

The following extract from the Yale Y. M. C. A. hand-book for 1893-'94 tells a little about their model building and how it came :

"The design of Dwight Hall is primarily to furnish a home and centre for the religious life of the whole University. It further forms, with its attractive reading-room and library, a common meeting place for all members of the University at all times. The idea of such a building first took shape in the minds of several members of the Association in the spring of 1882, and in the following autumn the matter was intrusted to a committee of students, who were authorized to solicit subscriptions from the alumni. The earnestness and energy displayed by the students in the prosecution of this work excited the interest of several of the alumni, by whose efforts chiefly the fund was raised to within a few thousand dollars of the sum at first proposed. At this juncture Mr. E. B. Monroe, a residuary legatee of the Marquant estate, generously offered to meet the whole building himself, as a memorial to Mr. Frederick Marquant, on a plan far exceeding in beauty and extensiveness anything which the students had ventured to project. Dwight Hall now stands as his gift. On the 17th of Oct., 1886, it was formally dedicated and devoted to the religious uses of the students of the University." Who will make a like gift to the students of Queen's?

LITERATURE.

ABRADATAS AND PANTHEIA.

THE story of Abradatas and Pantheia, the most notable portions of which are translated here, occurs in the *Cyropædia* of Xenophon. This work is an historical novel embodying under the name of Cyrus, the founder of the Persian Empire, the author's ideal of a king and leader of men. The episode now presented strikes one as interesting not only for its intrinsic beauty and pathos, but also as being *sui generis* in Greek literature. The chivalrous and romantic air that stirs in it seems to blow upon us rather from some Gothic forest where Charlemagne and his paladins are riding through the glades, or from the dunes of Lyonesse and Camelot wheré "Arthur and his table round" are met for the joust, than from the cities of old Greece. A few words of introduction will help towards the fuller understanding of the passages translated.

Pantheia, the most beautiful woman in all Asia, and modest and true as she is beautiful, the wife of Abradatas, King of Susiana, one of the vassals of the Assyrian king, is taken among the captives of the defeated Assyrian army and reserved for the victorious Cyrus as part of his share of the booty. Cyrus, however, generously forgoes his rights of conquest and hands the fair prize over for safe-keeping to a trusted officer, Araspes. The latter is smitten with violent love for his ward, and vainly

attempts to move her to return his passion. At first Pantheia shrinks from embroiling her guardian with Cyrus, his fast friend, but at length finding cause to dread the infatuation of Araspes she is compelled to communicate the matter. Cyrus takes an indulgent view of the conduct of Araspes, but in order to remove him from temptation as well as to cover him from confusion, since his attempt had been noised abroad, and also to make profit out of the untoward situation, he sends him into the camp of the enemy, where he is to pass in the eyes of both friends and enemies as a deserter hopeless of pardon from his outraged chief, to steal into the counsels of the Assyrians and at the right moment to come back with full knowledge of all which it imports his general to know. After the departure of Araspes, Pantheia, who of course shares the universal mistaken belief as to the motives of his disappearance, resolves to indemnify her chivalrous captor for the supposed loss of a friend and comrade-in-arms, a loss of which she regards herself as the innocent cause, by replacing him with her own husband. The enemy she thinks has gained Araspes, she desires that Cyrus shall gain Abradatas. Each will be worthy of his new ally. For the Assyrian on one occasion behaved like a tyrant to herself and her husband, attempting to tear them asunder, and she thinks it will not be hard to prevail upon Abradatas to renounce allegiance to him and take service under a worthier lord. Accordingly she obtains permission from Cyrus to send a message to her husband, who, as she has foreseen, is not slow to join his beloved wife and the chief who had treated her so generously. Soon he appears with a force of one thousand horsemen. When his wife, after the rapture of their first meeting, has told him all the details of Cyrus' chivalry, the generous nature of Abradatas is kindled to the utmost devotion. He is eager to anticipate the wishes of his benefactor and zealous to second all his plans. Perceiving that Cyrus hopes great things from a force of scythed chariots which he is organizing, he converts his own cavalry into that mode, and leads them himself in a car drawn by eight horses.

Meantime the enemy had received an enormous accession of force; a vast confederacy of nearly all the Asiatic peoples, along with Thracians and Greeks, and ten thousand Egyptians have gathered to aid them around the Assyrian host. Croesus, king of Lydia, is chosen general of the united force. A battle is imminent, wherein Abradatas has volunteered for the post of danger, over against the serried phalanx of the Egyptians with their huge shields reaching to the ground and their long spears drawn up four-square, one hundred men each way. Pantheia arms her husband for the fight in splendid armour which she herself had made in secret, like some fair lady of old romance, gentle and beautiful