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VOL. V.

NOVEMBER, 1877.

No. 9.

THE  
BATES STUDENT.

A MONTHLY MAGAZINE,

Published by the Class of '78.

EDITED BY FRANCIS O. MOWER AND J. WESLEY HUTCHINS.

BUSINESS MANAGER: FRANK H. BRIGGS.

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1877.

THE  
BATES STUDENT.

VOL. V.

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OUR NATIONAL LITERATURE.

A NATION'S literature is the best revelation of its character. It is the index to national thought, the interpreter of national motives. Whatever is good or bad, creditable or dishonorable, in popular thought and aim,—so far as this is national it is seen in its literature.

A nation's literature is its means of culture. It is the people's educator. It reaches the home and the fireside; it brings companionship to solitude, soothing to pain, diverting thought and rest to wearied minds and bodies; and in these sweet and tender periods of its influence it leaves a peculiar impress and a special blessing.

But alas! its influences are not always salutary. A numerous class of writers, unprincipled in character and depraved in taste, have undertaken to satiate the low popular appetite, and to servilely please the low popular whim. They have flooded the world with their worse than worthless trash, in the hope of

literary distinction; but, instead of reaping literary fame, they have thickly sown the seeds of moral evil in the thoughts and acts of men.

In that same quiet, artful way in which literature visits solitude and assuages grief, it plays with base passion and groveling sense, counterfeiting good and half suggesting evil, until it stifles the voice of conscience and paints the canvas of the mind with the dark colors of sin and crime.

There is, then, incumbent on every author a great responsibility. His words may console sorrow and assuage pain; they may enthrone conscience and give authority to its voice; they may lift the thoughts to the most exalted contemplations and give it to partake of the purest æsthetic joy; or, exciting the baser feelings of human nature, his words may dethrone conscience, enslave virtue, and set at insurrection all the passions of the soul. Need I mention examples? They are every-



where. There is no thoughtful reader but has felt a something in himself responding to the sentiments he is reading; and in artful and unassuming ways he is carried on, until he wakes from his reverie of thought to find that he has been contemplating objects of purity, or indulging the basest passions of his nature.

Here we do not refer to that literature which takes us at once into the deepest mire of immorality, and makes us wallow in revolting filth. Unless we like such reading, knowing at once what it is, we can immediately discard it. From such a class of literature, evil results, to be sure, are to be apprehended; but that class of literature which professes tone and culture, and which laughingly plays with morality and religion, and leads by stealthy and enticing steps to low and servile planes of thinking,—this is the class of literature which we most seriously apprehend, and most intensely fear.

Thus literature cultivates both the moral and the animal natures. Whether the one nature or the other be cultivated, depends upon the class of literature read. With this conclusion in regard to the directions toward which the culture of literature tends, allow us to offer a remark or two, desultory though they may be, upon our own national literature.

Perhaps at the outset we may be met by the obstacle, insurmount-

able were it allowed, that we have no national literature. We remember the scornful interrogatory of Sidney Smith, "Who reads an American book?" We can answer that question now without a sense of shame.

We will not forget the historical labors of Prescott, Motley, and Bancroft. We read that "The classic oratory of Webster, Everett, Calhoun, and Sumner will only perish with the history of their time." Bryant, Longfellow, Whittier, Lowell, Holmes, and Emerson are known for their poetry at home and abroad. In the department of fiction, we have no reason to be ashamed of such names as Cooper, Hawthorne, Irving, and Harriet Beecher Stowe.

The names are few in number, it is true. But who would know of the rise and triumph of liberty in the history both of America and Europe, let him read Motley and Bancroft; who would listen in imagination to the eloquence and logic that rolled back the tide of rebellious sophistry and perpetuated the nation, let him read Webster's reply to Hayne; who would view a pen-painting of colonial chivalry, let him read the tale of the "Grey Old Champion;" or who would observe the pleasing power of well-used language, let him read "Irving's Rainy Sunday in an Inn," from "Bracebridge Hall." We have not many illustrious names in our literature,—we are aware of it. We have had something else to do be-



sides write history; we have had to make it.

We have had to make and save a nation. When we can stop standing on the "ragged edge" of national life and death, and have a breathing spell in which to use our thoughts and imagination, then may we confidently challenge the world for the palm of victory in the realm of literature.

But outside of the class to which we have referred, there is another class of literature to be noticed. The former class will have a permanent existence, the latter class, a momentary one. Although such literature is short-lived and fit to read but once, it is, nevertheless, an influential class and deserves notice. The American mind calls for such literature, and pays for it.

Writers of all kinds, quick to perceive the call, are not less alert to answer it. In this way has arisen that literature which was written yesterday, is flamingly advertised to-day, bought and read to-morrow, and wholly forgotten next week. Though fully aware of not possessing a discriminating power like Addison's, to interpret moral causes and foretell their issues, we feel some of the evil effects of such literature to be so apparent that we should not be guilty of affectation in calling attention to them.

The characteristic of mind such literature is intended to please, and is calculated to increase, is instability. Its devotees are ever fickle,

ever changing. They must have a new hero for every half-hour tale; tragedies and marriages must be freely distributed in about equal quantities; jewelry, revolvers, dirk knives, female scalps, and tomahawks must be lavishly provided throughout the story. It is not strange that this unnameable compound of gush, sentiment, and nonsense could have any other than an injurious effect upon its readers. With an instability of mind, a looseness of morals, a habit of thoughtlessness, and a general ignorance, such literature creates an uneasy, dissatisfied feeling, a contempt for hard, honest labor, and a desire to gain success, not by progressive steps, but by some flash of fortune. It narrows the mind and dwarfs the intellect. It promotes low and dangerous associations, and in a thousand insidious ways helps to overturn the foundations of moral and intellectual character.

The moral feature of the case is the strong popular craving for such reading. The libraries are full of it. It is read by seamstress and laborer, clerk and apprentice. Some read it a little, some a good deal, and many read it altogether. Thus its influence becomes not only damaging, but powerfully damaging; not only a means of bad culture, but a powerful means of bad culture.

It is not worth while for us to ask why it is the people's literature, before we have suggested a remedy for its evils. This remedy is to be



found in an all-pervading education; reaching both the public mind and an education found not only in our the public heart—toning public common schools and colleges, but on morals, moulding public opinion, our lecture platforms and in the and ruling public thought; an education promoted by press; an education universal enough to reach law and directed by an enlightened every one, and powerful enough to public sentiment; an education move every one.

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### OUR OLD COLLEGE DAYS.

**H**OW prompt is the heart to recall all those feelings,  
Which boyhood, and youth, and young manhood have known;  
How sweet are those mem'ries—Time, in all his rough dealings,  
Can never efface them—round our hearts they have grown.  
The days of our boyhood, the days of young manhood,  
The old college days, round our hearts they have grown.

Methinks I again hear the bell that aroused us  
From slumber, to go to the chapel to prayer.  
I again hear that bell, as, delightfully tolling,  
It called us to "commons," with its rich bill of fare.

But those days have long passed, their pleasures have vanished;  
We have struggled with care, discontent, and ennui;  
Death has lessened our numbers, from our homes we are banished;  
Still our old college days we in retrospect see.

The Latin, the Greek, and the stern Mathematics  
With its tangents, and secants, and cosines so true,  
Have all passed away, from them we're erratics,—  
But our old college days will be always "true blue."

And may we, my friends, as in life's onward journey  
We toil for earth's honors, its wealth or its fame,  
Ne'er forget, 'midst the bustle of life's hurly-burly,  
Our old college days—have they honor or shame.

Some friends there I found—I shall never forget them  
Till death throws his dart, and I take my long sleep.

Be they lawyers or doctors, what'er their cognomen,  
I wish them all honors,—of riches a heap.

Then may happiness, honors, and pleasures await you,  
Ye friends of my youth, as you pleasantly tread  
The downhill of life,—may the joys that you once knew,  
In the old college days, cluster over each head.

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### HARMONY OF CULTURE AND RELIGION.

THE importance of culture is generally acknowledged. It is an attainment for which there are many aspirants. The increased attendance on the universities at home and abroad testifies to this fact. Public sentiment has begun to recognize it as an erroneous idea that those who know little are fitted to instruct those who know less. The school-room and the platform, as well as the professions, call for persons of the highest education.

Religion claims to present to man the highest motives for life. If religion is anything, it is everything; therefore, only by its influence can the noblest and broadest culture be obtained; and the reverse is true—if our culture lacks religion it is deprived of those elements of culture which are best and highest.

In regard to the relation of culture to religion, Shairp says: "Culture proposes as its end the carrying of man's nature to its highest perfection, the developing to the full all the capacities of our humanity. If,

then, in this view, humanity be contemplated in its totality, and not in some partial side of it, culture must aim at developing our humanity in its God-ward aspect, as well as its mundane aspect. That is, culture must embrace religion and end in it."

Again, the same writer says: "Religion must embrace culture, first, because it is itself the culture of the highest capacity of our being; and secondly, because, if not partial and blind, it must acknowledge all the other capacities of man's nature as gifts which God has given, and given that man may cultivate them to the utmost, and elevate them by connecting them with the thought of the Giver and the purpose for which He gave them."

The natural relation, therefore, of culture to religion is very intimate; but we find that an unnatural antagonism often exists between them.

Many good people are inclined to look on culture as a door to skepticism. They regard colleges with



suspicion. Scholarship, science, philosophy, and art are associated in their minds with moral deficiencies. Even at a learned ministry they piously shake the head. Consequently they separate piety from culture as from an enemy. On the other hand, men of culture, whose lives are adorned with science and philosophy, loftily refuse to listen to any of the teachings of Christianity. For them the religion of our Lord is too unscientific and common to attract their proud attention. The result of this is that in these two classes there are, as one has well said, "not a few religious men who fear, and not a few scientific men who hope, that the forces of science are too strong for the forces of faith;" and so these forces, instead of helping, oppose each other.

One reason for this antagonism is, undoubtedly, the fact that the religion of our lives, as compared with the true religion which Christ taught and which should be our ideal, is very imperfect.

The conception of Christianity in some cultured minds hardly rises higher than the thought of attendance on meetings, of singing hymns, and of engaging in other devotional exercises. Religion therefore seems to them to be a fanaticism, to which only unbalanced and weak souls can incline. To bend the knee in prayer is lowering the dignity of man, and to study the Holy Scriptures is a waste of time. So, with an aversion akin to disgust, they turn away from

religion. But their distaste arises, not from any fault in religion itself, but from their ignorance of the adaptation of the Gospel to our wants.

We are apt to think that a man has no genuine Christianity except his piety runs in the same groove in which ours runs; but religion is a center which may be approached from many directions, and while the immediate objects of vision to those who approach it will differ, the end will be one.

Christianity presents beauties which the most cultivated may admire. It propounds questions of such importance that even the angels desire to look into them. The religion which Christ founded is complete. Its width and depth are too great for the human mind to measure.

On the other hand, the proper relation of religion to culture may be destroyed by our misconception of the true aim and office of culture. An understanding of all physical and mental science does not constitute the highest degree of culture; for the moral is an essential element of our being, and without it perfection of culture is impossible.

It is not enough to know books, and still be ignorant of the Book of books. The study of science is the study of the agent only. Behind the agent, as its cause, is an Infinite Intelligence, whom to know involves every element of perfect culture.

When an educated mind treats



religion with contempt, it invariably does so through ignorance of the purpose of religion. Men who, like Mill, never think it worth their time to examine the sublime truth of God to see what it contains, leave incomplete the moral side of an otherwise cultured nature. The fault in such cases is not with the intellect but with the heart. The former can understand but the latter will not accept the true moral standard of the gospel. Hence it is difficult in such cases for antagonism to piety not to be felt, and even more difficult for such unsymmetrical culture to come to the feet of Him whose life alone was perfect, and from His pure example learn the true combination of culture and religion.

When the Anderson School of

Science was opened on Penikese Island, Prof. Agassiz proposed the observance of a moment of silence for asking the Divine blessing. In an account of this, one says: "We know of few finer pictures than that one on the island of Penikese, when our acknowledged modern king of science, with bared head and reverent mien, amid the scattered sea-gulls' nests, and the rude gatherings of his projected work, stood with his forty pupils waiting on the Almighty Creator."

Thus, always, when we make religion and culture to include each other, and rear them by the standard of the Great Teacher of truth, their unnatural antagonism will cease, and they will walk together, because they are agreed.

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## A NATIONAL SYSTEM OF EDUCATION.

HOW can our system of education be improved? is a question of serious import to every earnest educator, and of vital importance to all. Various plans are suggested; but, of them all, none has such distinguishing merits, none so fully deserves the attention of the American people, as does the national. A system in which the nation shall be the head, and which shall be national; a system which shall enable a superintendent of instruction to

look at the clock and say, "At this moment no child over six and under fourteen is loitering in the streets;" a system that shall educate every child, of whatever creed or color,—is not such a system well worthy of profound consideration? We do not wish to detract aught from the system established by our forefathers amid physical wants the most severe, and defended by them against aristocratic enemies and Romanish bigotry. On the contrary, we say,



all honor to a system that has produced such grand results. But are these results what they might have been? We submit that they are not; for although no other nation can claim to have made such rapid progress in physical development as has America, many can justly claim to have outstripped her in intellectual development. Think you that, since America has excelled all other nations in physical development, she could not, had she chosen, have also excelled them in intellectual?

Wherefore has she not? In reply, we hear the Voice of the Past exclaim: "The real and relative progress of America, in education, has been largely hindered by the fact that she has been engaged in physical development; but it has been mainly hindered by the fact that her system has not demanded the education of all." Let America establish such a system as shall educate every child, and we predict that in less than another century she can justly claim to have no superiors and few equals—not only in physical, but also in intellectual and moral development.

Only a century ago, Basedou raised the first war-cry for national education in Germany. Her schools then were,—a few good, some indifferent, most of them bad. He established this one great principle in the German mind, and it has remained firmly established ever since: "That national education is a national duty; that national education is a sacred duty; and that to leave

national education to chance, church, or charity, is a national sin." What Germany is to-day, she owes to this principle and the acting up to it.

Do you say that this is an utterly un-American idea? that German principles cannot be Americanized? Certainly they cannot; but this is not a German principle. It is the broad principle of right and wrong, and has nothing to do with national character or national history. We want education by the nation and for the nation. A man, in these times, who cannot read, is like a blind man; a man who cannot write is like a deaf and dumb man. Are these the men America wants to rear? are these the men America wants to govern her? If not, let her perfect her educational system, that she may have men—high-minded, educated men—to dwell in her midst.

Next to the duty of self-preservation, we believe a nation has no higher, no more sacred duty to fulfill than national education. Let the present century plant this tree, and when it sees how it is spreading its branches wider and wider every year, there will be no slight satisfaction in the thought that it was present when the tree was planted.

He who shall be the founder of such a system in America as shall educate every man—as shall make her scholarship broad and profound, shall deserve well of his country, and no honor that the nation could bestow on him would be too great.



AUTUMN LEAVES.

DRESSED in garments gay and brilliant,  
As they hasten to their doom,  
Trembling as they downward flutter  
To the cold, dark earth, their tomb;  
There to lie while envious Winter,  
Their bright colors shall consume.

Some are decked in robes of beauty,  
While to life they're clinging fast;  
They have seen their kindred perish  
In the fierce Autumnal blast,  
And they still are pleading, praying  
That their bright hues long may last.

They are fading, falling, dying,  
Stricken by the North Wind's hand;  
They are moaning, sobbing, sighing,  
'Neath the stroke of Winter's wand;  
Severed from the parent branches,—  
Evermore a broken band.

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REPUBLICANISM IN EUROPE.

SHOULD you ask the average American, Englishman, or German for a model government, each would unhesitatingly point to his own. The German, prejudiced by birth and education, has full faith in the "divine rights of kings." The American, also prejudiced by birth and education, has full faith in a republic as the *ne plus ultra* of human government. He believes that it will supersede the present form of government in every European na-

tion. But does the history of republicanism in Europe justify such a conclusion?

To determine this, we must examine the origin, course, and results of European republics. Political changes in Europe during the last century have created three republics in France and one in Spain. The one in Switzerland existed before. The one in Spain and the first two in France had a like origin and a like end; and, so far as the liberties

of the people were concerned, "the last state was worse than the first." Each was organized in revolution and anarchy, and each likewise terminated in a despotism.

The principles of the French Republic of 1792 reflected not the cool mind of the nation, but the heated passions of a Paris mob. They tended not to build up a republic, but to pull down existing institutions. Their aim was to obtain not so much liberty as equality, and an equality, too, not in accordance with true republican principles; not such as would raise the peasant, but, rather, that other equality that would pull down the lord.

The cry of the mob of 1789 was not so much "Live the Republic," as "Down with the King." Acting upon these principles, the people recognized their greatest statesmen and generals by the simple title "Citizen," but ended by giving them absolute power. Thus France the Republic, with Napoleon as First Consul, and France the Empire, with Napoleon as Emperor, had one and the same government. The clamor for French Republicanism in 1789 was fully satisfied by the Empire in 1804; for, at last, the French people had obtained "equality"—"an equality of submission."

Now, these failures to establish republics prove that many and serious difficulties confront republicanism in Europe. Nor does the fact that Switzerland has constituted and

kept a republican form of government furnish any proof that other nations can do the same. The conditions, making a republic possible there, are wholly or partially wanting in every other European nation. First, Switzerland, as Switzerland, never had a king. Secondly, she had from the first, before she was a nation, the very foundations of republicanism, viz.: personal freedom and local self-government in every community.

Furthermore, the republican experiments in France and Spain prove that a people long accustomed to the rule of kings have great difficulty in ridding themselves of monarchic notions and imbibing republican notions; that a republic, as well as every other form of government, can not establish itself without historic ground-work. Hence these republics were republics only in form and not in principle.

Returning to our first question, Does the history of Republicanism in Europe justify the conclusion that each nation will change its present form of government for a Republic? So far as the examples cited are concerned, every republican must admit that they do not justify such a conclusion. Nor is the present state of European politics much more favorable to the same end. Germany, with her forty millions of people, representing the highest intellect and philosophy of our time, is willingly subject to the rule of a



single mind. England, indeed, has local self-government; yet *she* believes in the "divine rights of kings." France, it is true, *is* a Republic,—but more in name than in spirit. At best, it is only an experiment. Yet, of all nations besides Switzerland, France holds out to our generation the only promise of witnessing a true Republic in Europe. The Republic of 1870 has two important conditions in its favor, that do not exist in the other nations. First, it was the outgrowth of the necessities of the hour. Second, hereditary monarchy, in France, perished with Louis XVI., on the scaffold. That ghost is well laid.

We must remember, however, that this is the same France that has twice voluntarily changed a Republic for an Empire. One will also do well to remember the words of Napoleon III., spoken in the Tuileries, at the birth of his son in 1856.

"I can not forget," said he, "that no prince born in this house has succeeded his father on the throne."

Yet the lover of free institutions sees, in the present state of European nations, much to encourage him. If the form of Republicanism is wanting, its spirit is abroad. The advanced social and intellectual condition of the people, the abolition of serfdom, the greater freedom of opinion, and, above all, the fact now accepted by every government, no matter how despotic in character, that the final appeal is to the people,—show that the right of personal freedom, the right to speak and act within the limits of just laws, and the right to have his opinion regarded, is, at least, conceded to every man. These tendencies show that, if not in our day, at some time, republican *principles*, if not republican *forms*, will prevail in every government.

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## LEADERS AND LEANERS.

**M**EN find their level in society by a tacit law of human nature. Public opinion assigns to them positions suited to their ability and worth; not readily, it may be, but in some age all receive their deserts. Nature has, however, made an unequal allotment of mental powers;

to some it has given to realize the heights and depths of human possibilities, to pioneer contemporary thought into unexplored fields of science, to shape the destinies of nations, and, in a word, to stamp their individuality on their own and succeeding ages. There are men

who, at every crisis in human affairs, by their ability and daring, rise superior to the angry buffets of clashing elements, and command the confidence of the world. John Hampden, the impersonation of civil liberty for England; Napoleon, who welded into one effective whole so many discordant elements and caused the monarchs of old conservative Europe to tremble on their thrones; Luther, who saw and dared combat the erroneous tenets of a faith that was wont to crush with iron heel its enemies,—these were true leaders, and, though the dust of ages has gathered on their graves, still inspire the hearts of men to noble deeds. They were master minds and the masses were but their instruments. However, under the term leaders are included not merely the great names of history, but all who, in any circle whatever, hold positions of influence. Humanity resembles a vast army of innumerable officers and gradations, each dependent on a higher order, till a few there are who seem subject to nothing but their own genius.

The temptations of leaders correspond to their position; for the

power that they possess may stimulate evil ambitions and passions from which even the great of earth are not exempt; and that power entails on them a fearful responsibility, not only in public but in private character. They are the ideals of the people, and their principles and habits, whether good or pernicious, are imbibed, and their life is, generally speaking, an index of their age.

Dependence, under certain limits, is necessary and hence right. Without it there would be no organization—the foundation of society and means of all reforms and progress. It should be based on reason, and no worthy leader will demand allegiance before convincing the judgment. How many bloody pages of civil and religious history would never have been written, had the better nature of men been appealed to instead of their prejudices and passions. However, through education and progress, the old law is being reversed, and leaders are becoming representative rather than absolute—servants rather than masters.



## EDITORS' PORTFOLIO.

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### NOTES.

At length we are able to announce our successors, whose names appear in another column. As a new method has been adopted in the choice of editors, and the number increased from two to four, a few words in regard to the matter may not be out of place.

At a recent meeting of the Executive Board of the College it was decided that the Faculty should appoint the editors independent of any action by the class, but that the class should elect its own business manager. From the experience of the past few years, this plan is thought to be the best one that could be adopted. Much might be said, of course, both in favor of and against this new method of selecting editors, but it is not within our province to discuss it at this time. We think, however, that this plan is a safe one, that it will operate in the interest of the STUDENT, and give better satisfaction from year to year than any other which has been proposed.

As the number of editors has been doubled, it is necessary that the editorial work should be fairly divided, and each have a department especially his own. We would advise the new editors, as soon

as they are comfortably seated in their editorial chairs, to assign to each member of the staff that department for which he is best fitted, and which is most congenial to his taste. In no other way can harmonious and successful work be performed. From our own experience we should say that the work might be very evenly divided by giving to one the Locals and Personals; to another the Exchanges, Clippings, and Other Colleges; to the third Editorial Notes; while the fourth acts as Editor-in-Chief, and soliciting editor.

This advice may seem uncalled for, but we remember our own situation one year ago, and we gratefully received any suggestions which would help us to enter more successfully upon our work. We bespeak for the new editors the support of all the friends of the institution. May they contribute liberally and subscribe copiously.

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The Hon. Neal Dow, of Portland, well known as the author of the reform movement in Maine, and as a distinguished temperance orator throughout the United States and England, lectured in the College Chapel, on Tuesday evening, Nov. 13th. President Cheney opened the



exercises by reading of the Scriptures. Prof. Stanley offered prayer. The Senior and Freshman quartettes furnished very appropriate music. The President then introduced the speaker, who delivered an excellent discourse, at once interesting and practical. He alluded to the extensive influence which the students would soon have in moulding the minds of the people in the temperance cause, and that they should be careful to avoid forming any habits of intemperance, to which their student life makes them especially liable. He presented the use of tobacco as a habit productive of tremendous mischief in destroying the health, dulling the perceptions and moral senses. As an argument that the citizens of Maine should put forth every effort in suppressing the liquor traffic, he presented the fact that the success of the reform law in Maine would be looked upon by other States and nations even, as a safe precedent to follow. His lecture throughout was listened to with the deepest interest. His remarks were made very effective by his witty narration of incidents and pointed illustrations.

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We are pleased to notice the great improvement which is being made in the appearance of the College Campus by the removal of that ridge of earth lying in the angle of Skinner and Bardwell streets. This ridge, covered with shrubs and charred stumps, has given a very unsightly

appearance to that part of our Campus, and we are glad to see it brought to a grade. P. Maney, contractor and road-builder, is doing the work, and has generously contributed three hundred dollars for this purpose. President Cheney has also given an equal sum to be expended in grading. The earth removed is deposited on the unoccupied land between Hathorn and Nichols Halls, lying next to Skinner street. This property of the College will also be very much improved in appearance. Our grounds already have an extensive area, and when they are properly graded and set out with trees, we shall have a Campus of which we may justly be proud. We hope that measures will be taken another spring to have a large number of trees set out. Especially is it desirable that the vacancies on those portions of the grounds already set, should be filled.

We notice several vacancies directly in front of Parker Hall. New trees should be set here at once before the surrounding ones attain a larger growth. Would it not be well to revive the custom which was formerly practiced here, when the classes had a "dignity day" and each member set out a tree? This was done in the spring of '75, and not only was much enjoyment derived from it, but a large number of thrifty trees now stand on the Campus as the result of that day's work.

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In glancing through our exchanges



we find frequent complaints are made as to the manner in which college reading rooms are used, or rather abused. We have thus far refrained from saying anything in regard to our own Reading Room, thinking that the least said about a poorly managed institution the better; but the time has come when there should be a radical change from the past management, and in the general conduct of students while in the room. The new Executive Committee evidently intend to conduct the affairs of the Reading Room according to some plan, and not to have it used for other than legitimate purposes. But they can not do this without the cheerful coöperation of the members of the Association. A reading room well supplied with the leading magazines and periodicals of the day, where the diligent student may go to read and study, is an important factor of any college; but, when it is made a popular rendezvous for students to indulge in every kind of boisterous merriment and display their gymnastic ability, its utility becomes questionable. Our Reading Room was never designed for this latter use, and it is hoped that students will look at the matter in its true light and not trespass upon the rights of others through a total disregard of the "rules and regulations."

A little more care on the part of students would do much towards keeping the room neat and orderly.

The coal-hod would be a much more suitable place of deposit for newspaper wrappers and peanut shucks than the floor; while the table would present a more respectable appearance if the papers and magazines were put in their proper places after they have been read, and not thrown promiscuously into a heap. Another species of viciousness is the mutilation of the papers and magazines; and occasionally a magazine is taken from the room and never returned. But one may say that, as he has bought certain papers, he has the right to destroy, or do whatever he pleases with them. Very well; but they are not his until they have remained in the Reading Room the allotted time and been removed by the person having charge of the matter. The stealing of magazines and monthlies from the room is a contemptibly mean act; for whoever does this is not robbing a single person, but every student in College. We hope in the future if any student is caught in this low species of vandalism, that he will be promptly shown up.

As to the quality of the publications found in our Reading Room we have little to say; we think, however, that several might be dropped from the list and their places supplied with matter which would be more interesting, and more generally read by the average student.

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On the evenings of the recent Prize Declamations we noticed that



the stairway leading to the Chapel was lighted by a lamp placed over the Chapel door. We have often experienced the necessity of this when attending society or other meetings of the College. On a dark night it is a perilous adventure to reach the society rooms. A lamp with a good reflector, placed over the Chapel door to remain there, would be a luxury to the society-going students. The cost will be only a trifle; let one be furnished by the societies.

The annual prize declamations of the second and third divisions of the Freshman Class occurred at the College Chapel on the evenings of Oct. 26th and Nov. 6th. On each evening the Chapel was well filled with an attentive audience. Ballard's Orchestra furnished excellent music both evenings. President Cheney presided. Prayer was offered by Rev. G. D. Lindsay of Auburn, and Rev. E. N. Fernald of this city. We give the programme for each division below:

### *Second Division.*

#### MUSIC.

#### PRAYER.

1. Extract from Webster. F. W. Wiggin.
2. Charles Sumner. Carl Schurz. W. P. Curtis.
3. The Dead Christ. Richter. W. P. White.
4. The Significance of the Contest. Hillard. O. H. Drake.
5. Unjust National Acquisition. R. E. Gilkey.
6. Address to the Revolutionary Soldiers. Breckenridge. R. Robinson.

#### MUSIC.

7. The World's Progress. B. S. Rideout.
8. The Black Regiment. Dickinson. J. H. Parsons.
9. The Poetry of Enthusiasm. Robertson. H. B. Nevens.

#### MUSIC.

10. The Loss of the Arctic. H. S. Roberts.
11. The Painter of Seville. Susan Wilson. Miss M. K. Pike.
12. Liberty. George. C. L. McCleery.

#### MUSIC.

13. Political Corruption. McDuffie. C. P. Sanborn.
14. Examples for Ireland. Neagher. H. E. Coolidge.

#### MUSIC.

Decision of Committee.  
Benediction.

### *Third Division.*

#### MUSIC.

#### PRAYER.

1. Life is what we make it. Orville Dewey. W. W. Hayden.
2. Extract from Baker. H. P. Folsom.
3. The World's Progress. B. S. Rideout.

#### MUSIC.

4. Death of A. T. Stewart. Talmage. Oscar Davis.
5. Taxation of the American Colonies. Burke. F. C. Emerson.
6. Poetry and War. Robertson. W. J. Brown.

#### MUSIC.

7. Concord and Lexington. Curtis. G. L. Record.
8. Klepman. W. C. Hobbs.
9. The Painter of Seville. Susan Wilson. Miss M. K. Pike.

#### MUSIC.

10. Antony over Cæsar's Body. Shakespeare. J. E. Holton.
11. Liberty. George. F. H. Wilbur.
12. Incentives to Duty. Sumner. W. B. Perkins.

#### MUSIC.

13. Treatment of the American Colonies. Lord Chatham. J. H. Goding.
14. Extract from Schiller. F. R. Baker.
15. Eulogy on Daniel Webster. Clark. E. T. Pitts.

#### MUSIC.

Decision of Committee.  
Benediction.

The speaking of the second divis-



ion was good and highly creditable. The Committee of Award selected Miss M. K. Pike and B. S. Rideout to compete for the prize in the third division.

The exercises of the third division were spoken of as being the best given by any Freshman class for several years. Certainly the class possesses excellent talent in this direction. The Committee unanimously agreed in awarding the prize to Miss M. K. Pike, making honorable mention of all the speakers. It is worthy of notice that our committees of award are getting out of the "old ruts," and are disposed to give full credit to the amount of time and study bestowed upon a piece. Heretofore poetry or any dramatic selection has been ruled out as not deserving of a prize, no matter how well it may have been rendered, while the one who was most fortunate in selecting a good "political campaign speech" generally took the prize. We regard this new departure as a step in the right direction.

We are glad that more attention is being paid to elocutionary work in our College, and the exercises this fall show that Tutor Stacy is giving those under his instruction a thorough drill.

#### BASE-BALL.

The success of our nine in the games played this fall shows that base-ball is still above par here at

Bates, notwithstanding we lost our best players with the departure of '77. We congratulate the nine upon their successes, and trust that that spirit of fault-finding, which has been indulged in by too many students heretofore, has been completely crushed out. Our nine has hardly been supported as it should have been, either by words of praise or contributions to its treasury. Nothing is so injurious to the success of a nine as the continual fault-finding of those who should be its most earnest supporters, and we are glad that this spirit is dying out of late. Certainly, the student who sacrifices personal amusements and devotes his spare hours in helping to develop a strong nine, should have the sympathy of his fellow students. Nor can the base-ball enterprise flourish without some capital to work with, more than any other. Our Association tax is very small indeed compared with that in other colleges, and every student should feel it his duty to join the Base-Ball Association, and thus help to sustain the record which Bates has made during the past two years. The first nine evidently mean to do this if they can only be properly supported. We would remind them, however, that constant practice is the "price of success" in ball-playing, and that faithful work in the Gymnasium next term will have much to do with their success another season. Bowdoin and Colby will both, undoubtedly,



put strong nines into the field, and some very interesting games will probably take place. Let every member of the College, then, take hold and help sustain the interests of the only active Athletic Association which we have among us. We give below an account of our last game for the season.

### Bates vs. Pine Trees.

On Saturday, Nov. 3d, our first nine played their last game for the season, at Kent's Hill, Me. The game had been arranged for the week previous, but a light fall of snow prevented its occurrence. Our nine, although a little out of practice, played a good game and did some very safe batting. They were treated with the greatest respect by the Kent's Hill boys, and returned much pleased with the trip.

#### BATES.

|                      | R. | 1B. | P.O. | A. | E. |
|----------------------|----|-----|------|----|----|
| Sanborn, 1st b. .... | 2  | 3   | 9    | 4  | 0  |
| Lombard, 3d b. ....  | 3  | 3   | 2    | 0  | 0  |
| Wilbur, c. ....      | 3  | 2   | 11   | 0  | 2  |
| Ranger, 2d b. ....   | 1  | 0   | 0    | 0  | 1  |
| Given, p. ....       | 1  | 2   | 1    | 11 | 0  |
| Buker, l. f. ....    | 2  | 1   | 0    | 0  | 0  |
| Foss, s. s. ....     | 3  | 3   | 0    | 3  | 3  |
| Parsons, r. f. ....  | 2  | 3   | 3    | 0  | 1  |
| Richards, c. f. .... | 2  | 1   | 1    | 0  | 0  |
|                      | 18 | 19  | 27   | 18 | 7  |

#### PINE TREES.

|                         | R. | 1B. | P.O. | A. | E. |
|-------------------------|----|-----|------|----|----|
| Atwood, 1st b. ....     | 1  | 2   | 17   | 3  | 2  |
| Littlefield, s. s. .... | 2  | 1   | 0    | 0  | 3  |
| Briggs, l. f. ....      | 0  | 0   | 0    | 0  | 1  |
| Whittier, c. f. ....    | 0  | 0   | 0    | 3  | 2  |
| Packard, p. ....        | 1  | 2   | 2    | 6  | 1  |
| French, r. f. ....      | 0  | 1   | 4    | 2  | 0  |
| Emery, c. ....          | 0  | 0   | 1    | 0  | 4  |
| Tibbetts, 3d b. ....    | 0  | 0   | 3    | 0  | 1  |
| Maxwell, 2d b. ....     | 0  | 1   | 0    | 2  | 3  |
|                         | 4  | 7   | 27   | 16 | 17 |

Bases given on called balls—Packard 1, Given 1. Struck out—Bates 0, Pine Trees 9. Left on bases—Bates 7, Pine Trees 3. Time of game—2 hours. Umpire—F. Howard, Bates '79. Scorers—Bates, F. H. Briggs, '78; Pine Trees, F. A. Hubbard.

#### EXCHANGES.

At the beginning of the present volume the *Vassar Miscellany* has changed its character entirely, and is now issued in paper form instead of the magazine quarterly. Doubtless in this style it will be much more convenient for the editors, and can be published with less expense. It will, however, tend to lose its literary nature and become more of a newspaper, which is, in truth, the most fitting use of a college journal, for college news three months old is just a little stale.

The *Columbia Spectator* is first-class. It evidently has a board of managers who know their business. It is now published semi-monthly, instead of monthly as last year. It admits no literary themes, but is filled to overflowing with current local topics, communications, etc.

The *Wittenberger* is gradually improving.

The *Chronicle*, from the University of Michigan, shows full as much solid editorial work as any paper we have. The October number has an article containing good ideas on "A Course in Journalism."

The *College Reporter*, from the Maine State College at Orono, usually contains very readable articles. In the last number we notice that on



"Effect of Study on Eyesight," as containing many interesting statistics.

In hardly any exchange that we have do we find articles of so much interest as in the *University Magazine*. The October number contains excellent articles on "Liberal Culture" and "Modern Secret Societies." From that entitled "The Happy Student," we extract the following: "He who does his work to the best of his ability—that is, he who does his work honestly—is, or ought to be, the *happy* student. The performance of our college duties should be the first object kept in view; but the student who discharges these duties merely, and turns his back upon everything else that pertains to college life; the student who forsakes class and society meetings, because he thinks his valuable time would be wasted if thrown away on such follies; the student who cares nothing about the reputation of his college or class in athletic sports; in short, the student who drags through his allotted four years in a listless, mechanical way, who sees nothing of interest connected with his *Alma Mater*, who

will not court the varied joys that cluster in her by-paths—this is not the *happy* student. The student who comes to college merely to have a good time, who thinks a few years of loafing will do him no harm, and who neglects all his sacred duties to carry out his purpose, makes the opposite mistake, and, if anything, a much more serious one. He can scarcely be called the *happy* student, for at times his conscience must sting him when he thinks of the work left undone that should be done. Comrades, there is a happy medium between these two evils; a medium which, if carried out, would promote peace and good-will between the classes, and which would bind into a closer, more lasting union, the members of each class with one another. Let us, then, enter heartily into the spirit of our college duties; let us all be co-workers in the pleasant task of promoting the fame of our *Alma Mater*; let us make for ourselves a name which shall be handed down to succeeding classes as noble, just, and good."

## LOCALS.

Who put the plow in the Chapel?

"Amen = Dry up;" so says Prof.

"Not brooms but shovels are wanted."

The Juniors are solving the mysteries of Chaucer.

Reviews in all departments are vigorously progressing.

The Junior class debate occurred Saturday, November 17th.

"I-hope-we-shall-not-make-the-dog-ashamed-of-our-actions."

Not a member of our first nine uses tobacco in any form. Good boys.

Ask B. what the reaction is when one's foot and a pail of water come in contact.

The Seniors had original declamations before the class, Monday, November 19th.

The Senior Quartette recently serenaded the College ladies.

Prize Debates by members of the Sophomore class occurred Monday, Nov. 19th, and Friday, Nov. 23d.

The Literary Societies did not hold meetings on the evenings of the Freshman Prize Declamations.

Subject for Senior Oration: "What is to become of Turkey?" Short Oration—"Eat it next Thursday."

Brown, H. B. Nevens, Strout, all of '81, have joined the Polymnian Society since our last issue.

"Coler gon," was the inscription by which our laundry-man indicated the loss of one of those essentials.

G—, of '80, is discouraged. He thinks that he will not try again to prove to the Prof. that his lexicon and "horse" agree.

Class Secretaries will confer a favor on the STUDENT Editors by furnishing any items of news respecting their own classes.

The Gymnasium has been supplied throughout with new doors of much more serviceable material than those which it formerly possessed.

Amusement of Theologues—the placing of dump-carts across the sidewalks, on dark, stormy nights, for the fun of seeing fellow-Theologues run into them.

All students wishing the December number of the "STUDENT" sent to any other address than Lewiston will please notify the Business Manager, since that number will be issued during vacation.

Daniel Pratt, G. A. T., the illustrious traveler and orator, has recently been in our midst. During his stay he gave the students one of his most thrilling addresses on the



subject, "A Universal College." Music was furnished by a grand chorus of students. He was enthusiastically received, and a liberal contribution was taken for his benefit.

The Rev. Mr. Rowland, of Philadelphia, well known in connection with Y.M.C. Associations, addressed the students on Monday forenoon and afternoon, Nov. 12th.

Why can we not have the halls in the dormitories lighted these dark nights? We think it would raise the standard of morality among their inmates, or at least save the use of many pet expressions.

The following members of '79 constitute the STUDENT Board for the year beginning January 1, 1878: Editors—R. F. Johonnett, E. W. Given, S. C. Mosely, W. E. Ranger. Business Manager—F. Howard.

Imagine the Prof.'s surprise, when, after vigorously questioning for several minutes Mr. L., who is absent from recitation, he discovers that the overcoat of another member of the class is occupying L.'s accustomed seat.

The Senior class of our Fitting Department, Nichols Latin School, held Prize Declamations at the Main Street Free Baptist Church, Friday evening, November 16th. O. H. Tracy and J. C. Perkins were the fortunate participants.

The Senior class have, at length, made choice of the following officers for the ensuing year: President,

C. E. Hussey; Vice President, A. M. Flagg; Secretary, D. M. Benner; Treasurer, A. Gatchell; Orator, M. F. Daggett; Poet, F. O. Mower; Historian, J. W. Hutchins; Prophet, B. S. Hurd; Parting Address, F. H. Bartlett; Chaplain, C. E. Brockway; Odist, E. V. Scribner; Toast-Master, A. M. Flagg; Executive Committee, F. H. Briggs, E. B. Vining, J. Q. Adams.

The following, which is a true copy of a schoolboy's essay, was sent us by a Bates pedagogue:

#### THE FORESTS.

There are four kynds of lumber, Sutch as Spruce, Fur, Hemlock, Ceader, This kynd of groth is called black groth. This kynd is yoused mostly for sutch as Boards, Shingles, Larths, Clarboards, Joice, and Timber for fraiming buildings. and Oak is yoused for ship timber, and Oak is also yoused for shook for Hogshead. and meny other good youses.

The annual meeting of the Reading Room Association for the election of officers, was holden on Nov. 1st, with the following result: President, F. O. Mower, '78; Vice President, E. W. Given, '79; Secretary and Treasurer, O. H. Drake, '81; Executive Committee, J. W. Hutchins, '78, F. Howard, '79, W. H. Judkins, '80, J. E. Holton, '81. It is proposed to conduct the Reading Room during the coming year in such a manner as to give the greatest advantage to members of the Association and do honor to the College. The best daily and weekly papers are to be placed on the racks, and the most valuable monthly and quarterly magazines furnished.



## OTHER COLLEGES.

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### AMHERST:

The Seniors talk of adopting the cap and gown at Commencement.

The fall games of the Athletic Association will be omitted this year.

About \$300 is annually expended by the Library on foreign periodicals.

Great complaints are made of the loss of numerous articles from the dormitory rooms during vacation.

### BOSTON UNIVERSITY:

The Law School opens with an attendance of 150, one of whom is a lady.

Smoking has been prohibited in the School of Medicine; the room hitherto devoted to consumers of the weed being needed for clinics.

### DARTMOUTH:

Mr. Moody has been invited to address the students.

Eighty-One has decided to wear the cap and gown.

The Sophomores have decided to allow the Freshmen to carry canes.

The requirements for admission to the Thayer School of Civil Engineering have been raised. Only two terms this year, one of sixteen and one of twenty-two weeks.

### HARVARD:

Ninety Freshmen entered without conditions.

The crew have received a chal-

lenge from Columbia, which will soon come up for consideration.

The expenses of the Base-Ball Club for last year were \$2,000. The new officers have been elected, and games arranged with other clubs.

### PRINCETON:

There are five new Professors.

Thirty-seven thousand books in the Library.

Women for servants in all the college dormitories.

Princeton has 405 students this year. There are 102 Freshmen in the Academic Department.

### UNIVERSITY OF PENNSYLVANIA:

One thousand and twenty-five students enrolled.

The University has opened its doors to women.

Mrs. Barton, of Philadelphia, has given the sum of \$50,000 with which to endow the Rhea Barton Professorship of Surgery.

### VASSAR:

The Library now numbers 12,000 volumes.

The number of single rooms has been increased.

Between \$3,000 and \$4,000 have been raised by the Alumnæ.

The studies of music, drawing, and painting are to be raised from a subordinate to an independent position in the curriculum.



## YALE:

The Junior Theological class numbers 44.

'78 numbers 131 members; '79, 143; '80, 135; and '81, 134.

One hundred and one students were admitted without conditions.

Two new Professorships have been established—one of the Chinese language and literature, to be filled by Dr. S. W. Williams; the other of American History, to be filled by Franklin B. Dexter, '61, long identified with the college as Secretary, Registrar, and Assistant Librarian.

## MISCELLANEOUS:

Roanoke College has 177 students.

Girard College is erecting a new building.

Bowdoin has a college orchestra of fourteen pieces.

There are only two lady students at Wesleyan this year.

Ohio Wesleyan University has four hundred students.

Madison University has now a total endowment of invested funds of \$405,000.

The trustees of the University of Georgia still take a bold stand against secret societies.

The Oxford cap is already fast becoming a stranger among the students of the University of Michigan.

University of Michigan has 149 Freshmen; Union, 65; Dartmouth, 80.

Williams College has a permanent endowment fund of two hundred and ninety-seven thousand dollars.

The average yearly expenditure of students at Lafayette College is stated to be three hundred and fifty dollars.

At the University of New York the last valedictorian was a woman, and the graduate of highest rank was a negro.

The medical department of the University of New York has 183 students—a larger number than ever before.

President White, of Cornell, says that the lady students there stand ten per cent. higher than the gentlemen. Well done, ladies!

The entire Sophomore class of Kenyon College has been suspended for four weeks for hazing. The Princeton Faculty says hazing shall be crushed out.

The Freshmen at Trinity College have been fined five dollars each for engaging in a hat rush, and those who carried the hat lost fifty marks as well, while but one Sophomore has received anything beyond a few words of counsel, the one exception receiving a fine of five dollars and a reduction of fifty marks. (Sharp Faculty.)



## CLIPPINGS.

Professor of Rhetoric to Sophomore—"What is a sophism?" Sophomore—"To duck a Freshman."

A little boy being asked, "What is the chief end of man?" replied, "The end what's got the head on."

The flies held a mass meeting in a down town saloon one afternoon last week, and adopted the following resolutions: "':;,:!,:':;,:?"

An American platform lecturer solemnly said one evening before his auditors: "Parents, you have children, or if not, your daughters may have."

First Junior—"I say, Bill, where is the Latin lesson?" Second Junior—"On page 304 of the horse; don't know where it is in the other book."

One of those brilliant Seniors would have it that Copernicus was one of the signs of the Zodiac. Then he called him a *goat* and left the room.

The latest slang phrase now going the rounds is "immensikoff." It is supposed to be of Russian origin, and is expressive of largeness in a humorous sense.

An envious paragrapher remarks: "It has been observed that a woman with a diamond ring will scratch her nose, in a given period, four times as often as any other woman."

It was a Vassar girl who, when a sailor of forty years' voyaging had been pointed out to her as an "old salt," subsequently alluded to him as an "ancient chloride of sodium."

Examiner—"Who came after Saul?" "David," was the answer. "Who after David?" "Solomon?" "And who came after Solomon?" Bright little girl—"The Queen of Sheba."

"Why," asked Pat, one day, "was Balaam a first-class astronomer?" The other man gave it up, of course. "Shure," said Pat, "'twas because he had no trouble in finding an ass-to-roid."

Soph—"Take your feet out of the way." Fresh—"Where shall I put them—in my mouth?" Soph—"Yes." Fresh—"But they won't go in." Soph—"Fault of the feet, my dear boy, not of the mouth."

The last case of indolence we have heard of is good. It is that of a man named John Hole, who was so lazy that in writing his name he simply used the letter J., and then punched a hole through the paper.

Junior—"Professor, w-h-a- what do you want me to do with this subject?" Prof.—"Mr. B., you are simply to tell what you know about it. That will not take long, will it?"

Junior—"No, sir."



Political Economy: Prof. to Senior—"Mr. M., when is money as a measure uniform?" Mr. M. (sotto voce)—"Thunder! that's the same question he asked me yesterday." Prof.—"Well! you ought to know it, then."

A good story is told of a Quaker volunteer who was in a Virginia skirmish. Coming into pretty close quarters with a secessionist he remarked, "Friend, 'tis very unfortunate, but thee standeth just where I am going to shoot;" and blazing away, down came his man.

We quote from one of several such advertisements in the *Oxford and Cambridge Undergraduates' Journal*, the following: "RAGGETT'S NOURISHING LONDON STOUT, AND GREEN HOP PALE ALE. *Strongly recommended by the Faculty.*" How would this look in an American college journal?

It was very muddy weather when President Hayes visited Rhode Island, and when he went away he carried away about three-fourths of the State on his boots, and had to sit down in Connecticut and let his feet hang over the line, while the despoiled inhabitants scraped off their estates.

Rev. Dr. McCosh tells a story of a negro who prayed that he and his colored brethren might be saved from their "upsettin' sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang ob dat word. It's besettin',

not upsettin.'" "Brudder," replied the other, "if dat's so, its so. But I was prayin' de Lord to save us from de sin ob 'toxication, an' ef dat ain't an upsettin' sin, I dunno what am."

Senior to Freshman, as they stroll along the street at midnight—"How wonderful are the heavens! Only think, it takes thousands of years for the light from some of those dim stars to reach us." Philosophic Freshman—"Yes; but I say, suppose a ray of light has just started from one of those stars, and after it has traveled 1000 years to reach the earth, suppose the earth to be suddenly annihilated—what a terrible disappointment not to find the earth after all! Or, suppose an astronomer traces up a ray of light and finds no star, but only a hole at the end of it, the star having 'gone out' 1000 years before—how unsatisfactory that would be!" Utter collapse of Senior.

A FABLE.—NOT FROM ÆSOP.

In Novus York a felis dwelt  
Who unum tempus thought she smelt  
A large-sized mus, and statim felt  
Inclined to catch him.

Sed hæc poor mus a rat erat  
Qui una via ran at that,  
And sic his cat jejunos sat  
Obliged to watch him.

Et ille rat per alium route  
Quod he cognovit soon got out.  
Et there relinquit cat, without  
Tantum ut "Thank you."

Hic moral est. While think you may  
Ut vos are certus of your prey,  
He'll fugit by some other way,  
And sic outflank you.



## 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 Editors.—EDS.]

'74.—M. A. Way died in Portland, Me., September 25, '77, aged 30 years and 1 month. His disease was gastric-typhoid fever. He was a person of rare scholarly ability, and, as a gentleman and Christian, he bore no reproach of men. After his graduation he was for three years Principal of the High School at Woonsocket, R. I. At the time of his decease he was classical teacher in the Portland High School. We regard his success, as one of New England's best educators, established. The funeral services were at his father's home in Sutton, Vt. There were present many of his old schoolmates and friends of his youth. Rev. Mr. Noyes, his old pastor, spoke words fitting to the occasion. The deceased leaves a wife and infant daughter, who are very deeply afflicted. All who knew him are mourners—all testify to his pure life. None cherish any but the sweetest remembrances of his manly career. Brothers of '74, let us imitate his virtues.

'74.—A. J. Eastman was married to Miss Leah F. Smith, at the Free Baptist Church in West Campton, N. H., Sept. 13th. The ceremony was performed by Rev. W. H. Cutting, assisted by Rev. T. Kenniston. He was ordained and installed pastor of the Free Baptist Church at Steep Falls, Me., Oct. 1st.

'74.—J. H. Hoffman was ordained and installed pastor of the Congregational Church in Henniker, N. H., Aug. 31st.

'75.—N. S. Palmetter has so far recovered his health that he has again taken up his studies in the Bates Theological School.

'76.—W. H. Merryman, who since graduating has been Assistant Principal in Whitestown Seminary, was ordained at Depauville, N. Y., October 7th.

'76.—J. O. Emerson is studying theology at the Yale Divinity School. His Post Office address is 74 West Divinity Hall, New Haven, Conn.

'77.—O. B. Clason, formerly Business Manager of the STUDENT, paid us a visit a few days since.



# BATES COLLEGE.

## FACULTY OF INSTRUCTION AND GOVERNMENT.

REV. OREN B. CHENEY, D.D.,  
President.

REV. JOHN FULLONTON, D.D.,  
Prof. of Ecclesiastical History and Pastoral Theology.

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

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

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

THOMAS L. ANGELL, A.M.,  
Professor of Modern Languages.

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

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

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

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

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

## COURSE OF STUDY.

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

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## 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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