every Wednesday evening. A students' prayer meeting has been lately instituted, and will be held regularly on Saturday evenings.

The College of the City of New York has 49 students in the Senior class; 55 in the Junior; 81 in the Sophomore; 163 in the Freshman, and 270 in the Introductory. In the Introductory class, commercial course, there are 231.

The following is from the *New York Tribune*: Miss Mathews is a young lady in the Freshman class at Colby University, Maine, who has just received the prize for the best college preparation. The prize will pay her term bills through the course.

Some excitement has been created in certain colleges by the recent seizure, by Boston Custom House officials, of college photographs made by Notman, the Montreal photographer. It is claimed that he has been illegally sending his photos through the mails, but he maintains that he has adhered strictly to the rules. Authorities are now considering the case.

Of the 74 present Senators, 26 are alumni of colleges, and of the 208 Representatives and Delegates 108; the two houses together giving a proportion of college educated men amounting to 36 per cent. Dr. Lyon Playfair recently stated the number of university men in the House of Commons to be 225. This would be 34 per cent. of the whole House of Commons.—*Ex.*

Prof. Young of Dartmouth, availing himself of a beautiful extension of spectroscopic powers, due to Rutherford of New York, has accomplished a feat in science which has excited the highest admiration of all scientific men. He has succeeded not only in measuring the velocity of approach and recession of stars, but also in recognizing the effect of the sun's rotation. He has discovered that the sun's atmosphere moves ten miles a minute faster than its surface. This problem has long baffled the best European astronomers.



## PERSONALS.

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[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.—F. E. Sleeper is practicing medicine at Sabattus, Me.

'68.—T. O. Knowlton is successfully practicing Law at Manchester, N. H.

'69.—C. A. Mooers has recently established himself as M.D. in Lawrence, Mass., and has united with Rev. A. L. Houghton's Church.

'70.—L. G. Jordan was recently deeply afflicted by the death of an only child.

'70.—A. L. Houghton, pastor of F. B. Church at Lawrence, Mass., has recently received a call, at a much increased salary, from the Roger Williams Church, Providence, R. I. We understand that he has declined to accept the call, much to the joy of his own church.

'72.—C. A. Bickford was in town a short time since. He is settled over the Free Baptist Church at Providence, R. I., and is prospering finely in his pastorate.

'72.—T. G. Wilder was lately installed pastor of the Waterford Free Baptist Church at Blackstone, Mass., and not as stated in our last number.

'73.—I. C. Dennett is principal of the High School at Central City, Colorado.

'73.—A. C. Libby is practicing Civil Engineering in this city.

'74.—H. W. Chandler, a former editor of the STUDENT, is meeting with good success in the practice of Law at Ocala, Marion Co., Florida.

'74.—A. J. Eastman is supplying the Free Baptist Church at Steep Falls, with a view to settling there after graduating.

'75.—A. M. Spear made us a call recently. He is still teaching the Academy at North Anson. Spring term commences March 26th.

'75.—George Oak is studying law with G. E. Smith. Office, 194 Washington Street, Boston.

'76.—H. W. Ring is principal of the Academy at China, Me.

'76.—R. J. Everett has just completed a successful term of school at Poland. He is soon to commence the study of Law at Mechanic Falls. We were pleased to see him at the College recently.

'76. D. J. Callahan is studying Law in the office of Hon. M. T. Ludden, in this city.

'77.—M. E. Burnham has again been stricken down with sickness, and lies in a precarious condition at Saratoga Springs, N. Y.

'77.—A. B. Merrill has been compelled to relinquish his studies for the present, on account of ill health. He is at his home in Parsonsfield.



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Tutor in Elocution.

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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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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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.....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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