

His practice was to talk or converse with all who might come to hear him since he limited his associates to no class, nor did he charge anything for his instruction, because, as he himself said, he did not wish to sell his liberty to be made the slave of any patron that might chance to employ him. Early in the mornings and during the whole day, he might be seen frequenting the public walks and the market place, seizing upon everyone he meets, and by a searching cross-examination compelling them to acknowledge what are the true principles of action, and many times forcing them to confess how far short their lives had fallen from the right standard.

Hence is revealed one of the most marked characteristics of Socrates' teaching — "the necessity of self-knowledge as the foundation of all knowledge and the source of all prosperity and happiness. He who does not know himself, knows nothing. Hence, to gain that enlightenment in the things of the world and that culture which he desires, he must become thoroughly acquainted with himself, must know his different virtues and vices, his powers and his weaknesses, and thus be able to govern himself according to this self-knowledge." And here we find wherein lay much of the power of Socrates as a teacher. He had practised his own teaching and knew himself thoroughly; thus was he able many times to read the characters of those coming to him for instruction. He seemed to be able to determine at a glance their individual natures or dispositions, and it was among his first efforts to make the pupil see himself in the same light, without any over estimation or any depreciation of his capacity or knowledge.

Again, Socrates was possessed in a large degree of that tact, as we might call it, of adapting himself to the natures and characters of each individual he meets. In reading the *Memorabilia* of Xenophon we cannot help but notice the manner in which the different conversations of Socrates are adapted to the several characters with whom they are held, and their consequent power to "encourage the diffident, to draw out the retiring, to repress the forward, to humble the self-conceited, to relieve everyone of his fancied good or evil, and persuade everyone to make the most of the best there is in them."

Thus gathering his own citizens around him wherever and whenever he could, without reward, and hated by many, for over thirty years Socrates endeavored, "by the most tremendous intellectual stimulus ever tried by a teacher," to lead his countrymen to an examination of themselves and also to intel, by precept and example, the doctrines of temperance and virtue.

But in spite of his nobleness of life and elevation of character, in spite of his well known piety he was, at length, accused of corrupting the young and of introducing new and strange gods; on which charge he was condemned to death. When he was on trial for his life, deprived of the defence which Plato had offered, he rose up and without any pre-meditation or preparation, except the preparation of a virtuous life, delivered an apology which is esteemed not only because of the circumstances attending its delivery, but also because of the many beautiful and sublime utterances it contained. In closing we will say with Professor Everett that "it was, indeed a noble, a glorious life,—a life, ay, and death, to make men better, and to bring them nearer to God,—a life of which our Lord shall take deep account in the day that he makes up his jewels."

Exchanges.

A copy of the first issue of *The Owl* is at hand, with quite a number of well written articles by students and alumni. In "English-Canadian and American Literature" a comparison between the literary productions of the two countries is well drawn. Too true is the criticism that the Canadian authors are little studied and appreciated by the average student.

The *Colby Echo* appears with some changes in outside pages. It contains an interesting article on one phase of student life in the German Universities.

Advance seems to be the watchword of *The Dalhousie Gazette*, which is published this year in more popular form. On turning a few pages of advertisements we come to the more solid matter of the paper. In the President's address a short sketch is given of University progress in the United States. Book notices constitute a new department, which promises to be valuable. The usual space is allotted to Law and other matters. On the whole the first number presages a successful year for the *Gazette*.

College Times gives a good account of several football matches played by them this fall.

In the October number of *The Cadet* there is an interesting description of a week's outing taken by the students of Main State College.

Personals.

Prof. Kierstead is just recovering from a severe attack of illness. We will be glad to welcome him back to the class-room when his strength is sufficiently recovered to resume work.

The class of '91, sends the following to represent them in theology: Fash, Gates, Hutchins, Kempton, A. C., and Morse, R. O. to Rochester; Corey and Whidden to Newton; Freeman to McMaster and Read E. A., to Morgan Park.

Howard Barss, B. A., '75 and L. D. Morse, B. A., '88, having completed their course at Newton, have been added to the staff of missionaries in India.

A. K. DeBlois, Ph. D., M. A., '88, has returned from Germany, and is now filling a position on the staff at St. Martins.

C. H. McIntyre, B. A., '80, having completed his B. A. course at Harvard, has entered upon the study of law at that institution.

Richmond Shafner, B. A., '80, who for some years was engaged in business in the Argentine Republic, has gone to Baltimore to study medicine.