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CONTENTS.

Parson Polyglot's Son, Chap. VII., - - - - - - - - - - - - - 213
Life, - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 217
What Shall We Study? - - - - - - - - - - - - - - - - - - - - - - - - - - 219
The Elective System in Our Colleges, - - - - - - - - - - - - - - - - - - - 223
Precedents, - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 228
EDITORS' PORTFOLIO, - - - - - - - - - - - - - - - - - - - - - - - - - - 231
Base Ball - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 234
ODDS AND ENDS, - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 236
COLLEGE ITEMS, - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 238
ALUMNI NOTES, - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 238

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All the hereditary pastimes of Old England were transplanted hither. . . . Each alternate season did homage to the May-pole, and paid it a tribute of its own richest splendor.

—Hawthorne.

A COSY, neat-looking house, close upon the roadside; a crescent moon, almost ready to sink in the west; a sound of voices in the south-west room that lies on the left as you enter; and inside, sitting together in the twilight, Parson Polyglot and his youngest son Albert,—a boy of twelve, and Charlie. It had been a day of mirth and festivity in the village. The dignified disdain entertained by city people for trifling amusements had not yet penetrated to Mooseville. So here had been a merry dance around the May-pole on the green, and Winnie had been crowned Queen o’ the May. And now Charlie was spending his last evening at home, before going back to College. The next evening he should pass with Winnie.

Charlie felt, somehow, to-night, as if his relations toward his parents had changed; not as if his affection had been estranged, but that, since he had told them of his engagement to Winnie, they had withdrawn somewhat of their never-failing confidence in him. While he was thinking these thoughts, his mother, coming quietly into the room, sat down beside him on the sofa, and placed her hand upon his. They both realized, with a helpless sense of sorrow, that the old, familiar, confiding affection of the son for the mother, was no more. They sat
thus for a long, long while, in perfect silence. Mr. Templeton at length turned the drift of thought by saying, as if he were giving utterance to his musings: “After all, if a person wants to find a genuine, representative, generous, frank, true-hearted Yankee, he must come out here into the country, where men feed on the beauties of God’s handiwork, and drink in the purity of the breezes. I believe that, by nature, it is harder for a New Englander to be frank and forgiving than for any other mortal. The spirit of Endicott still lives in the hearts of his descendants.”

“Isn’t true forgiveness one of the rarest things in the whole world?” suggested Charlie.

“I believe you are right, Charlie,” returned his father. “True forgiveness, I suppose you mean, would imply that the offender is reinstated into his former place of confidence and esteem?”

“Certainly,” said Charlie, “that is what I meant. And, as I have observed, the common formula of forgiveness is: ‘Oh, certainly, I forgive you freely,’ and then, under the breath,—‘but it will teach me a lesson.’”

“Yes, and I have sometimes wondered if it would not be better, subjectively considered, for a man to execute his revenge for a wrong and have done with it, than to allow a nominal forgiveness for the wrong to be followed by a spirit of malignity or spite, or even distrust. And again I say, it is hard for a descendant from Puritans to be frank and forgiving. For instance, if you would see real friendship, you must seek outside of New England. The Yankee is too anxious to turn everything and everybody to account, too serious, too intolerant by nature, to be lenient, even to the faults of a friend. Sooner or later, all this wrong feeling can, like all other wrong feeling, be traced back to the selfish principle in man. Busy as he is, the Yankee’s thoughts naturally turn inward and towards the advancement of self, and so, whatever stands in the way of that advancement must be brushed aside without distinction. It would have been better for us if our ancestors, instead of cropping the ears and slitting the noses of those dancers around the May-pole at Merry Mount, had joined with them in the dance, and given themselves up to an hour of jollity. As it is, they have bequeathed us spirits that are intolerant and easily made rancorous. It is the hardest thing in the world for a Yankee to live and let live. A poor, harmless, clever New Englander would better go West. Even the higher qualities of mind and soul call forth feelings of spite and disdain, if uncombined with stirring, active energy. And the man most out of place among us here, is the one who, whether wiser or more
shallow than his fellows, keeps a young heart in a manly breast.

"It is unaccountable to me, how an increasing love for poetical writings, and an increasing distaste for all that is poetic by association in our customs, can co-exist. Even boys begin to feel as if it were a little girlish and silly to take delight in those old, time-honored customs of hanging the stocking for Santa Claus, and hanging May-baskets on the first night in May. I am glad to see that here the new ideas have not reached. Take off, I say, the dignity of ordinary life, and grow young again as often as you can, even if your hair is white with the frosts of age. In my mind, these things are the brooklets, whose mission it is to replenish the stream that would, without them, run dry. And so I say that, in the country, where a reverence for these customs still exists, there you will find the generous, true-hearted Yankee."

"It is the reverence for the custom more than the custom itself, that you admire, then," said Charlie.

"The custom is nothing. It is the spirit in man that finds something to enjoy in whatever is poetic, that shows mobility of heart."

"You don't suppose, then," said Charlie, with a smile, "that it would be fatal, even to Sophomore dignity, if I should set up with Albert here to-night, and help him to keep awake till his expected May-basket comes."

"No, and if you don't catch your man, I shall think that your college life is a failure; for you used to beat the whole village on your feet."

"Risk me for that," said Charlie. "I have not forgotten how to use them."

Thus, gradually, they passed out of the constrained way of speaking with which they had begun, and into the natural, easy, customary speech of former times. And when the good parson knelt down, and prayed God to bless his dear son as he went out once more into the temptations of college life, to bless him in his new relations and his new responsibilities nearer home, Charlie knew, as he had known all the while, that neither the father's nor the mother's love had ever been withdrawn from him for an instant.

The good-nights were said, and Charlie and Albert were left alone. The moon had set long since. Clouds had come up from behind the horizon and spread themselves over the whole heavens. The air was thick with darkness. The sound of the waves beating on the shore, was brought with a crisp, dry distinctness to the ear. Once in a while, the hurrying of rapid feet could be heard, like the whirr of a frightened partridge flying off into the dim woods.
Albert was in a state of nervous excitement for fear his May-basket would not come. It was his intention to wait until he had caught his man, and then to attempt some hanging of baskets on his own account. Half-past ten! The tall clock in the corner told it to Albert's sleepy eyes. Eleven! The town clock struck the hour so suddenly that Albert was aroused into wakefulness. Charlie had blown out the light. Albert could not see him. "Charlie!" he called, timidly. No answer. "Charlie!" he called again. Footsteps approached through the kitchen, and Charlie came into room. He had been out to get a drink of water. He had heard running all about, and thought they might expect a call very soon. They went out into the front entry, and sat down upon the stairs.

"I'm glad you're here to-night, Charlie," said Albert.

"Why?" said Charlie. "You're not afraid, are you?"

"No, not exactly that. But, somehow, when I get to thinking, the strangest things come into my head lately. I never was so before. What do you suppose makes it?"

"Hark!" whispered Charlie.

"I hear some one coming."

Rap! rap! rap! and whisk! they are off in the twinkling of an eye, chasing a retreating form down the ill-defined street. Oh, it was a glorious chase! It spoke of a custom that ought to live on, rousing the prosy sons of New England into a transient, poetic life for years to come. Down the street at first, with every muscle strained to its utmost tension. Charlie felt two years drop off his shoulders at the very first rod. Then, as he gained on the pursued, another year slipped off for every rod of gain. At this rate, he would soon overtake the object of his chase, and be reduced, in age, to childhood. But the form in advance seemed to realize its danger; for it suddenly turned off into the fields, and down toward the water below the village. Then the chase began anew, over stone walls, over hedges and ditches, over stumps, heels over head, and into a carriage-way that led down through the Devil's Pass.

"Now I have him," thought Charlie, as he heard, rather than saw, the fugitive running toward the mouth of the Pass. "The tide is in, and he can not get through without swimming for it."

In passing through the fields, Charlie had stumbled, and lost some of the gain he had made since starting. Now, however, he made so good speed that he was soon near enough to see the movements* of the fleeing form before him, though the only light was an uncertain reflection from the surface of the water. And then the chase grew exciting in the extreme. With every muscle
strained, the pursuer and the pursued flew along through the darkness. "Now I have caught you!" cried Charlie, reaching forward to grasp his prize. At that moment his attention was attracted by Albert's calling out, in the rear, "Hold on;" and at the word, he stumbled and fell headlong. Up again in a moment, he saw nothing, but heard footsteps hurrying through the Devil's Pass. "Now, my boy, unless you are smarter than I am, I have caught you." At the same time he darted on in pursuit. The sound of waves just in front told him that there was no escape in that direction. The other realized it. He turned, seized a heavy club from the sands, and as Charlie approached, dealt him a sullen, savage blow, that felled him like a thunderbolt. When Albert came up, he found Charlie lying senseless and bleeding; and bending over him, was Frank Dinsmore, crying out: "Great God forgive me! I have killed him! I have killed him!"
Life.

The sun has reached the zenith;
The beasts have sought the shade;
The grass that waved at sunrise
In winding swaths is laid.

All nature now is active,
As still the sun moves on,
All haste to finish labor,
Before the day is gone.

The sun declines at even,
And work is now complete;
Gone homeward has the workman,
Gone has the sultry heat.

A shade steals o'er the forest;
The landscape fades from sight;
And gloom comes slowly downward,
As onward comes the night.

In life there is a morning,
When all beyond is fair,
When chatting youths and maidens
Build "castles in the air."

A time of youthful gladness,
When veiled by coming years,
Are all their woes and sorrows,
Their struggles, hopes and fears.

In life there is a noontime,
When labor claims the day;
When cares depress the spirit
As sunshine crisps the hay.

All men should then be active,
While strength retains its prime;
Youth is the spring of wisdom,
Manhood, the harvest time.
What Shall We Study?

In life there is an even;
When work and toil are done,
When darkness settles o'er us,
As clouds obscure the sun.

The sun may set beclouded,
But rise both clear and bright;
So souls may sink in darkness,
But rise in endless light.

WHAT SHALL WE STUDY?

HORACE MANN said: "I hold education to be an organic necessity of a human being."

The importance of a liberal education is too generally admitted to need discussion. Nearly all acknowledge it to be the true source of prosperity and happiness, and also the foundation principle of a Republican form of government. The best educated persons are the leaders, and teachers of the common masses, and thus become responsible, in a great measure, for the state of society. But, while educated persons are of so much importance to society, the majority of them are like huge cisterns, filled with what has been gathered from other sources, and good may be got from them, as water from the cistern, by hard pumping. On the other hand, our ideal of an educated person may be compared with a spring, always full and fresh, and ready to impart good to any one that will place themselves in contact with them.

To educate, is to develop a person morally, intellectually, and physically, and that is the best method of educating, which will advance farthest each of these three parts of man's nature, and at the same time combine them in one perfect whole, and also will yield the greatest amount of good to the greatest number.

Our ideal of a perfect man would be one having a bold, vigorous, and well balanced mind, supported by a healthy and well developed body, and steadied and
What Shall We Study?

guided by firm and settled principles of morality, and he fails to become what he might and ought to be, when either one of these three things is neglected.

Does our present system of education accomplish these results, or is it even the best system by which a young person can rise to the highest position?

We think not, and will endeavor, briefly, to give our reasons for thinking so, confining ourselves to the course of studies pursued in colleges.

On the American principle of doing everything in a hurry, we get our education in a hurry. Some one has said Americans eat, drink, live, and die, in a hurry, and he might also have truthfully included studying.

As a rule, children are first sent to school at such an age that it is more often an injury than a benefit to them, since they are required to keep comparatively quiet six hours each day, when their bodies need the greatest amount of exercise and freedom from restraint. If, at about the age of fifteen, a "special Providence" has not taken them away, and they aspire to a college education, they now leave their English studies, superficially learned, if learned at all, and begin the study of Greek and Latin, which they continue till they accomplish the height of their childhood ambition, that is, to enter college. But they here again find themselves tethered for two or more years to some old Greek authors, and they derive about as much satisfaction from digging over the Greek roots, as a dumb animal would tethered among the rocks on the summit of Mount Washington. Thus is spent the best years of one's life.

Now we do not claim, for an instant, even, that there is no advantage obtained from this severe course of study, but we ask, candidly, if the results obtained are a sufficient recompense for the amount of labor expended?

The ability to read Greek and Latin authors is certainly not a sufficient recompense, for we are safe in saying that not more than one in twenty can, on their graduation day, pass such an examination as would admit them to college again. The historical information could be gathered from English authors in a very much shorter time. Its advantage in aiding us to understand our own, and in acquiring other modern languages, is worthy of attention, but certainly not of sufficient importance to demand so much hard study. Hence we are left with one chief reason, and this the one usually given for the study of the classics, namely, its powers of disciplining the mind. Its utility in this respect we gladly admit, but is the advantage here gained a sufficient recompense for the labor expended? Can not this same amount
of discipline be gained from some other studies, which give at the same time a stock of useful knowledge?

Let us illustrate how this point appears to us. A doting father has a son, whom he wishes to become very strong. To develop his muscles, the father gives him a very old, and dull ax, and sets him chopping an old, well-seasoned, knotty, elm log. The discouraged son soon says: "Father, please give me a sharp ax, and let me chop where it will do some good." "No!" answers the father, "the harder it cuts, the more muscle it will give you," and so the trusting son mangles away at the old log, and grows stronger, but gets but little fire-wood. The moral influence of the study of the classics is not good, we know, for we have heard moral young men, when studying Greek, use with a relish such language, as, under most any other circumstances, they would be heartily ashamed of. We would not do away with the classics entirely, but we do think there are other studies of more importance, a few of which we will mention.

Nothing is more important in an education than to be able to speak and compose correctly and effectually. Persons in all conditions of life need this knowledge in their daily business, yet the college course of study pays but little attention to its study, and less to its practice. It assigns a few tasks, and leaves the rest to be done by the debating societies, which, in too many instances, is the same as leaving undone.

Another practical branch of knowledge, which is left untouched, is drawing. The colleges think it belongs to the common schools, and the common schools usually think it does not belong anywhere, and the result of the two conclusions is, that many good scholars can not draft a box sitting upright, and were they not very careful to name their drawings, it would be impossible to tell what they were intended to represent.

Again, another very important and desirable knowledge, is a thorough understanding of history, not merely to know the simple facts of history, but to understand their causes and relations to each other. Yet this study is left almost entirely unimproved, and some colleges, and among these Bates is included, have not even a course of reading marked out. Hence what knowledge of history the student gets, he gathers from desultory reading.

This, we claim, is not enough, nor is it the way.

Much time is spent in studying the nature and workings of the mind, but no time comparatively is given to the study of the nature and workings of the body. Much stress is laid upon such studies as Logic, which Kant says:
"Makes abstraction of all intent of cognition," while the constitutions of our bodies, and the way in which we should live in order to yield us the greatest amount of strength and vitality, is taught to us only by the cruel master of experience. Hard study would injure very few, if they would but take sufficient physical exercise to offset the mental exercise. Gymnasiums and play-grounds are provided, but no rules and regulations are made as to their use. Many who study for fame will endeavor to master the long lessons, even at the expense of the body, rather than have rank suffer, which is oftener indicative of their standing with the Professors, than of their scholarship. In order for a strong mind to accomplish its fullest results, it must be supported by a healthy body, and to keep the body strong and healthy, we must know its nature and requirements; but these are not taught us.

History shows our greatest men to have been, not bookworms, but observers and practical men. What the world now calls for, is not so much for smart men, as strong and true men, those having not only brains, but bodies also, which will enable them to live long and useful lives. The best argument for the need of a better physical education is to let one look at a company of literary persons. He will usually find many of them fitter subjects for the cemetery than the seminary. If we should imitate the method of educating the Greek and Roman youth more, and study their language less, we should be a wiser, happier, and more useful people. No despot was ever more exacting of obedience to his laws than nature is of her's; yet they are almost disregarded, and we claim that colleges are seriously at fault in this respect.

The moral influence of college life is a lamentable fact, and it grows no better. But little effort is made to introduce the student into the best society, hence he is left to associate with what he may chance to find. Metaphysics and the sciences, which mystify the mind to accomplish its fullest results, it must be supported by a healthy body, and to keep the body strong and healthy, we must know its nature and requirements; but these are not taught us. History shows our greatest men to have been, not bookworms, but observers and practical men. What the world now calls for, is not so much for smart men, as strong and true men, those having not only brains, but bodies also, which will enable them to live long and useful lives. The best argument for the need of a better physical education is to let one look at a company of literary persons. He will usually find many of them fitter subjects for the cemetery than the seminary. If we should imitate the method of educating the Greek and Roman youth more, and study their language less, we should be a wiser, happier, and more useful people. No despot was ever more exacting of obedience to his laws than nature is of her's; yet they are almost disregarded, and we claim that colleges are seriously at fault in this respect.

The moral influence of college life is a lamentable fact, and it grows no better. But little effort is made to introduce the student into the best society, hence he is left to associate with what he may chance to find. Metaphysics and the sciences, which mystify and tend to skepticism, are regarded of the first importance, while natural history, which teaches us there is a God, is made secondary.

In the desire to go over a great amount, longer lessons are usually given than can be thoroughly mastered, and thus the student is constantly led to become a superficial, instead of a thorough and practical, scholar. Thus we have endeavored to show, briefly, what seem to us to be faults in our present course of study. We think there is an urgent need of a change, and hope, ere long, that "Bates" will think and act upon the same. The times demand better, more thorough, and practical scholars.

To do all these things we need
studies that will teach more moral-
ity and less scepticism, more use-
ful matter and less manner, how
to live, that we may enjoy the
greatest amount of happiness, and
accomplish the greatest amount of
good.

THE ELECTIVE SYSTEM IN OUR COLLEGES.

EIGHTEEN months ago or
more, a somewhat sharp
discussion was carried on by that
portion of the press, which inter-
est itself in educational matters,
relative to a proposed change in
our colleges and universities, by
means of which optional attend-
ance on recitations and public
prayers should take the place of
the compulsory, as now required.
That discussion took its rise from
the advocacy of such a change in
Harvard University, by President
Eliot. A kindred question has
been raised, though perhaps not
so generally discussed, by the
course pursued in certain institu-
tions, relative to the substitution of
an elective system of study in
place of the uniform curriculum,
which, till within a few years, has
been common to all our colleges.

At the time of the first-named
discussion, I took occasion to re-
view, in the STUDENT, the argu-
ments adduced in favor of the con-
templated change, pointing out,
as well as I was able, its disad-
vantages and evils. I now solicit
a brief space in which to consider,
in a somewhat similar manner, the
last-named innovation.

And here I may stop to say,
what has already been intimated
above, that one and the same
course of study has been, till quite
recently, enjoined upon all college
students, irrespective of age, ca-
pacity, or taste. And though this
requisition may at first sight seem
unreasonable, if not even prepos-
terous, yet it has existed so univers-
ally in our country, and comes
down to us so venerable with age,
it can not be set aside, except
upon the best matured and gravest
considerations. I confess that
when called upon to yield this
system, that has so long received
the sanction of the ripest scholars
of America, and of its most emi-
nent educators, for one which pro-
ceeds on the supposition, as stated
by one of our college presidents,
that "the young man of nineteen
ought to know what he likes best, and is most fit for;” I must hesitate, and take time to reflect.

The present curriculum substantially embraces the following four departments of study: Language, Philosophy, Natural Science, and Mathematics. Now, objection is raised to compelling every man, having a view to graduation, to study the same subjects in the same proportions without regard to natural bent, or preference; or, as it is otherwise stated, to aptitude and taste.

Now, in meeting this objection, it is obvious to remark, and it is worth while to do so, that the principles involved in these several departments of study are divinely ordained, entering into the very constitution of things, and hence are permanent and even immutable. And, moreover, between these principles and the average mind, there is, in an eminent degree, a mutual adaptation. That is, the study of these principles is well fitted to develop, strengthen, and ennoble that mind. But, on the other hand, intellectual bent or preference is largely due to adventitious circumstances, or mere casuality. Even if inborn, as it sometimes seems to be, it may be largely due to a something in the character or experience of parents; whilst that something may be the result of abuse or violation of natural law. But, in other cases, and they are by no means rare, it may be induced by a mistake in early culture and training. An incompetent or injudicious teacher may occasion discouragement in the mind of a child, which often grows up into a disgust for certain kinds of study. Now, the question is, which shall yield, these great departments of learning, involving fundamental and immutable truths and principles, or preference and taste, which too often are the result of circumstance and accident? The very absence of inclination toward some important and useful study, may be a sufficient reason why, under favorable circumstances, it should become an object of pursuit, and thus the mind recover its lost equilibrium, and re-assert its original proportions and symmetry. That such a preference may be overcome, and a stronger man thereby be the result, is a matter familiar to every observant teacher.

Besides, it is well to remember that, under the old order of things, there have ever been maintained two distinct courses of study, the general and the special. The former obtaining in the college, and the latter in the professional school. Now, the true philosophy of education is, to lay first of all a broad and deep foundation, and such a foundation is laid by a rigid and patient pursuit of the various studies involved in these substantial departments of learning; whereby the mind is trained and disciplined.
The Elective System in Our Colleges.

to stability and strength of character, and to compass and facility of action. Then, upon this foundation thus laid, may be erected the superstructure, which is the speciality in education. And this, doubtless, is the shorter, as it is the more natural course, to a thorough scholarship, and a full and befitting preparation for the higher responsibilities and work of active life.

But, leaving this matter to the choice of the student, he will most likely select those studies most familiar to him, and most familiar because most agreeable. It is true, this may render his college life comparatively easy and pleasant, but at the same time it may be very far from such a course as he most needs to develop the slumbering power within him, and give him mastery both over self and over circumstance. To conquer his hates may contribute quite as largely to his success in the pursuit of literature, or in the practice of a profession, as to follow his loves.

But the answer to all this may be, that the choice of the student is to be under the supervision of the Faculty, and each individual is to be directed and guided as his circumstances may seem to demand. Now, the difficulty of balancing the considerations entering into such a question, will, in most cases, be so great, that the independent judgment of no two members of the Faculty would be likely to agree. And, besides, the tendency to accommodate, with a view to securing patronage, especially in the case of the lesser colleges, is so strong, that the choice of the student would practically be free and unrestricted, and hence I should greatly fear a depreciation in scholarship on the part of the average student.

The tendency of this freedom in choice may be illustrated by what we witness in the case of young people left to select, without restraint, their own reading. You have a circulating library, containing books injudiciously selected and wisely proportioned, history, biography, travels, literature, and fiction. Now, whilst the volumes containing substantial knowledge, suitable to build up a proportionate and noble, intellectual life, are untouched and unsoiled, the lighter sensational novel is rent and torn and spoiled before it has gone half the round of its eager readers. But it will be maintained that this is an overwrought and unfair illustration. I do not claim its pertinency, only as it regards a natural tendency. It will be said that the young men of our colleges are more mature and have a higher capacity for judicious choice. Admitted. But among them there is a large class varying in age from fifteen to seventeen, many of whom will not be found remarkable either for wisdom or discretion.
But, as another objection to our illustration, it may be alleged that all the elective as well as the prescribed studies are to be liberal, high-toned, and unexceptionable. Granted again. But in their disciplinary and developing tendencies there must be a difference, possibly a wide difference. So that a choice of the less rigid and severe, I greatly fear, would, in the end, as before stated, result, not in intellectual dissipation, as in the case of the illustration, but in a less effective training, and in a diminished hardihood of intellectual character in a large class of graduates.

It can not be denied that times and seasons may require some change and modification in the old, time-honored curriculum; but our objection lies against the overturning of the foundations of the past, and the introduction of an entirely new order of things. It is true Harvard, for instance, is feeling its way along slowly and cautiously, and thereby the more safely. This process has been going on for more than twenty years, and even now, or certainly up till within a very few years, only about one half of the studies of the last three years are allowed to be elective, whilst the regular prescribed course, as formerly, is enjoined upon all the members of the Freshman class. But this is not true of other institutions.

One of the more recently established universities, which, for its wealth and large patronage has gained considerable notoriety, in the outset discarded the ancient languages nearly, if not quite, altogether. More recently it has instituted a department in that branch of study. These men seem to have plunged in quite beyond their depth, and are now groping their way to find foot-hold on solid land; and happy will it be for them, if, in the end, they find themselves "high and dry" on the very shore they left.

Possibly there is no occasion for sounding an alarm. I am sure there are those who would scout at such an idea. And yet are we not drifting into the habit of making our tasks easy and immediately enjoyable, shrinking from that hard service which always accompanies genuine foundation work? The multiplication of colleges among us, and the hurrying into and through them tend to lower the standard of scholarship. This should be resisted at every step. And how better, than by insisting that men of all the professions have a similar training in every department of science and learning, essential to build up a proportionate and sturdy intellectual character? And how else can there be a realization of the ambition, that now is but a hope and prophecy, that our own loved America shall yet not only be known as the land of scholars and the home of
letters, but what is better, a theater for the results of the largest intelligence and the broadest culture in every department of active and practical life?

There need be no objection to the establishment of institutions, with limited courses of study, for the accommodation of such as find it impracticable to pursue the more extended and severe ones, nor to collateral or special courses even in the colleges; but it should be stoutly maintained, in the interest of sound learning, that the old regimen be preserved substantially intact, in the case of all upon whom are to be conferred the highest academical honors.

I have not, in this discussion thus far, sought for individual instances in actual experiment, though they would not be hard to find, to show that the prominence given under the elective system to certain departments of study, has been given at the expense of others of commanding importance, such as the languages and higher mathematics; nor that this state of things has resulted in a general deterioration of scholarship; but have preferred to deal with tendencies and liabilities, which, as an argument, might possibly suggest deliberation and caution in case of attempted change, rather than a prohibition of it.

So I have purposely omitted to adduce the objection which has been employed by others, not without sensible effect, that the elective system must necessarily weaken the bond which unites the members of the same class, a bond largely induced among students by associating together in the investigation of the same subjects.

But more particularly have I intentionally passed by in silence the consideration, by no means without sensible effect, that the elective system must necessarily weaken the bond which unites the members of the same class, a bond largely induced among students by associating together in the investigation of the same subjects.

I say I have purposely omitted all this, and chosen rather to call in question the soundness of the principle upon which the innovation mainly, if not wholly, proceeds, and thereby to show that those institutions, which, either from choice or necessity, continue to maintain the old regimen, may, after all, achieve an educational work, neither the less useful nor beneficent; nay, may have the advantage in both of these and all other essential respects.
WHERE it asked why Victoria is the Queen of England in preference to any other individual in the realm, the answer would be not because of any merit of her's, but simply because of precedent. In the realms of philosophy and science, conclusions are arrived at according to reason and justice; in republics, matters of government are settled more or less by vote; but in the world at large, precedent arbitrates all questions of right and wrong. Men believe what their fathers have believed, act as their ancestors have acted, and that which has been sanctioned by time and usage, they call excellent. New religions, new theories, whether true or no, are heretical, false.

From no other cause, have science, Christianity, civilization, and humanity suffered more than from precedent. Galileo is imprisoned because he advocates a truth which custom does not recognize. The blood of thousands is shed upon battle-fields, for abolition of slavery is contrary to an institution sanctioned from time immemorable. Jesus Christ is nailed upon the cross for teaching contrary to the traditions of the elders. By precedent popes are confirmed as infallible, the unjust distinction between noble and commoner is made, and that most foolish practice, called college hazing, has no better foundation than custom. Had one the time to review the long record of wars, burnings, hangings, and human butchery, he would find precedent connected with it all. Within the realm of precedent are seen running streams of innocent blood, flames and smoke rising from the bodies of martyrs, the groans of the guiltless, and clank of chains are heard within its prison walls.

Why this dislike to innovations, this tenacious clinging to old and established ways? Man is largely the result of his surroundings. His character bears an impress, not only of the scenery and climate of his country, but of the religion and intellectual atmosphere in which he has been trained,—nay, these are as much a part of his being as his arms are parts of his body; in them he was born, in them he grew, and in the same he means to die. To him no song is so sweet as that which he heard his mother sing at his cradle, no nation so just and mighty as the one of which his ancestry and himself have formed a part. All other nationalities, religions, theories, are monstrosities; he hates them as he would his bitterest enemies. The attempt, then, to induce him to renounce the opinions of his childhood, is as difficult as to persuade him to have his natural teeth extracted for a set of
artificial ones. As a tree best loves the soil and climate by which it has been nourished and molded, so man loves not only his country, and parents, but also the notions and beliefs, which have sustained him through life. Precedent, then, may be resolved to this,—the love of men for what they have become habituated to. Was it, then, this that blackened the world's history with so many monstrosities against the innocent, on account of mere deviation from prescribed ways? This alone might not have caused half the misery that is generally attributed to precedent. Other causes crept in, and helped it in its tendency to narrowness and bigotry, and made precedent the monster that it has been, more or less, in all ages. And what are these other causes? They are ignorance, prejudice, indolence, selfishness. While men love the religion to which they have become assimilated, they love it so much the more when they know no other religion; for when a man has but one idea in his head, he is inclined to make it his hobby and almost worship it. Add to this the force of prejudice, which always favors the thing that it loves best (with no regard to its real merit), of indolence, which is too lazy to examine a thing and see whether it be right or no, and of selfishness, which loves self too much to attempt a change of opinion or party, when that party or opinion is the means of satisfying its self-interest and ambition. And is it strange that precedent, armed with such strong allies, namely, ignorance, indolence, prejudice, and selfishness, has brought so many woes upon humanity.

There are bad precedents, and there are good precedents. To follow the former is unwise; while to accept the latter is no less foolish. For, what credit is it to a man to believe a truth on the ground of its long establishment or popularity?

A truth, that is blindly received, is no different from falsehood. Men of the present day are very much inclined to laugh at the absurd views of the ancients. But why should they? The ancients had a great many erroneous notions based on the authority of precedent. We maintain many right views. But what are our grounds for them? How many are there, of the present generation, that have an understanding of what they believe? How many of those, who believe slavery to be a curse to humanity, have this belief based upon a knowledge of the relations of man to man, and would not sanction the slave trade, were it in accordance with custom? How many of the believers in the true God have a more intelligent view of him than the ancients had of Jupiter? Alas, too many of us would sacrifice before pagan deities, or consult oracles, were it
Precedents.

according to the prevailing or the popular faith. With all our superior learning and civilization, we are little ahead of the ancients, inasmuch as our standard of opinion or faith is nothing better than precedent. We, like them, are carried along by the tide of custom and usage.

'Tis not enough to form our thoughts
And actions by the past,
And like the toiling beaver make
The same old dam at last.

To be sure, we can not understand or analyze anything presented to our faith or sanction. Whatever is revealed from God, we should accept as truths, on divine authority, though they be beyond our conception; but theories, dogmas, presented to us by precedent or any other agency, we should regard as truths only by the sanction of our understanding and judgment; for, what men have understood, men can understand.

While it is sad to think that the race is so much given to blindly following the way already prescribed before them, yet we are cheered at the thought that there have been, and are, men, like Luther, Socrates, Newton, Galileo, whom the current of time has not been able to carry (unless it carried off their corpses), who, for whatever else they may have lived, lived at the same time to suit their own tastes, their own judgments. When men get where they will imitate the example of these noble men, in independence of thought and freedom of action, they shall make a wide stride toward a higher civilization.

Notwithstanding the enormous evils attending precedent, its good effects far more than counterbalance them. What would man be without an established course to walk in, without a country, tongue, religion, deeply rooted in his being, which he loves, cherishes, and is reluctant to renounce? He would be like a ship on the ocean, with no stars above to fix its course, no helm to direct it, but tossed hither and thither at the mercy of the ever-changing winds. Without precedent he would be a votary to every new religion, every new theory, in short, an idiot. As the sun, by its gravity, determines the course of the planets, so precedent, by its conservative element, gives fixedness and determination to man's thoughts and actions.
BASE BALL.

NEVER since our connection with the college has the interest in base ball been nearly as intense as now. Even the steady ones are becoming enthusiastic, and, if you see a knot of students in conversation, you may be very certain that they are engaged in the discussion of this all-absorbing subject. Doubtless much of this is owing to the games recently played between Bowdoin and Bates, the scores of which may be found elsewhere, but we think not all. The interest has been growing steadily through the year, and the students have displayed a very creditable alacrity in supplying the nine with funds, and in encouraging them by their presence during match games. Of this support and encouragement the nine has shown itself worthy, and need not blush for its record. It must be remembered, that, until the present year, there was no association, and the expenses were paid almost wholly by the players. Not only this, but they never received the sympathy which they had a right to expect from the students at large, and we deem it a matter for congratulation that our nine has attained its present strength. One thing, however, is particularly noticeable in the playing—an unnecessary nervousness on the part of many of the players. This is the main reason, we believe, why a complete success has not attended our efforts this season. What is needed is a number of close games to wear away this feeling, and enable our men to preserve their coolness during the most exciting game. These games, we believe, the nine are willing and eager to undertake, provided funds are forthcoming, and we trust that the association will be willing to provide them. Hitherto, athletic sports have received but little attention at Bates, and if we have succeeded in stirring up an interest in base ball, let it by all means be preserved. Let both students and faculty remember that strong bodies are as essential as strong minds for the work of active life, and encourage, in every legitimate way, everything tending towards this end. Appropos to this we desire to say a word about

THE GYMNASIUM.

Mens sana in corpore sano is a text which has been moralized upon, until it would seem that
every student ought to make it the motto of his every-day life, yet so prone are we to neglect our own best good, that not one in ten thinks of it, or if he does, conforms his practice to his thought. Why this is so, it is needless to inquire. It is patent to all, that the majority of students will not take one-half of the exercise they need unless compelled to, and we claim it to be the unquestioned duty of every college faculty to take measures to secure this end, just as much as it is to require a certain amount of proficiency in the studies of its curriculum. It is the aim of all colleges to send its graduates forth prepared to fight successfully the battles of life, and to benefit, in some degree, the age in which they live. The first requisite to this is health, and the college which neglects any means of securing this to its students, is as false to its duty as though it neglected to secure them competent instruction. What we need at Bates, more than everything else, is an instructor in our gymnasium, and a law compelling each student to pass a certain portion of his time under his care. The students, we believe, will hail this reform with joy, and we can think of no good reason why the faculty should not make it. Certainly the expense can not be large, and in the present state of the college finances is more than justifiable. As a means of securing this, we propose that the students unite in a petition to the authorities, and we hardly think that their request will be refused, especially if it be unanimous, as we have no doubt it will be.

EXCHANGES.

We can not complain this month of any dearth of exchanges. Our table is literally heaped, and every day increases its load. Most of them seem to be as vigorous as ever, but they are troubled with one serious bugbear,—the Regatta, with its fouls and disputes, and "flashing blades," and "bended backs," are blended in inextricable confusion. The Harvard and Yale papers—whatever may have been the conduct of the respective crews—are very courteous in their discussion of the affair, and are evidently not disposed to carry the war into Africa. This is encouraging, for we now have some hopes of getting rid of the subject altogether. Base-ball, too, comes in for its full share of attention, and athletic sports in general are well represented.

The Dartmouth, for September, reached us soon after our last issue. This magazine, although always good, has been steadily improving for some time past, and is one of our best exchanges. The article upon "The Way to Read a Book," contains more good sense than we have seen in a col-
lege publication for months, and is worth double the subscription price of the magazine to any student. A change is contemplated at the close of the present volume, looking towards making it more strictly a college newspaper. — The *Yale Lit.* is hardly up to its usual standard. This is the way it speaks of rushing:—“As far as the enjoyment of the rush is concerned, we have had the honor to be actively engaged in every Hamilton Park rush which has taken place during our college course; and had we foreseen the loss of our triangle, this would not have deterred us for an instant from taking part again this year. Our only regret is that we may never see another.” . . . “The end of the whole matter is this; if men come to college opposed to a rush, or if, having been through it once, they do not desire to participate again, let them stay in their rooms; but as long as any men survive who are animated with the spirit of our ancestors, let them not be deterred from taking energetic part in this, the most distinctive of all, the old Yale customs which remain to us.” —The *Alfred Student* has the following upon Literary Societies, with which we agree so cordially that we quote it entire:—“Lyceums are intellectual gymnasia where mental athletes practice to the end that they may be crowned victors in life’s great struggles. Here the mental nerve is made taut and strong. Here is mental boxing, and leaping, and running, and wrestling. Here are clapping of hands and shouts and crowns for the victor. Here the young, ardent, and confident, are drilling and forming in columns ready to deploy upon the world’s great battle field. A Lyceum is a miniature republic, with its miniature laws and duties, where the literary citizen prepares himself for a world citizen, with the broader and more complex laws and responsibilities of its citizenship. The culture coming to one who, as a member of one of these societies, performs his appointed tasks faithfully and well throughout his school course, is invaluable. No student in this Institution can afford to let such means of culture go unimproved.” —The following, from the *Olio*, we recommend to certain gentlemen at Bates, and beg leave to add that nothing is more aggravating than to be awakened or kept awake by attempts to play on the piano:—“We would remind some of the students, in a friendly manner, that it is against the rules of the college to play on any musical instrument during study hours. We would not say anything against a little music once in a while, but “forbearance has ceased to be a virtue” in this case.
QUESTION of the day:

“Wa’n’t that a good strike?”

—Wanted.—Information as to the whereabouts of one of Upham’s ideas.

—A Senior declares that he gets over his Mental Philosophy lesson four times. He reads it once, and gets to sleep over it three times.

—A Freshman was heard to inquire the other morning, where the “bully-tin” board could be found. After many tribulations he succeeded in reaching the object of his search.—Cornell Era.

—A diminutive Sophomore had a slight altercation with an overgrown Freshman the other day in which he indulged in some rather strong language. Freshie listened contemptuously for some time, but finally extinguished his opponent by threatening to spit upon and drown him.

—Henry Ward Beecher says, if ever again the world is punished with a deluge, he shall start without delay for Princetown, that being the driest place he ever heard of.—Vassar Mis.

—German Recitation.—Prof.—

“That is not the correct rendering of that passage.” Student.—“It was so in the translation, anyhow.” Applause.—Ex.

—A chap who spent $1,500 to graduate at Harvard, is postmaster in Iowa at $24 per year. Where would he have been but for his Latin and Greek?—Ex.

—Prof. in German.—“Conjugate Mogen.” Student. — “Ich mugee, du mugee.” Prof. —“That’s enough muggin.”

—Prof.—“What is a Bunsen battery?” Student.—“A collection of Bunsenists.” Prof. looks surprise, while the class groans.

—Two waiters from the hall were heard discussing the relative merits of their barbers. One was highly incensed with the poor workmanship of his barber, and advised his friend never to go near him. Fancy our horror at overhearing his colleague inquire if he was plain or colored.—Ex.

—Student (translating the Greek).—“And devils also came out of many, crying out and saying—Professor will you translate this?” And the Professor was so
Odds and Ends.

235

— ITEM FOR TRENCH. — The Japanese have no equivalent for our word "baptize," and a learned American, in compiling an English-Japanese dictionary, could find no word more nearly corresponding to "baptize" than "soak." Afterward, translating the Bible, for "John the Baptist," he was obliged to substitute "John the Soaker." — Packer Quarterly.

— A "hard case" was interrogated the other Sunday, by a friend who had just seen him at church, but whom he now found swallowing a glass of brandy and water at a public bar-room: "I saw you in church this morning listening to a discourse upon righteousness and temperance; how comes it that I now see you here drinking?" "I always thirst after righteousness," was the answer. — Index Niag.

— One of the Juniors was once a member of a base-ball club, but doesn't exactly remember the position filled. Thinks it was stop-cork. — College News Letter.

— The belief is becoming stronger every day in the East, that if John Morrissey should give Harvard or Yale College $250,000, the Lord would commence an entire new account with him.

cruel as to bid him resume his seat.—Ex.

— Prof.— "Do you have the idea?" Student. — "I think I have an idea; but I don't know as I can tell what it is."

— Scene: History Recitation. Prof. — "What was the Millenary Petition?" Junior (confidently). — "Something about dress goods, I believe, Sir." — Harvard Ad.

— A wit is sprouting, all unknown to fame, under Common's fare. Grubber. — "What could these chickens have lived on, to make them so tough?" Punster. — "They lived on from year to year." — Yale Record.

— "Dear me, how fluidly he takes," said Mrs. Partington, recently, at a temperance meeting. "I am always rejoiced when he mounts the nostrils, for his eloquence warms every cartridge in my body."

— One of our Seniors, on leaving his room last Commencement, took the pains to leave on his door a placard with the following: "Mr. A. B. C.: Not to be cleaned during vacation." We have seen the gentleman in his room, and should judge that the directions were followed.—Ex.
Don't forget the lecture by Fred. Douglass.

The catalogues are out, and contain one hundred names in the collegiate department, and twenty-two in the theological department.

Eighty-eight American colleges and universities conferred, last year, one hundred and forty-six D. D.'s, and one hundred and one L. L. D.'s.

Col. T. W. Higginson, chairman of the committee on essays at the First Inter-collegiate Literary contest, has announced that the time of receiving essays has been extended from Oct. 1st to Nov. 1st.

Bowdoin has twenty-two Freshmen this term. The drill has been rendered optional, and only three have chosen it. The remainder of the students are required to attend the gymnasium one hour each day.

Over two hundred students are in attendance at Waterville Classical Institute. The ladies' senior class contains twelve or fourteen; gentlemen's senior class twenty-two, and the Junior class twenty-five. All are fitting for college.

The following is from the Chicago Inter-Ocean:—"Two colored students were, on the 24th ult., hired, by members of the Illinois College faculty, to withdraw their names from the students' roll. Their tuition fees were returned to them, and, in the case of one, $30 was paid to him in addition to the tuition. The sons of a Democratic Congressman, of this state, who are students, led the movement against the negroes."

As the result of the preliminary examinations for women, four of the applicants received a certificate of the grade given first in the catalogue, two others were conditioned, and a seventh failed to pass. No alternative but success or perfect failure was contemplated; but two of the applicants did so well that it seemed unfair to let all their work go for nothing, and they can obtain the certificate by passing next year those examinations in which they failed. Two or three of the ladies who succeeded will probably try for further honors next year. There is a question whether the names of those who succeeded in the examination shall be printed in the catalogue. Why should they not?

—Harvard Magenta.

A Good Education.—The late Edward Everett condensed into a
single brief paragraph his estimation of what constituted a good education. Here it is: “To read the English language well, to write with dispatch a neat, legible hand, and to be master of the first four rules of arithmetic, so as to dispose of at once, with accuracy, every question of figures which comes up in practice—I call this a good education. And if you add the ability to write pure, grammatical English, I regard it as an excellent education. These are the tools. You can do much with them, but you are hopeless without them. They are the foundation; and unless you begin with these, not with flashy attainments, a little geology, and all other ologies and osophics, are ostentatious rubbish.”

The Polymnian Society has made choice of the following officers from the Freshman class: — Assistant Librarian, J. W. Hutchins; Fourth Editor, C. E. Brockway.

The first division of the Freshman class gave their declamations Thursday evening, October 22nd, in the College Chapel. Messrs. Brockway and Peasley were selected to declaim with the second division Friday evening, October 30th.

Junior class honors were distributed Tuesday evening, October 20th. Day received the knife; Goodwin the spoon; Whitney the spade and Collins the spurs.

The following are the scores of the two games between the Bates and the Bowdoin nines, the former played October 10th, at Brunswick, the latter, October 17th, at Lewiston:

**BOWDOIN.**

<table>
<thead>
<tr>
<th>O. R. L.</th>
<th>RATES.</th>
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<tr>
<td>Whitmore, c.</td>
<td>3 0</td>
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<td>Fuller, m. f.</td>
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<tr>
<td>Payson, p.</td>
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<td>Cobb, 3d b.</td>
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<td>S. Whitmore, 1.f.</td>
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<td>Crocker, 3d b.</td>
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<td>Waite, r. f.</td>
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<td>Wright, s. a.</td>
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**BATES.**

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<td>Clason, 8. 8.</td>
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<td>Hall, lb</td>
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<td>Oakee, p.</td>
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<td>Burr, c. f.</td>
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<td>Noble, L. f.</td>
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<td>Day, c.</td>
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<td>Whitney, 2d b</td>
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**INNINGS.**

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**Second Game.**

**BOWDOIN.**

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<td>Payson, p.</td>
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<tr>
<td>S. Whitmore, 1.f.</td>
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<tr>
<td>Crocker, 3d b.</td>
<td>4 0</td>
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<tr>
<td>Waite, r. f.</td>
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<tr>
<td>Sanford, 1 b.</td>
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<td>Wright, s. a.</td>
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<td><strong>Total</strong></td>
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**BATES.**

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<td>O. B. Clason, 1 b</td>
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**INNINGS.**

| Bowdoin | 2 3 4 5 6 7 8 9 |
| Bates | 2 0 1 0 0 0 1 0 |

ALUMNI NOTES.

[Space will be given every month to the record of one or more of the alumni in the form of the following. Graduates will greatly oblige by forwarding the necessary material.—Ed.]

'70.—In Gray, Maine, September 15, by Rev. Francis Reed, Mr. Lindley M. Webb, of Windham, and Clara L. Cobb, of Gray.

'72.—In Rochester, N. H., July 15, by Rev. G. M. Park, Mr. E. J. Goodwin, and Miss Ida I. Nute.

'72.—E. F. Nason is spending a few months at his home in Hallowell.

'72.—F. H. Peckham is teaching in North Boothbay.

'73.—E. A. Smith is in Providence, Rhode Island.

'74.—H. W. Chandler, formerly editor of the STUDENT, is studying law at Howard University, Washington, D. C.

'74.—A. J. Eastman has entered the Bates Theological School.

'74.—W. H. Ham is studying law with Record and Hutchinson, of this city.

'74.—Thomas Spooner, Jr., is a member of Bates Theological School.

'74.—R. W. Rogers is teaching in Palmyra, Maine.
BATES COLLEGE.

FACULTY OF INSTRUCTION AND GOVERNMENT.

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.,
Prof. of Mental and Moral Philosophy.
Richard C. Stanley, A.M.,
Professor of Chemistry and Geology.
Thomas L. Angell, A.M.,
Professor of Modern Languages.
Edmund R. Angell,
Tutor.

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's or Greenleaf's Arithmetic, in the first twelve chapters of Loomis's Algebra, and in two books of Geometry. English: In Mitchell's Ancient Geography, and in Worcester's Ancient History.

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.

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.

Commencement: June 30, 1876.

For Catalogue or other information, address

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

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

Board of Instruction.

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