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PROF. HENRY REED, in his admirable lectures on English Literature, thus answers the question: "The great characteristic of literature, its essential principle, is that it is addressed to man as man. . . . It speaks to our common human nature." De Quincey has divided literature, in its comprehensive sense, into the literature of knowledge and the literature of power, and has limited literature proper to the latter. Most writers, as Bascom and Craik, find the essential quality of literature in excellence of form.

But have we in these statements a definition of literature? We have learned that "it appeals to man as man," that it imparts power rather than knowledge, and that it must exhibit excellence of form. But what is it that appeals to universal humanity? what is the source of this power? and why does it exhibit excellence of form? Why are pure mathematics, books of pedigree, and treatises on anatomy, not literature? Why are Hamlet, Paradise Lost, Longfellow's Evangeline, Mark Twain's Innocents Abroad, and Beecher's Sermons, literature? In the former case we have the mere statement of facts and principles, such as, given the knowledge, any mind must have formulated; in the latter we have the man himself face to face with nature, truth, and life, and with intellect, imagination, wit, fancy, spiritual energies—whatever constitute the individual man—spontaneously at work in their characteristic manner. In the former case we have the mere record of thought and knowledge; in the latter we have the expression of vital personality.

I would, then, define literature as including all kinds of composition in which the writers unconsciously express their own personality. Moreover, the quality of all literary productions varies directly with the
quality of the personality expressed in them.

Thus literature is not the product of intellect, of imagination, or of feeling; but it is the expression of that personality in which they are all actively combined. The works of Milton have forever incarnated his own purity of soul, his lofty imagination, his grand devotion to truth. The sweet pensiveness of Spenser, the heavenly beauty that he loved, are preserved to us in the stanzas of his Faery Queene. In his Childe Harold, Byron yet lives a remorseful witness that even genius must bear as it may the pangs of a violated conscience. Thus, to ascertain an author's rank in literature, we must be able to compass his personality. The more complete the man, the more excellent the work in which he perpetuates himself.

Taste is the arbiter in literature; but not that pedantic and arrogant taste which is careful merely of form, melody, and sensuous beauty; but that catholic taste which appreciates not only these, but whatever is excellent in man, whether it be the love of beauty, the love of truth, or the love of God.

Literature, as we have defined it, is indeed a power—the power of a living personality. Its form is artistic, but only because it expresses that sense of the beautiful which is but a part of every complete personality. Thus, also, we can see why literature "appeals to man as man;" because it is man that thus appeals to man. One touch of nature makes the whole world kin. One writer says: "What have we in all this but ourselves, sketched in larger outlines and dyed in deeper tints?"

The difference between literature and other written productions is not, then, a difference of mere form, but of substance. No change of form could convert the treatise on pure mathematics into literature. The facts with which literature deals are those of man's spiritual life. They pertain to his higher nature, and come within the region of intuition, not of demonstration. What has been remarked of "Bacon's Essays" is true of all the nobler products of literature: they attempt no formal proof, but present the truth itself with such clearness and beauty that we recognize it, just as Æneas did his goddess mother, by its own distinctive marks.

It is evident, from what has been said, that the touch-stone of literature must be sought within ourselves. Does any author appeal to us, not through the forms of logic, but through our sympathies, our imagination, our intuitive sense of the fitness of things? Then we have before us an example of literature. Accordingly, much of history and many popular scientific works are largely literary. Of the latter we have striking examples in the writings of
What is Literature?

Hugh Miller. Tyndall, Huxley, and Spencer have not disdained the literary method. The most vital part of history is also literature of the purest type. Within a century a great change has been made in the method of writing history. Much has been done toward constructing a Philosophy of History. But no philosophy that ignores the spiritual nature of man, and its relation at once to the finite and the infinite, can ever reduce to a system the complex phenomena of human existence. When the influences of race, climate, and surroundings have each been carefully eliminated, there still remains, to prevent the perfect solution of the problem, the unexplored human soul in mysterious alliance with the spiritual forces of the universe. The final analysis will not explain to me Leonidas or Socrates. Yet it is this soul mystery, perpetually evading the understanding, that constitutes the chief charm of history, and at the same time brings it within the pale of literature.

What, then, is the function of literature as part of an educational system? Let us concede at the outset that in an educational system whose sole object is to train men to get on in the world the study of literature has no place. Notwithstanding our worship of money, our craving of physical comfort, I believe we have got past such a system. Can we not say with John Stuart Mill that the object of education, "besides calling forth the greatest possible quantity of intellectual power, is to inspire the intensest love of truth?" From a system of education based on this comprehensive principle, literature will not long be excluded. For what, let me ask, is the specific educating influence of literature? It is that of personal contact with the purest, noblest, most beautiful souls that have blessed earth with their presence. Of contact with them when their own faculties were at the best, their own love of truth the most intense, their sympathy with humanity the most genial, their inspiration the most divine. Essay, biography, history, romance, poetry,—what are these but the fervid utterance of man's varied experience? In them have lived and lived again mirth, fancy, wit, pathos, courage, patience, gentleness, faith; and that not isolated, but setting forth in deathless colors the lights and shadows of our multiform human life. In the words of Milton, "Books preserve, as in a phial, the purest efficacy and extraction of that living intellect that bred them."

Thus, the study of literature is not the study of mere words, but in the most literal sense the study of nature in the highest form known to us, the human soul. Nor does it, as some claim, render the mind averse to the study of the lower forms of existence. For, has not much of the inspiration of all great
writers had its origin in a love of inanimate nature? and do they not communicate this inspiration to the reader? I hope to show incidentally that literature imparts actual knowledge. But it is not the prime purpose of literature to impart knowledge, but to inspire. In a word, its purpose is that which the Creator announced when he said, "Let us make man in our image." Not the culture of the aesthetic faculty alone is the function of literature, not the discipline of the judgment alone, not alone the development of the moral nature. Its aim is neither of these distinctively, but all of them combined. Its constant, its final aspiration is toward the stature of the perfect man.

That literature furnishes the finest models for the cultivation of the aesthetic nature has always been conceded. But there has been a disposition in a certain school of criticism to deny literature any place in the sphere of moral and religious culture. Some writers even seem to think that to be a specimen of pure art a poem must give its sanction to impure morals. As if that could be true art which presents man for our approval with the noblest part of him in ruins! Literature may for a time seem to countenance vice, but only those productions are permanent in which beauty appears wedded to truth. Of the leading novelists of the eighteenth century, Fielding, Smollett, and Sterne, in spite of their vulgarity popular in their own day, are forgotten; while Goldsmith's Christian Vicar of Wakefield has been crowned with new laurels by each successive generation. But why multiply examples? If literature be the expression of personality, then the loftier, the more comprehensive the personality, the nobler the literary product in which it is expressed. Indeed, the grand literature of the Bible itself is the best example of the instinctive alliance between poetry and religion. "Does Shakespeare," asks Joseph Cook, "make the word ought heavier than any other syllable?" Who that has read Othello or Macbeth can hesitate in his answer? Do you mean to say, asks some one, that Shakespeare was a dogmatist? That the great poets are conscious moralists? No; the definition of literature, the unconscious expression of personality, forbids such an inference. Herein is shown the secret at once of the charm and of the moulding power of true literature—it takes us into living companionship with pure, gifted, genial souls. The influence it imparts is that of an intimate and honored friend who unconsciously radiates his own personality. He who prefaces his discourse with "This is a joke," is no humorist. He who makes me laugh effects it, not through set purpose, but by unconsciously imparting to me his own sense of the ludicrous.
The man who tries to be witty generally fails. In reading Burns or Lamb, we are taking a pleasant stroll with the author while he lends us his spectacles. Does Dickens move us to tears? "A fellow feeling makes us wondrous kind."

In precisely the same way Milton and Wordsworth strengthen the moral nature. Formal theology and ethics are distasteful to the common mind, but when taught in the literature of human experience they find ready acceptance.

A SONNET.—SILENCE.

BY K. H.

A sound wherein all sounds are soundless made,
A wondrous apathy, a feeling void,
Where soulless life, created and destroyed,
Seems yet to live beneath some awful shade;
Filled with an unspent force, and overlaid
With naught; within, a hidden music buoyed,
Too fine, ethereal, pure, to be enjoyed,
Save by the waiting hearts for whom 'tis played.
But these may hear, in solitude profound,
The mellow voice of silence, and the light
Of sayings deep, a mystic chime resound
To those whose hearts are tuned to list aright.
Silence, though speechless ever, hath a voice so bound,
Its utterance is cadence calm as night.

ATROPOS.

Whence came the beauty of this blushing rose?
Or whence this fragrance of geranium?
Who taught this bird his glad, wild notes, suppose?
Who gave the downy bloom to this ripe plum?

I may not know; but this I know so true,
That whence the plum its bloom, thy cheeks their floss;
Who taught the bird taught thee thy wild notes too,
Thy blush a lover's rose, mine Atropos!
CHARACTER expresses the grandest realization thus far attained in the human realm. A masterpiece in art or literature commands attention or moves to rapture; it is an expression of human genius; it is the tracings, the revelations of the soul coming forth, like a fragrant odor, after a period of chafing and compression; it is a shadowy portrayal of the emotions, the feelings, the thoughts, which came and went in the mind, vainly striving to give a picture of what itself saw. At best, the work only partially delineates the states of soul sought to be stamped upon canvas, or in rhythmic song; many of the finer states altogether escape detention.

Greater than its creations, is the soul which shines out through them, and yet itself is a creation—a growth—the result of many forces which play upon or permeate its substance, as the breezes and dews operate in the vegetable world.

The germ contains the potencies of highest life, but those potencies may be cramped or changed by the forces which surround them. The life germs are many; the forces at command are many; the stately growths are few. We speak of Socrates with reverence; there has been but one. We stroll through the gardens of our Athens, and muse upon Plato; shall there come another? We gaze at Demosthenes enchainng that vast audience with words none utter now. Whence came they? Was life richer then than now? Did human nature start at purer founts, or those fed by broader seas? What forces made them what they were?

That life was richer then than now, one would hardly suppose. Does not each generation hand down its accumulated stores to the succeeding generations? Yet riches, both of thought, of feeling, and of material good, have been at times very badly appropriated. The master mind must grasp and dispense, or their benign influences are but feebly felt.

The germ, the inherited traits, the blood which lies behind, may tell much for the man; we expect not grapes from thistles; yet ancestral blood apparently entered scarcely more into the composition of Socrates than it may into that of any boy born of honest parents. There was strength and firmness of fibre when the forces commenced their fashioning. The society into which he was brought after the first struggle amid straitened circumstances, was such as expected all its members to be of worth, to be broad and great; and it allotted time and leisure for such an attainment. Its artificial wants were few, its aspirations many; its sup-
port was largely the result of those who had seen fit to oppose it and had been compelled to serve it. Such a support did not effeminate its recipient, as does modern slavery; there was a sense of justice held before the mind; it was right that wrong should be punished, and that the individual or nation against which wrong had been intended should be the gainer while it was also the punisher. So long as each nation apprehended that its follies and weaknesses might render it the slave of other nations, slavery had a less degrading influence upon the master. A basis for a quiet, leisurely life was thus furnished, in some respects, unlike what may again appear. In addition to the leisure and the expectation—two prime conditions—a kind of training prevailed whose precision must always give a laudable result. One taught eloquence, another poetry, another philosophy, and still another music; and yet not as ignorant of each other’s branches, but rather as putting into his particular branch the grace, the charm, the finish derived from a knowledge of all the other branches. We read that Damon gave political instruction in the form of music lessons; and how favorably it told upon the receiver, the life of Pericles exhibits. Philosophy, the inspiration, the handmaid of heaven, came with its awakening, chastening, concentrating power, a common boon, questioning the soul, asserting, recoiling again at its own daring, only to spring back with renewed vigor. Poetry builded the soul a temple, adorned it with its paintings, filled its censers with incense distilled in fancy’s bowers, and lighted them with sparks from the divine afflatus. Music lost none of its tender, penetrating, expanding, elevating power on account of the subject having been acted upon by forces so rich and varied.

The enjoyment of such privileges carried him not out and away from a life which was common, in which he was to perform his duties, for which contribute his share. He had only become fitted to meet men in the mart, as well as on the rostrum. The battle-field must show him his tension of will, his calmness, his capacity, his foresight. There was to be manifested the breadth and depth to which those poetic and philosophic influences had gone. As he went forth to the contest, picturing to himself a nation in which all which all were heroes, actuated by a sense of loyalty and love, eager to wreathe his deeds into chaplets for his country’s brow, or to die with a calmness and trust rendering the memory of death sweeter than that of life,—he was borne on by that momentum, that largeness of being, resulting from the mind’s frequent association with profound and inspiring conceptions and its assimilation of the same. Surviving those experiences, his successes indicated him to be, while willing to
die for his country, strong enough to live, and to live for her good, her aggrandizement. All the influences of birth, of social surroundings, of education, and of exposure, had conspired to make an individual larger than self-interests; to make a man, and if a man, of peculiar worth to society and to his nation.

Such were the forces having shaped the most prominent men, in an age peculiarly rich in the exhibitions of human genius. To how great an extent have those forces ceased, and what others operate in their stead, are questions of vital interest, especially when we hear so frequently the word "reform;" as no reform will be of worth until there shall have been considered what is to be reformed, how done, and the probability of its permanency when done.

Setting aside those born of depraved stock, the potency of birth is one of the smaller agencies entering into the composition of character; and among those which go far to deteriorate the result must be counted haste and artificiality, or extravagance in living. Both of these influences have received a much needed check, of late, from business depression; and though it has occasioned much ruin, yet, as did the late war, it will prepare the way for a better state of things; it will tend to check the streams of life until they have gathered sufficient mass to become a power; it will blast many of the parasitic growths having attached to life, and allow its vigor to flow through its normal channel; it will afford our youth time to observe that things of sterling worth are the result of slow processes of formation, that the veins of pure metal are found only where the deep internal fires have been stirred and burst forth. Some evil may arise from a tendency to cheapen, that show may be for a time preserved; but it is to be hoped a larger influence will manifest itself for the curtailing of ostentation.

With the educational forces heretofore established throughout this nation, included in pulpit, press, and common school, have come foreign and political forces quite unlike those prevailing in any previous generation. These latter are powerful in shaping and developing certain natures in certain ways. It is greatly to be hoped that a national character has been developed strong enough to take and favorably utilize them in the formation of individual character.

The heterogeneousness of the elements intermingling in and sweeping around the nation in time past, has imparted to it a freshness and vitality enabling it to consume and digest material to an extent altogether surpassing anything in the records of antiquity, or what may be to-day witnessed in any of the Eastern nations. The strong moral sentiment which slavery impressed upon politics having been removed, it remains to be seen whether statesmen
shall appear, whose course of action and of thought shall have sufficient grasp to instill into politics the principle that a proper care and development of any concrete part of a nation is possible, only by a careful study and a due regard to the entire interests of the nation.

The pulpit is gaining, not only in culture, but in character, by recognizing that the deepest piety is coincident with the broadest charity in opinion and expression.

The beneficence of the press is evidenced from the fact that a large part of the best minds put their thought into the current literature. The masses are going to a school taught by the best masters. And though some of the forces operating are of doubtful tendency, yet, on the whole, the outlook is assuring.

Such large, many-sided characters as Socrates and Plato, such powers in individual forces as Pericles and Demosthenes may not be witnessed, yet the next decade may bring to this nation a richer inheritance in its individual components, than the best period of Athens ever saw. No single force operating in antiquity was comparable with that of Christianity. No other force so seizes upon and intensifies not the moral only, but the intellectual faculties of the mind. No other force has shown such capacity for varying and adapting itself to the infinite moods through which history and experience prove the mind to pass. The specialist in science displays his rarest powers, not in ignoring, but in endeavoring either to contribute to, or to confute Christianity. Its influence is awakening. And while no other system of religion or philosophy has more thoroughly required of its adherents convictions and a sacred regard for those convictions, none other has so fully provided, by its very essence, that its opponents shall be fairly and kindly treated until the wrong is proven. In each age it has been freeing itself from the barriers human misconceptions have thrown around it.

Wounded in the house of its friends, it has sought amid its periods of recuperation to enlighten and transform them. Its influence has entered into the factors of our nation, so that, though unseen, it is not unfelt.

It breathes through all our literature, sometimes positively, sometimes imperceptibly, always effectively.

The main thought to be impressed upon our youth is deep, patient, thorough research. With this and with the return to simpler ways of living, the possibilities are incomputable. The richness of thought, the high tone of moral sentiment, the purity of associations, so easily accessible, provide the means for inspiring the latent energies of the soul, for making common to man what was once the prerogative of genius.
MARTIN A. WAY.

BY A. L. M.

THOUGH late I come with laurel wreath,
    And sadly tend the myrtle bough,
Yet still I weep as I bequeath
    A chaplet for his brow.
A standard-bearer for us all,
O noble Friend! Why must you fall?

Thine eloquence the hills begot,
    Where thou wast born and bred;
And thy strong manhood suffered not
    When thou didst Labor wed,
But grew till like the oak it stood,
Stateliest in the "good green wood."

Our Alma Mater loved thee much,
    Her children loved thee best;
The Great Redeemer said, "Of such
    Was Heaven's kingdom blessed."
Ever the fruit which ripens first
Is plucked far sooner than the worst.

All this we know, and yet we long
    To see thy manly form
Among the sons of men, so strong,
    Withstanding every storm,
O noble Friend! If in that land
Angels can aid, extend thy hand.

No flower blooms, no rose expands,
    No river to the sea
Runs over buried crystal sands,
    Unless it sets some free,—
No sun without its light, no star,
No life that's true, but gleams afar.
NOTES.

WITH this number of the Student, the Board of Editors from '79 enter upon their duties. The number of Editors has been increased to four. We send to all a hearty greeting. We promise our subscribers, and '79, earnest and faithful work on every department of the Student, throughout the year. We ask, in return, the aid of every graduate and undergraduate of the College. Some changes will be made in the form and matter of the Student. Among them, we here notice but one. Unless a contrary wish accompanies the manuscript, the name or initials of the writer of every article will hereafter appear. The wishes of every contributor upon this point will, of course, be strictly respected; but the increased interest, arising from the use of names, is apparent to all. We hope to improve each number, and, in general, to meet the wishes of every one interested in the success of the Student.

At the opening of the Student year, we think it well to call the attention of the Alumni et Alumnae to a few facts interesting, we hope, to every one.

In the first place, the Student was not established for the benefit of the two or three that may be its Editors; nor yet for the purpose of bringing them to an untimely grave. But it was established as a medium through which graduates could communicate with one another and with undergraduates. The Student can and ought to be made interesting, profitable, and necessary to every graduate; but the Editors cannot accomplish this unaided. We propose the following plan.

Here are men and women, former associates, scattered over the country, teaching, preaching, etc., each laboring in his own way for the good of society. Now, let them use the Student as a medium for the exchange of ideas; for discussions upon topics connected with their work,—such as, "How to Teach," "What to Teach," "How to Live," "What to Believe," in short upon any topic of interest. Let us have letters, telling where you are, what you are doing, etc. Send us spicy descriptive, narrative, and humorous pieces. Let your name appear with the communication, and thus give interest to the article. If this be done, as it can and ought to be done, the Student will not only become more valuable to every subscriber, but will compare favorably with any college journal in the country.

The Student goes out as the
representative of the brains, the enthusiasm, the thinking, and culture of Bates men—as the exponent of your Alma Mater. Though far away from her, you can still do much to advance her rank among the colleges of our land.

On the evening of January 10th, at City Hall, Rev. J. Hyatt Smith, the well-known Brooklyn clergyman, delivered his spicy and entertaining lecture, “From New York to Jerusalem.” Mr. Smith is a genuine Yankee. He spoke in an easy, off-hand manner, with a familiar, rambling style. The lecture was brimful of reminiscence, anecdote, and fun. He dealt with men more than with things, with character more than with places. For more than two hours, the audience, charmed by his style, seemed to ramble with him through Cork, Dublin, Belfast, Ayr, Glasgow, London, Paris, along the Rhine, through Rome and Genoa. At this point of his lecture, want of time compelled him to stop.

Mr. Smith is a wonderful wonder-painter. He speaks of Burns and Ayr, and the

“Banks an’ braes o’ bonnie Doon”

are before you; of Walter Scott and Loch Katrine, and Fitz James seems to wind his horn among the hills; of Mont Blanc, and it rises before you,

“The seeming throne of the Eternal God.”

The liberal creed and wide-reaching sympathy of the man meet you at every turn. When he narrates how his coachman, standing with him over the graves of Daniel O’Connell and Tom Steele, cries, “Liberty makes us brothers,” we feel, in the grasp of hand which that American Protestant clergyman gave that Irish Catholic coachman, the warm heart and broad humanity of the man before us. We hope to have another opportunity for saying, with the Brooklyn gamin, “Hyatt, how are you?”

The last entertainment of the “M. and M. Library Course” was given at City Hall, on the evening of the 17th, by the Mendelssohn Quintette Club, assisted by Miss Ella C. Lewis. The name of the Club is sufficient to answer for the success of the concert. The pure tones and the artless manner of Miss Lewis fairly captivated the audience.

The Managers of this course have furnished excellent lectures and concerts at very cheap rates. They deserve both the thanks and the future patronage of the Lewiston public.

Among the best entertainments of the course may be mentioned the lectures of Henry Ward Beecher, Mary A. Livermore, James T. Fields; and the concerts of Camilla Urso and the Mendelssohn Quintette Club.

“Oh! aint this hard trials, great tribulations, Oh! aint this hard trials, I’m goin’ to leave this world.”

It is with some reluctance that
we chronicle the advent of a "new dispensation." We say with reluctance, but not because we are sorry on our part, but because we dislike to dispel the blissful dreams of certain ones that have not yet returned. We do this, however, for the express benefit of absent pedagogues. First, because they need to be prepared to experience a change upon returning. Second, because the news needs to be broken gently.

Everybody that has been in Parker Hall, knows that, from "very early times," naughty Soph, lazy Junior, and lofty Senior, careless of the small things of life, have been in the habit of depositing coal in closets, in old casks and boxes, or "cheekier" yet, in one corner of a back room. This habit of putting it in a corner is invariably followed, soon after, by the habit of strewing it all over the floor. This soon develops into using private and public property of every description, in the same free and easy style. Perhaps it is needless to say that the Freshmen, being, as all Freshmen are, inclined to virtuous practices, easily fall in with these ways of upper classmen, contributing thereby to the breaking of the College rules, the annoyance of the janitor, and the consequent delectation of the undergraduate.

Allow us to say right here, however, in defence of the undergraduate, that these developments are only the outgrowths of natural depravity, inherent in every man's breast, but mightily developed under the genial influence of college life. Neither is the aforesaid "delectation" the result of maliciousness, but rather is that kind of joy "that lasteth for a season, but sorrow cometh with the morning."

But now the traditional customs have been abolished. In brief, a rule has been issued to the effect that all coal must hereafter be kept down cellar. Not only has the rule been issued, but also been put into execution. Dream no longer before your kitchen fire-places, ye country pedagogues, of again

"Holding high carnival"
in your bachelor halls! Could you listen, you would nightly hear, proceeding in dolorous tones from the basement of Parker Hall,

"The old home aint what it used to be. The change makes us sad and forlorn," etc.

But there is one fact connected with lugging coal up thirty-five or fifty steps that gives great consolation to the undergraduate. It is this: He is thereby becoming a reformer; he is helping to abolish old and barbarous customs, and to train up future Freshmen to a civilized life. How gratifying it is to the feelings of flighty Seniors, that are always talking of "elevating humanity," to know that they are doing their share of it by elevating coal up two or three flights of stairs!

If it were not for the above consideration, the rule might be objected
to, on the ground that it is not conducive to morality. Just how many times it causes the eighth commandment to be broken, we cannot state; but sufficient is it to know, that, if the figures could be accurately reported, they would detract greatly from the old time notion of the restraining power of aforesaid commandment. But these latter facts are of little importance compared with the great civilizing effects above mentioned.

We are pleased to see that so many Freshmen are in attendance at the beginning of this term. The need of constant attendance becomes more and more apparent as the student nears the close of his college course. Some Professor has said, "A college student cannot afford to lose a single recitation during his course." Apropos, it is said that Senator Blaine, while in college, did not lose a single recitation or "a chapel." If this statement is true, his example, in this respect, is worthy of imitation. To say the least, the habit of constant attendance to the business in hand is of inestimable value to every young man.

To be sure, a deal of benefit is often derived from teaching during a college course. Indeed, provided one loses only a few weeks of the college term, one or two terms in the public schools, during the four years, results in a positive gain to the student. Especially is this true of those students that have never taught; for, whether they teach after graduating or not, the loss in culture is more than offset by the gain in tact.

But this staying out one-third, one-half, or even a larger part of the year, as some of our students do, is a mistake. The notion is getting too prevalent that the more one can stay out and "keep up," the better one is off. If a college course is worth getting, it is worth getting well, and long absences from college work is, generally speaking, incompatible with good scholarship. The prevalent idea is, however, to keep out of debt.

With economy, with a good use of vacations, with a moderate amount of teaching, a student need not incur a debt greater than $500, in taking a thorough course at this College. A student that graduates with a thorough course and a $500 debt, is better off than one that graduates with a superficial course and no debt. The one has something; the other, nothing—neither knowledge, culture, nor money. His four years are but little better than wasted.

The latter class of graduates reflect but little honor upon their Alma Mater. In fact, this class is a positive injury to every college in the country. It not only lowers the standard of scholarship, but also produces a false notion of the benefits accruing from a college course. For this reason, we are glad to see so many of '81 present at this time,
when so many of the students are accustomed to be absent. We hope that ’81 and all succeeding classes will be more constant in attendance than have been previous classes.

We have just received a pamphlet announcing a "Grand Musical and Educational Excursion to Europe." This excursion leaves New York, June 29th, 1878, returning the first of September, and will be under the control of Eben Tourjée. The design is to visit places of interest in Ireland, Scotland, England, France, the Rhine District, etc., and embraces a tarry at the Paris International Exposition. First-class ocean passage, railway carriages, and hotel accommodations during the whole excursion, are guaranteed for the small sum of $400 in gold. This is all very fine, but where is the $400?

The New York Nation is out with a long article upon the recent Inter-Collegiate contest in oratory. This article severely criticises the subjects chosen, the manner of treatment, and the influence of these contests upon mental training. Among its statements are the following: "Not one [oration] bore any trace of careful preparation, as regards facts or logic. . . . None contained any sign of wide or accurate reading. . . . All the speeches kept pretty clear of facts, and carefully avoided anything like a line of argument."

Further, the colleges are criticised for devoting their efforts to cultivate the "demonstrative oratory" of the Greeks—that is, the repetition, by heart, of elaborately written essays."

"The true training," the writer says, "for such oratory as we need in our day and in this country, is to be found in debate—that is, in the discussion of questions involving the answer on the spot, to arguments there heard for the first time." He thinks the greatest need of the orator of this day is "to be able 'to think on his legs.'"

Pres. McCosh, of Princeton, in his address before the Inter-Collegiate Literary Association, favored the inter-collegiate contest; but made the same objection as above to written orations. He complained that too little time was given to facts and arguments.

Such statements, coming from these sources, are worthy of attention. Has any one anything to say about them?

We notice that an order has been presented in the State Legislature, to the effect that the State Agricultural College be abolished, and the fund divided between Bowdoin, Colby, and Bates Colleges, provided that they maintain an Agricultural Department, affording free tuition to any resident of the State.

Even if such an action be taken (of which, however, there is not the least probability), we apprehend
that none of the above colleges would be very desirous of maintaining such a department.

We can't answer for the students of Bowdoin or Colby; but, as far as we Bates boys are concerned, we are not yet ready to see the Gymnasium turned into a barn, nor any more of the Campus into a cow pasture. Neither have we yet been so badly whipped that we desire to exchange our bats for hoes; nor to cultivate ruta-bagas upon the baseball diamond. Because Sophomores are proverbial for robbing hen's roosts and enticing cows into recitation rooms, it by no means follows that they are practically fond of rearing either poultry or stock.

What has become of our College Y. M. C. A.? When Mr. Rowland came here last term and agitated starting such an organization, we thought that a long-needed effort for religious work among the students was about to be made. At a meeting held to discuss the subject, a Committee was chosen from the Faculty to draft a Constitution. A meeting was appointed for the first week of this term to ratify the Constitution proposed, if satisfactory. As yet, however, no further action has been taken, no meeting been called, no Constitution offered. We suppose it is because so many students are absent. But, by all means, let the Christian students see that this movement is not stopped for want of their aid.

There is need, in the College, of greater religious interest and of more Christian work. We feel that such an Association of the students can, and, if properly formed and managed, will produce the needed results.

We feel constrained, however, to make prominent one fact; for we feel that the success of the Association depends largely upon the recognition of the fact. To accomplish the desired results, the Association must be managed, and the meetings conducted, by the students. The responsibility of success or failure in this movement must be assumed by them. Otherwise, such an organization is wholly in vain.

Tuesday morning, January 15th, our whole city was shocked by the intelligence of the death, on the previous evening, of Benjamin E. Bates, of Boston,—the city benefactor, our College patron. He had, for several days, been suffering from pleurisy, but his death was altogether unexpected. His loss is felt not only by the College, but also by every man in our city.

On the announcement of his death, the College streamer, together with the flags upon the mills and the City Park, were put at half-mast. A resolution deploiring the public loss was unanimously adopted by the City Council.

At the time of Mr. Bates's death, President Cheney was in or near Boston. The funeral, which oc-
curred Friday, the 18th, was also attended by Profs. Hayes, Stanley, Chase, and Howe of the College, Prof. Baldwin of the Latin School, and a delegation of two students from each class. A delegation from the city, consisting of the mayor, aldermen, mill agents, and prominent business men of the city, were also in attendance. Upon the day of the funeral, all College exercises were suspended. From 12 m. until 2 P.M., the hours of the funeral, the schools and mills were closed, and the bells upon the mills and the College tolled throughout the two hours.

Of the life of Mr. Bates, of his benefactions to the College, it is not our place to speak. In the next number of the Student, we hope to be able to present a sketch of his life and connection with the College, from the pen of President Cheney.

The funeral services over the remains of the patron of our College, Benjamin E. Bates, were held in the Central Church, on Newbury street, Boston. There was a large attendance, and among those present were President Sidney Dillon, and representatives of the Board of Directors of the Union Pacific Railroad Company. The Directors of the North American Insurance Company, and those of the Clearing House attended in a body. Delegates from Lewiston City Government, the Manufacturing Companies, and the Faculties and students of the College, to the number of thirty or more, were also in attendance.

A profusion of floral tributes occupied the space about the altar. A cross of ivy and heliotrope was placed in front, and upon either hand was hung a wreath of ivy beautified by sprays of wheat, while all around, hanging from the chandeliers and corners of the altar, were festoons of smilax. The space upon each side of the stand was filled with tables covered with bouquets, crosses, and wreaths. On one bouquet of white, bordered with green, was formed in purple flowers the word, "Brother."

The services were conducted by Rev. Alexander McKenzie, of Cambridge, and Rev. Dr. Webb. The singing was by a quartette composed of Miss Lillian B. Norton, Mrs. Flora E. Barry, Mr. J. H. Stickney, and Mr. F. M. Babcock. As the remains were borne up the aisle the choir chanted, "I am the Resurrection and the Life." A short but fervent prayer for comfort to the bereaved relatives and friends was offered by Mr. McKenzie. An anthem, "Blessed are the dead who die in the Lord," was sung, and Dr. Webb read appropriate selections from the Scriptures. Then Mr. McKenzie delivered an address that was remarkable for scholarly ease in the use of language, as well as for its earnestness and calm eloquence. He made a solemn comparison between man's mortality and God's immortality, and then
went on to show how truly Mr. Bates had followed his own wise principles of life,—"Not slothful in business, fervent in spirit, serving the Lord." The speaker made these the headings of an earnest tribute to the enterprise, sagacity, benevolence, and piety of Mr. Bates. "In every land the sun shines on, there is someone, by his help, doing the Master's service. He thought not of God as Providence, dispensing good and evil to all alike, but as a being looking after the welfare of His servants individually. He loved God filially as a Father, and served him loyally as a King." It was shown with impressive eloquence how wide had been his influence in business, educational, and religious circles. Most truly was it said, "His name will be remembered and honored in the city he has built up, and is emblazoned on the walls of the College he has founded."

After the address the choir chanted, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Prayer was offered by Dr. Webb, followed by the singing of the hymn, "I know that my Redeemer liveth." After the benediction, pronounced by Dr. Webb, an opportunity was given for the friends to take a farewell look of this man, who, by his own efforts, had become the pride of business circles, the patron of learning, and the honored pillar of his church.

MANAGER'S NOTE.

Knowing how difficult it has been for the Managers to make the Student financially a success, with some anxiety we enter upon its management for the present year.

The leading business men of Lewiston fill our advertising columns, and our subscription list is steadily increasing. Feeling confident of the hearty co-operation of '78 and '79, we would urge upon '80 and '81 the importance of their taking an interest in the success of the Student.

We call the attention of every reader of the Student to the advertisements. You will find there the names of the oldest and most reliable firms in the city. Patronize them and you will not only get first-class goods, and get them cheap, but you will greatly aid us and the future Managers of the Student; for as long as our advertisers have our patronage, they will continue to advertise. We thank the Manager from '78 for his kind wishes, and hope we may manage the Student as acceptably as he has done.

F. HOWARD.

EXCHANGES.

The Ariel is a new star above the horizon of college literature. We like its neat appearance and its readable matter. The editors seem to understand what is required of a college journal, and bid fair to place their paper in the first rank. A
good deal of attention is rightly paid to the local department; but we need not suggest that the local editor would wholly avoid the charge of puerylty by having less to say about ‘girls’ and ‘charmers.’

The Wittenberger occupies a prominent place on our table, and always has something of interest; but we cannot imagine what all those mathematics amount to. It’s none of our business, however, though we think it must be a small class of readers to whom this department is of interest. We notice in the last number an excellent essay on ‘The Literature of the Bible,’ and an attractive description of a ‘Sunday in London.’

The Columbia Spectator is always fresh and overflowing with news of its college. The crew has claimed considerable of its attention lately, but that is not to be wondered at. They have our sincerest wishes for their success abroad next season. The number before us has a facetious editorial on ‘Co-Education.’ We think a few first-class lady students in Columbia would be a quickening power to the ideas of such persons as the writer of this article.

The Madisonensis is one of our most welcome visitors, and is literally a substantial sheet. Don’t get excited, brother, over the inter-collegiate award. If your orator did not obtain the second place in the opinion of the Committee, yet Madison seems to have been well represented on the roll of honor.

We extend a cordial greeting to the Vidette. It has a very artistic appearance, but seems not to be fairly started yet. In it we find this:

‘Two more unfortunates,
Sick of their lives,
Rashly importunate
Gone and got wives.’

We acknowledge the receipt of Vick’s elegant Monthly Magazine. It contains many beautiful and carefully executed cuts; and, although we are not particularly interested in ‘Cucumbers for Pickles’ (except when they are accompanied by dissected bivalves), yet we think the Magazine a worthy ornament for anybody’s center-table.

CORRESPONDENCE.

[Under this title we introduce a department that not only seems necessary, but is likely to be useful and interesting. The Student is not intended to be the exponent of the thoughts and impressions of the editors alone, nor of the class that publishes it, but of the College as a whole.

However earnest and painstaking the editors may be, they cannot expect to represent the interests of all the students; and the only way to remedy this is to give an opportunity for each to speak for himself. That opportunity will be amply afforded by this department.

If a reform is to be carried on, or a new measure introduced; what better way of gaining the attention of the students is there, than
through the columns of the College journal?

Nor do we open this column to the students alone. It is for the use of all that are interested in the welfare of the students or the prosperity of the College. All the Alumni, of course, have a regard for their *Alma Mater*, and for her representative, the Student. Perhaps their time is so fully occupied that they cannot give assistance by writing for the literary department, but they can at least write us *letters*. Anything of interest to our readers will be welcome.

Communications should be courteous and plainly written, and in all cases accompanied by the writer's name, which we shall publish unless otherwise directed.

We shall not promise to be responsible for sentiments expressed in this column.]

*Editors of the Student*:

Where is Our Nine? There is one thing that impresses the friends of "Our Nine" very forcibly, and that is, the lack of interest on the part of many of our base-ball men to practice in the Gymnasium. Hard, systematic work is needed to develop the muscles and give activity of movement. This can be acquired in the Gymnasium, so that when you commence field practice your whole attention can be given to the science of the game. Every prospective member of the Nine should spend an hour of each day in regular systematic practice. The time can be spared without affecting in the least any of your college duties. Never in the history of base-ball at Bates has there been more cause for hard labor than now. The other colleges of the State have old teams, while ours is composed almost wholly of new members. For this reason practice is needed now, which a year hence will not be so urgent. Bates does not want to lay back, and follow the precedent of waiting for classes to graduate from other colleges. She wants to take them, when they are the strongest, and show her pluck as well as skill.

With our material, we are confident that practice alone is needed to repeat the victories of last Fall. At any rate, defeat after such efforts would be no disgrace.

**ONE OF THE OLD NINE.**

[Our sentiments exactly. Those colleges that are blessed (?) with boating facilities would think it a terrible thing if their crews did not practice regularly on their rowing weights; and is not our nine of as much account as a boat-crew? There will probably be some changes in the team next season, and if we have any material we want to see it developed. We suggest that, as soon as most of the students return from teaching, twelve men be chosen and set to work under a director.

—Eds.]
PERSONS AND THINGS.

Joseph Cook was born in 1838, at Ticonderoga, N. Y., where his father, a farmer, still lives.

Mrs. Brooks, the butter woman, is now modelling, in Cincinnati, a full-length figure of Dickens’s “Marchioness.”

Miss Edith Longfellow, daughter of the poet Longfellow, was recently married, at Harvard College Chapel, to Richard H. Dana, third.

Gen. Thos. L. Dakin of Brooklyn, who was formerly as good a baseball player as he is now a marksman, has offered a gold-mounted bat, to be presented to the base-ball club that wins the championship next season.

The watch which the students of Gen. Robert E. Lee’s University for a time kept, by night and by day, over the dead General’s grave, as a tribute of affection, has been renewed, and his office is kept just as it was on the day he died.

The Scientific American, speaking of a new invention, says: “The possibilities of the future are not much more wonderful than those of the present. The orator in Boston speaks, the indented strip of paper is the tangible result; but this travels under a second machine which may connect with the telephone. Not only is the speaker heard now in San Francisco, for example, but by passing the strip under the reproducer he may be heard to-mor-row, or next year, or next century. His speech in the first instance is recorded and transmitted simultaneously, and indefinite repetition is possible.

The inter-collegiate contest in Oratory, lately held in New York, was poorly patronized by the public, and scarcely noticed by the papers. On the whole it was not a success. The colleges sending competitors were: Madison University, Princeton, St. John’s College, University of City of New York, College of the City of New York, Rutgers, Wesleyan, Lafayette, Northwestern University, Syracuse University, and Williams. The first prize was awarded to C. P. Mills of Williams; subject, “National Life of Ireland.” The second prize, to J. J. Grand of Lafayette; subject, “Convictions of Labor.” The committee of award consisted of Bayard Taylor, J. R. Hawley, and E. H. Chapin.

LOCALS.

Oak-um.
Back again.
Slush and slumgullion.
Wanted—a coal-heaver.
General dearth of everything except recitations.

Now the flunkers daily murmur,
“The melancholy days have come,
The saddest of the year.”

The only arrangement we have at present for warming the Gymnasium is by the ! ! ! of the shivering students.
Why can't the societies be started up?
Senior hail, "Sticken Sie your head out!"
'80 and '81 have each received a new member this term.
The Manager of '78 wishes to remind you of that dollar you owe him.
The term opened with the thermometer at 30° below zero. Who wouldn't go to college in Maine?
The bowling alley has been thoroughly repaired during vacation. Now, where are the balls and pins?
After the late "deluge" an unregenerate student suggested that the seats be taken out of the Chapel and the room used as a skating rink.
The back rooms in Parker Hall have been thoroughly cleansed, and strict prohibitions laid upon the storing of wood or coal in them. Amen.
Prof. Stanton recently fell upon the sidewalk and injured his arm quite severely. He was obliged to suspend his recitations for a short time.
Prof. S., looking into the Mathematical room, after the rain, remarks, "Prof. R.'s recitation goes by water power; the others by horse power." What did he mean?
The Chapel bell was a gift to the old Seminary. It bears the following inscription:

Maine State Seminary,
Presented by Jonathan Davis,
1857.

Murray's Dramatic Company still holds possession of Music Hall, and continues to have full houses. We would suggest that there is time this season for a good course of concerts and lectures.
The walks around Parker and Hathorn Halls are sadly in need of grading. Their condition is appropriately expressed as follows:

"These walks are not passable,
Nor even jackass-able."
The grading of the College grounds, between Bardwell street and the Theological Seminary, is being pressed rapidly forward. We have, by far, the largest College Campus in the State; and, with a proper amount of work, it will, in time, be the best.
That was a touching sight, the other day, in the bowling alley. The Faculty should have seen it. A Senior and three Freshmen dejectedly bowling that solitary ball, with a battered and broken-nosed tin can in place of pins. Thus does the sportive genius of youth defy all obstacles and assert itself amid difficulties.
Philosophy room. Subject—the Diatonic Scale. Junior reciting. Prof. (with much earnestness)—"Well, Mr. J., if you want to go on with the scale, what do you do?" Junior, puzzled to know what is meant, after some hesitation, triumphantly answers, "Why, go on." Prof. (taken aback)—"Certain, certain." Much wooding up.
Said the Superintendent of a Sabbath School, on the occasion of a Christmas festival, "For fear of frightening the children, please refrain from any great eclat (pronouncing as spelled) at the close of each exercise." Suppressed laughter throughout the crowd.

The late severe rain storms flooded the Mathematical Room. During the subsequent cold weather the water froze. Now the Sophs diversify the recitation and illustrate the intricate properties of Conic Sections by describing eccentric curves and going off on unexpected tangents, to the great edification of the class and to the further development of the science.

The Local Editor is in a dilemma. In absence of all facts of interest, he doesn't know whether to stick to the bare truth and to facts, and run the risk of having his columns called dry and stale; or whether to harden his conscience, by putting in affairs that never took place, but yet that serve to delight the credulous and uninformed reader. Give answer, which? ye Theologues!

OTHER COLLEGES.

AMHERST.

A "College Exchange" has been instituted at Amherst, at which there may be talks on current topics.

The college has purchased for $40,000 the Shepard scientific collection of minerals, said to be the best in the world.

Entrance examinations are held in Chicago and Cincinnati for the benefit of Western candidates for admission.

There has been secured for the art gallery a complete set of casts of the bronze doors modeled by Crawford for the Capitol at Washington.

BOWDOIN.

The Juniors are reading Undine.

Exercise in the Gymnasium is to be optional.

Prof. Bloch is at Bowdoin, giving instruction in Elocution.

The Seniors are about to be immersed in Butler's Analogy.

The students think of patronizing "our" new Music Hall. They will be welcome.

The Treasurer has received the sum of $1000, bequeathed by the late Mrs. Lydia Pierce of Brunswick, as a memorial of her son, Elias D. Pierce, to found a scholarship to be known as the "Pierce Scholarship," in aid of such deserving students as may be designated by President Chamberlain and his successors.

COLUMBIA.

Harvard's challenge for a race next season has been refused.

The Columbia ball took place on the 16th of January. All the money is to be given to sending the crew to England.

The Spectator complains of a want of fellowship, not only between students and Professors, but between students themselves.
Messrs. Godwin, Sage, Colgate, Boyd, and Edson (substitute), will probably form the crew that is to represent Columbia, and, through her, all the colleges of America, at the Henley Regatta in England, next June.

DARTMOUTH.

There is some hope at Dartmouth that Prof. Young may be induced to return at the beginning of the next college year. Certain conditions upon which he went to Princeton have not, it is said, been fulfilled.

HARVARD.

Harvard will follow Yale in having a Chinese course next year.

A new Gymnasium is to be erected. The building will begin in March.

The Advocate advises changing the old Gymnasium into a swimming bath.

The Harvard Guide-Book will probably be published the last of this month.

The extension to the Library, together with the new heating apparatus, cost $90,000.

Mr. William Cushing, of the Harvard Library, has prepared an index to the North American Review.

Mr. William Everett has begun a course of twelve lectures on “Latin Poets and Poetry,” at the Lowell Institute.

The college has received a munificent bequest from the late Mrs. James W. Sever, of Boston, $140,000, of which $100,000 is for the erection of a hall, to be called Sever Hall, and $20,000 for the Library. The use of the remaining $20,000 was not specified.

The President has made out a table of average expenses. By this table the least annual expense is $499, economical $615, moderate $830, ample $1,365. The very least annual expense found was $471, and the largest $2,500.

PRINCETON.

There are 475 students in the college, 102 of whom are Freshmen. Princeton is among those colleges which have adopted the cap and gown.

Is Princeton the foot-ball champion, or is she not? That is the question. Yale says, “Not!”

There are in attendance a large number of post-graduates this year. Thirty are attending Dr. McCosh’s lectures on Philosophy.

TUFTS.

A Glee Club is being formed.

There have been chapel rushes between the Seniors and Juniors.

The Collegian speaks in commendation of Prof. Brown’s lecture on “Humorists.”

The Professors and students recently had an opportunity to hear James T. Fields deliver his lecture on “Cheerfulness.”

The Seniors have invited Dr. Chapin to deliver the Baccalaureate sermon, next Spring.
YALE.

The Observatory is closed for the Winter. The next season begins in April.
The classes are to be divided according to rank, near the Spring recess.
The first of the three Thomas concerts occurred Tuesday evening, January 15th.
There has been established a Professorship of the Chinese language and literature.
The Glee Club is practicing for the annual concert, which is to take place February 4th.
The students desire a course of Sunday evening lectures to be given by members of the Faculty.

CLIPPINGS.

"Where is color?" said the Professor. "All in your eye, sir." Agitation in the class.—Packer Quarterly.

We were insulted the other day. A fellow asked us why a cuttle-fish was like an editor. We gave it up. He said: "Because it flings ink around to bamboozle other people." And then that friend of his added: "Yes, and it has a soft head, too."

One editor calls the proposed silver dollar a "Nevada moon." "Very well put," says another, "for it will contain four quarters that are changeable and inconstant, and it will owe its origin to the lunacy of its advocates."

Ask your chum this question: "Which would you prefer—to be a bigger fool than you seem to be, or to seem to be a bigger fool than you are?" When he answers, no matter which way, then ask him, "How can you?" And see if it will make him mad.

An embryo theologian on being asked the meaning of the letters D. V., replied, "Deus Volens." "But," said the questioner, "how are you going to govern the nominative, Mr. W.?" To which our learned friend piously replied, "My dear sir, the Lord governs all things!"

St quisquis fuerat
Hoc little libellum,
Per Bacchum per Jovem!
I'll kill him, I'll tell him,
In ventrem illius
I'll stick my scalpelum,
And teach him to steal
My little libellum.

A young lady in Brooklyn asked her young man why he called her his Ultra, and he courteously replied it was a Latin quotation. "This," said he, "is my knee, and when I add you to it I have my knee, plus Ultra, which is Latin for 'I don't want anything more on my knee.' Don't you see, my darling?" She said she did.

Edward, Edward Olney, sir,
If time hangs heavy on your hands,
Are there no hinges on your gate?
Nor any weeds upon your lands?
Oh, teach your little girls to shoot!
Or teach your little boy to sew!
Pray heaven for a human heart,
And let the foolish Freshmen go!
A newspaper says Boston has a colored man named Yale College. When he shall have a large family, imagine Mrs. College standing on the front porch and yelling to her offspring: "Now, see heah, Harvard, how many times mus' yo' po' mudder tell you ter frow dat base-ball 'way an' stay in de house an' larn yo' A, B, C's? Cornell, quit dabblin' in dat watah, an' come heah dis instan'. You ac' like a fisherman. An' you, Vassar, yo' de wors' nigger in the pack. Take dat chewin' gum out ob yo' mouf, or I'll choke yo' till yo're black in de face."

PERSONALS.

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

'74.—T. P. Smith teaches the Spring term of the Athens Academy.

'75.—L. M. Palmer is still teaching at Hopkinton, Mass.

'75.—F. H. Hall is studying law at Washington, D. C. Since graduating he has held a government clerkship in the Printing Department.

'76.—A. L. Morey teaches Gonic School this Winter, besides attending upon pastoral duties. He is Secretary of '76, and can be addressed at Gonic, N. H.

'76.—B. H. Young is attending lectures in the Boston Medical University.

'76.—I. C. Phillips and W. C. Leavitt are attending Harvard Law School.

'76.—R. J. Everett is Principal of South Paris Academy.

'76.—A. T. Smith, formerly of this class, is Assistant Superintendent of the Reform School at Providence, R. I.

'77.—L. A. Burr has just closed a successful term in the High School at Lisbon Falls.

'77.—G. H. Wyman, former Editor of the STUDNET, is teaching at Patten.

'77.—B. T. Hathaway is teaching at Monmouth Center.

'79.—F. P. Otis, who was compelled to leave last term on account of sickness, is gradually recovering his accustomed health. He is teaching the Winter term of school at his home in West Garland.
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 Aeneid; 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.

EXPENSES.

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

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

THEOLOGICAL SCHOOL.

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

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

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