

# The Acadia Athenaeum.

"Prodesse Quam Conspici."

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## THE PLACE OF COMENIUS IN THE HISTORY OF EDUCATION.

THE earliest schools possessing a claim in the history of education are those of the Orient, and had as their object the training of youth for perpetuating class distinctions. Upon these defective systems the classic nations, Greece and Rome, evince a distinct advance. The individual comes into a certain prominence. Education is now the subject of careful scientific thought, and enlarged views of Nature are proclaimed. The Greek strove for a beautiful individuality, the sturdy Roman warrior for a practical one.

Ascending another step in this educational ladder the influence of Christianity is reached. The advent of Christian thought marks a crisis in the history of education no less than in that of man. Previously little thought had been given to the future life; education desired mainly to send into the world noble statesmen and valiant warriors; but now, by this great religious movement, men's minds were changed; they realized the great hereafter, and, in preparing for it, attached an importance to the Scriptures which made education literary. Scholasticism also played a prominent part in awakening the human mind from its past lethargy by the development of deductive reasoning.

During the Renaissance period this religious education tended to become more secular. Information also had been regarded as the aim of teaching, but now it had for its object discipline and training. The Reformation, necessitating a personal responsibility for our eternal happiness, ingrafted in all the desire of reading. Under its influence education passed from a dependence on reflection and reason to that on sense and observation.

At this period Comenius appears, shining among the literary stars of the seventeenth century as a comet which, though at first but dim, has as the years passed grown brighter and occupied a more prominent part in education. It is in his writings that the first attempt at a science of education is found. This literary patriarch believed Nature had implanted in us the seeds of learning, of virtue and of piety, to bring which to maturity was education's grand end.

Being an orphan and under neglectful guardians, very little attention was devoted to his training until his sixteenth year. Though this may be deemed an oversight, still it proved a hidden blessing, as at this age he was better able to note the defects in the educational system and inability of the teachers. Alive to

the needs of his countrymen in these respects, and determining on a great educational reform, he now sought for an immovable foundation upon which to base his life work. What better could he have found for this than that of Nature?

A truly educated man, Comenius considered, was one possessing all his faculties harmoniously developed. For the attainment of this it was necessary that no one faculty should be cultivated to the exclusion of the others. Here he differed from his predecessors, his work thus involving physical, mental and moral education. Reducing laws for the acquisition of knowledge to those of Nature he observed, a man places seeds into the ground which, though unable to be accounted for, spring up, but certain of Nature's commands must be obeyed. Nature waits for the fit time. Seeds are not placed in the frozen ground where the germ would be destroyed and vegetation hindered, nor does she give the form before the material.

As it is with Nature, the same applies to the rooting of knowledge in young minds. We must delay bestowing instruction before the minds are prepared to receive it; also material should be given before the form. The purpose of physical training was not, however, as in Sparta, the development of brute force, but the production of healthful vigor and manly courage. Allowing the child to be sent to school at a proper age and in good health, the next thing to be considered is the maintenance of this health along with its intellectual increase. Comenius believed one of the most important means for the promotion of this end was in the school itself. Though this matter had been somewhat discussed a few years before by Vives, a Spaniard, still Comenius may be deemed one of the first to fully realize its great necessity. He desired an ample playground for recreation, and heartily encouraged the most vigorous and active games. Attention must be given to the site of the school, which should be in a healthy locality, somewhat isolated, remote from noisy occupations; and he demands that the school-house, as well as the grounds, should present a gay and attractive appearance.

Like the Jesuits, the employment of short hours was another principle maintained as requisite in completing his design of creating a sound mind in a sound body. Four hours at the most for school work, and as much more for study in private, were considered sufficient. One of the greatest reforms Comenius affected in education was in the study of languages. His "Gate of Tongues" and "Orbis" disclose a plan for aiding the acquisition of languages through exercising the perceptive and intuitive faculties. With this end in view he designed having the matter of the lessons such as would direct itself to the senses. The mother tongue should be learned first, and then through this medium the other languages acquired. In schools of his time

words were taught before the things to which they referred. In teaching a foreign language the teacher required the grammatical rules before the language to which they applied. Comenius insisted that language should be learned by practice rather than by rule—rules should follow and confirm practice.

His books were valued as affording an introduction to a knowledge of things and a speedy way of learning Latin, but afterwards, becoming tiresome, they went out of use, and the author was for a time forgotten. Now the veil of oblivion previously shrouding them is being removed, and we see to-day in the classic rooms of many of our colleges, but a revival of Comenius's work. Perhaps his greatest work was his reform in school system. He established four classes of schools: the mother's school in every house, the national school in each parish, the Latin school in every large town, the university in every province.

The mother's school was to teach the beginnings of things and instil in the child truthfulness, obedience and other virtues; in this is seen the first idea of the kindergarten. The national school, for instruction in the mother tongue, endeavored to cultivate the internal senses, imagination and memory, hand and tongue. The Latin school sought the further development of the understanding, but the crown of the whole system was the university, which strove for the cultivation of the will. This gradation of schools was so well devised that, with few alterations, it constitutes the present system in Germany, a country renowned for educational institutions.

Upon him, too, may be bestowed the honor of first putting in motion that great movement, the higher education of woman. He insisted, education aims at the development of the human being, and, in debarring woman, a human being, from this training, is not a great injustice committed? He also strongly advocated co-education, considering from the peculiarities of their minds the contact would prove mutually-beneficial.

It is not strange that Comenius, belonging as he did to the Moravian brethren, (a sect distinguished for simplicity of faith, earnest piety, and missionary zeal), linked morality and religion with intellectual culture. As Nature shields her work from harmful influences, so pupils should be guarded from injurious companions. The teacher, also, should be a moral, upright person capable of instilling in the youth intrusted to his care, firm Christian characters as well as that book learning too often placed foremost. The personal power of the instructor has been defined as "an emanation flowing from the very spirit of the teacher's own life, as well as an influence acting insensibly to form the life of the scholar." Ever compelled to look up to the teacher intellectually, the tendency grows to look up to him as an example in all things. Habit, association and intelligence are

promotive of educating the child to virtue, only when exercised by one who displays in his own daily life the virtue he desires to implant in his pupil. He also believed corporal punishment, if ever used, should only be as a reproof for moral offence.

Comenius's greatness is not so much in what he actually did as in the reform he instituted. That education should be the development of the whole man, that facts should be apprehended through intuition, that educational systems should follow the living book of Nature, a gradual and cautious advance from the simple to more complex truths, that a knowledge of things should be instituted for that of words,—such, in short, were the reforms proposed by Comenius. How striking and wonderful they appear! But how much more so when we consider them as propounded by a man born in the sixteenth century!

It is only to-day, after a lapse of two hundred and fifty years, that we begin to see them firmly established, thus fulfilling the desire expressed shortly before his death: "I hope and confidently expect from my God, that my reforms will spring into light when the winter of the Church is past, the rains have ceased, and the flowers come forth in the land, when God grants his flock shepherds after His own heart, who will feed, not themselves, but the flock of the Lord, and when the envy which is directed against men while living will cease when they are dead."

The entrance of his spirit into eternity marks the passage from this world of a wise reformer and noble Christian, whose great success in his undertakings, as well as the never-dying fame remaining, may be attributed to the motive ever actuating his life, and also shining as our guiding star, "*Fideli Certa Merces.*"

M. W. C., '95.

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### THE FIRST PATIENT.

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Do not feel discouraged, my young doctor, if after you get your degree and your sign out, your first patient does not come immediately. The old doctors may still continue to get some practice, or it may be a lamentably healthy time. But just wait and you will be discovered. The bell will ring some morning and you will hear of a beautiful case of sickness that wants you at once. Appear as if such things were perfectly familiar to you. Be in no way nervous. Don't worry as to whether you will make a correct diagnosis, for the man that comes for you will tell you what is the matter, just before he tells you that they tried to get the other doctors of the place first, but that they were all away. When you enter the house of your patient be cheerful but dignified. Tell him you are sorry to find him ill; that does not mean anything, but it sounds well. Feel his pulse, and look at your watch in a most profound manner. If

not a serious case it is best to look grave. Examine his tongue, put a thermometer in his mouth, tap some on his lungs, and keep looking graver. Have something in one of his lungs that you don't exactly like--no particular difference which lung. Ask a great many questions, and then leave some medicine that the sickest person could take without injury, to be administered every four hours. Tell him he will get better, but that he just sent for you in time. Give strict orders as to his diet, and say you will call in the morning. Leave the impression with the neighbors that have run in to see your patient and stop for dinner and tea, that he is a sick man. Tell them that he is threatened with \_\_\_\_\_. I leave that for you to fill in. Here great care must be exercised, so as not to get a disease which any of them have had. Try something bran new or you are liable to hit on a complaint two or more have been down with, and would have died except for one of the other doctors who is skilful at curing such things. If any on your way home inquires for the sick, be pleasant about it; gruffness will add no dignity to you. Friends are always anxious to hear how their sick neighbors are. You never need tell them very much, but you can be so gentlemanly about it, that they will think you have given them full particulars. You might just tell them that he has a complication of diseases, and speak in no way hopefully of his recovery. They will at once decide that there is no hope, and when you make a cure it will be a help to you. Don't raise your patient too quickly if you have had him very sic. If he is well off, it would be just as well to let him have a relapse. Be sure and have it caused by some neglect of your orders. Change the medicine a little, have it given every three hours. Allow no change in the temperature of the room and give more particular instructions about his diet. As he gets better, let him know how very low he has been. Compliment his wife on her nursing, and let the girls charm you with their music. Be moderate in your charge, and a second patient will soon follow.

HARL HARLEE.

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SOME CANADIAN AUTHORS.

NO. IV.

ARTHUR WENTWORTH EATON.

REV. ARTHUR WENTWORTH HAMILTON EATON, B. A., was born in Kentville, Nova Scotia, and educated at first under his father's direction in Nova Scotia, and afterwards in the United States, where the greater part of his active life has been spent. His parents were the late William Eaton, Esq., a gentleman well known in connection with the admirable Education System of

Nova Scotia, and as holding many public positions, who died in 1892, and his wife Anna Augusta Willoughby Hamilton, a descendant of a well known military branch of the famous Scottish Hamiltons, his grandfather having come to America about the time of the Revolutionary War. Mr. Eaton was graduated from Harvard University in the class of 1880, the same class that contained the Hon. Theodore Roosevelt and the Hon. Josiah Quincy, and after a course of theological study, during which he was much engaged in literary work, in June, 1884, he was admitted to Deacon's Orders in the Protestant Episcopal Church, by Bishop Knickerbacker of Indiana, in whose diocese he had previously spent six months in clerical work. Ordained to the Deaconate, he returned to Massachusetts, and for the summer took charge of St. Paul's Church, Stockbridge, the Rector, Rev. Arthur Lawrence, being absent in Europe. From Stockbridge he went to New York city, was appointed Rector's Assistant to the Rev. Dr. Rylance at old St. Mark's-in-the-Cowery, and in April, 1885, at Christ Church, Fifth Avenue, received Priest's Orders from the Rt. Rev. Henry C. Potter, D.D., Bishop of New York. Later in the spring he accepted a call to a new parish at Chestnut Hill, Massachusetts, the most exclusive suburb of Boston, and in this position remained for over a year, when being unable longer to endure the Boston climate he returned to New York, where he gave himself energetically to literary work, taking Sunday duty, however, constantly in important parishes in or near the city.

About this time a new impulse was given, chiefly by Harvard College, to the teaching of English in Preparatory Schools, and Mr. Eaton who had always had much enthusiasm for English study, and who had already become known as a writer, was requested by Dr. Arthur H. Cutler, the head of the most important private school in New York, to take charge in advanced English of the boys in his school who were about to enter the various colleges, especially Harvard. So successful has Mr. Eaton been in his work, and so strongly attached has he become to the school, that he has continued his connection with it to the present time, gradually assuming the direction of the whole English Department, which he has quite re-organized.

In church work he likewise continues to be deeply interested; his ability as a preacher is freely recognized, his sermons being said to show much of the poet's penetration of character and life, as well as insight into the truth at the heart of all dogma.

Much of Mr. Eaton's most laborious and most lasting work has been done in the field of literature. From the outset of his career he had written much for newspapers and periodicals, and long before any published volume of his had been given to the world, he had been known as the author of prose articles and poems of merit. A careful student of religion, having thought

deeply from his boyhood, it is not strange that his first published book should have been a volume of connected Theological Essays. This book, known as "The Heart of the Creeds, Historical Religion in the Light of Modern Thought," was first published by the Putnams in 1888, and at once gave the author a foremost place among the young religious thinkers of the country. From such men in the Episcopal Church as Phillips Brooks it received high commendation, and it now ranks as a standard book in Broad Church popular theology. The English of the book was regarded as especially fine, and was praised unstintedly by literary critics like Edmund Clarence Stedman. Mr. Eaton's second published work was a volume of poems, entitled "Acadian Legends and Lyrics," which showed a wide range of poetical feeling and a fine control of musical speech. The book contains some legendary poems of interest and many beautiful lyrics, and, published by the firm of the Frederick A. Stokes Company of New York, in attractive bindings, has had a steady sale. This volume, which first appeared in 1889, was followed in 1890, by a little book on letter writing; in 1891, by a valuable historical work known as "The Church of England in Nova Scotia, and the Tory Clergy of the Revolution," and in 1892, by a volume of short stories, "Tales of a Garrison Town," collaborated with Craven Langstroth Betts. Mr. Eaton's poems have gone into several anthologies like "Poets of the Great Dominion," "Younger American Poets," and "Poems of Wild Life." In his introduction to the "Younger American Poets," Douglas Sladen says: "Eaton, I think, has been the most happy of the Canadians in treating their national legends. There are few writers in the United States who equal him in this respect. This volume ('Acadian Legends and Lyrics'), though only recently issued, is one of the best yet produced by a Canadian, with a fine Longfellow-like vein running through it" Mr. Eaton's name is to be found in Stedman's "Library of American Literature," though only in a subordinate way. A sketch of his life is there given, and he is represented by one or two of his poems. The reason for his not occupying a more prominent place is that he is a Canadian by birth, and that, although most of his life has been spent, and all his work done in the United States, Canadian Literature claims him.

A great deal of his leisure time has been spent by Mr. Eaton on Local History and Genealogy. In the field of Family History he has been known as one of the most patient and accurate students in the United States, and in this department he has published much, both in book form and periodicals. He has been a member of both the New England and New York Genealogical Societies, and at one time he held the honorary office in the New York Society, of "Registrar of Pedigrees."

In private life Mr. Eaton is most favorably known. He has an unusual personal magnetism, and his life in New York, and indeed his whole life has been singularly rich in friendships. In the social and literary world of New York he holds a prominent place; with many of the leading American authors he is on terms of close friendship, and his acquaintance in the ministry of his church is naturally very large.

It is understood that Mr. Eaton has now in preparation, among other literary works, a "History of the People of Nova Scotia."

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### PURITAN IDEALS.

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Ideals have been defined as standards of excellency existing in idea or thought alone. They are never realized in fact, but nevertheless they contain subtle inspirations which have called forth nobility. Ideals are founded, not upon mere accidents, but upon universal principles.

Look upon the straight-laced Puritan Radical, with his imposed rules and irksome restraints, his sour countenance, formal manner and Hebrew name, and you think you behold the ungracious Pharisee. But these are only the mistakes of Puritanism, and such are the misfortunes of every reform, and will be as long as human nature exists.

But we must not be prejudiced. Puritanism was born in an age, when the powers that were, were enthroned in luxury and extravagance, when despotism held sway, and the times were fickle. Existing customs were shamefully indiscreet, and Puritanism sought to reform them. What wonder then, that the Puritan drifted into habits of life diametrically opposed to those which he sought to reform.

The mistakes of Puritanism lie upon the surface. He who runs may read them. They are but the dross which covers the pure and peerless gold. Look further and you will find in Puritanism some of the rarest ideals ever fixed in human imagination. Those who are content to gaze upon mere superficialities may rejoice in the word *Puritanical*, but the term *Puritan* will ever denote that which is honest, upright, and pure.

Thus the path is clear for the consideration of the lofty and inspiring ideals of the ideal Puritan. Surely they were no mean fancies which have enkindled the breasts and directed the lives of some of the world's truest heroes. Great ideals only can bring forth truly great men, and truly great men are the offspring of great ideals. Such men were Milton the Puritan poet, and the very genius of Puritanism; Cromwell, the Puritan soldier; Bunyan, the immortal dreamer; Penn, the Puritan colonist; Roger Williams, Hampden and Sydney.



These were the men ushered in by the discords of the 17<sup>th</sup> Century. The Puritan spirit began to rise in 1559, when Queen Elizabeth and her Parliament sought to compel the observance of the customs of the established church, and to enslave the people to its popish impurities, by passing the infamous Act of Conformity. It was a spirit and a power which resisted the combined attacks of monarchs, princes and prelates, and changed the whole aspect of British thought and life.

It was useless to resist. The power increased, the fight waxed fiercer and fiercer, until ere long like pent-up steam, the indomitable life of Puritanism burst the bands of despotism and stood free,—rejoicing in its freedom, and strong with a religious energy which has animated all those systems in accord with, and devastated all those opposed to it.

It was the spirit which has made England and her colonies the grandest nation in the world to-day, and the Anglo-Saxon people wherever they are found the truest and wisest of men.

The history of this movement is a history of fierce struggle. Puritanism is rich in martyrs. It has gained its hard won victories with the blood and nerves of its noblest and best. But there is the history of the world's grandest and most fruitful reformations.

It is a history of men of principle. "What deep joy fills the mind," says Channing, "when throughout apparently inextricable confusion, he can trace some great principle that governs all events and that they all show forth." These men penetrating the conditions of life, grasped and held firmly the great underlying principle, regarding it as their master because it was right,—regarding it as more important than any other consideration because it was noblest.

The rock, the citadel of Puritanism, is Law. Let the Puritan see in any condition of things, no matter how complex, the divine law of its existence, and he is at once its devoted servant. He will sacrifice his comfort, his prosperity, his life, in his devotion to divine law.

This fundamental principle of Law implies the three following conditions, viz:—First,—The authorship of Law. Second,—Obedience. Third,—Faith in its adaptability and efficiency. Building upon these as a foundation the Puritan has set before his imagination some of the highest ideals ever entertained in the hearts of men.

The principle that God is the author of all law gives him his ideal Liberty; the principle of Obedience gives him his ideal Life; and the principle of faith gives him his ideal Progress.

John Wycliffe, so often called "the Morning Star of the Reformation," took his stand upon the principle of the supreme authority of the Scriptures. He joined issue on the question of the authority of the Scriptures *versus* that of the Prelates. In

the Westminster Confession of Faith, that great Puritan emblem, we read, "God alone is Lord of the Conscience, and hath left it free from the doctrines and commandments of men." The Puritan regarded the eternal laws of God, as sufficient for his being, and upon this conviction was founded his ideal Liberty. He had liberty of action. Unfettered by ecclesiastical law and without bondage to tradition, he was free to advance and seek the best things. He only is free who is a free man of the Lord; and he is a slave who serves any other law but God's. Thus their ideal of Law coming from God, and the conscientious and spiritual interpretation thereof, made them free. "Ye shall know the truth, and the truth shall make you free."

Hence the Puritan ideal was freedom from all formalism, all insincerity, all error. It will ever be the foe of prescribed forms and imposed ceremonies. It will ever exalt the intellectual, moral, and æsthetic features of life. The Puritan spirit will work out a religious organization which shall be a model of beauty, harmony, and grandeur, and a wideness of liberty which shall cause the nations to smile upon one another, and unite more fully in the holy destinies of peace.

Again, the Puritan principle of Obedience gives him his ideal of Life. All men are born to be servants; but to serve sin, to serve self, to be the slave of social and religious dogmatism, that is not liberty, that is not life. Life was to the ideal Puritan a battle against indwelling sin, both in man and in nation, and the cultivation of a "graceful temper and gracious character." To know, serve and enjoy God was his ideal of a happy life.

This ideal leads to a large and well-rounded conception of national life. "How shall I best serve my country?" was to the Puritan an important and practical question. No truer expression can be found than in the life of him who asked, not with utilitarian selfishness, "How can I preserve my eyes?" but chose rather to live in blindness and serve his country well. *Milton*, with heroic zeal, stood for the principles of Puritanism in a time when princes and prelates threatened their speedy extinction, because he believed that they alone could save his country.

He regarded the British nation as "a strong man, full of life, awakening in body and in mind," and conceived of every nation as being made of a civil and religious element, as independent as the mind and body of a man. If this ideal were carried out more generally to-day, discussion on the relation of Church and State would become a thing of the past. Give us the man who stands as a responsible unit between his nation and his God, and we shall have the ideal community,—one which shall measure up to the standard of *Milton*, "a community living together in the practice of virtue, the worship of God, and the pursuit of truth." Thus did *Milton* anticipate with prophetic vision the upward tendencies of the nineteenth century.

The Puritans took to the Legislative halls a coolness of judgment and a firmness of purpose which could come only from an ever present sense of their responsibility to God.

Lastly, the Faith of Puritanism was a living faith, leading to the ideal Progress. Confident faith is as necessary for the advancement of a nation as for the development of a man. The faith of Puritanism was no weak trembling faith. They were not content with the passive attitude of simple faith, but they assumed an active, aggressive attitude, which leaped over self-love, trampled down despotism, and set its face toward the dawn of better days.

Puritanism has progressed since its inception and consequently the British nation has advanced. Puritan free thought and faithful purpose have found their way to the floors of Parliament, to the places of business, into the homes of the citizens, and proportionately the decades have been progressive. The banner of progress is being unfurled the wide world over, and loftier heights are yet to be reached. Puritanism is and ever will be a life-giving stream with its great fountain head in God. Rejoicing in freedom as its birth-right, it spent its strength in enriching the national life of England, and yet retains an immortal vitality. The ideas and methods of Puritanism may be out of date, but its ideals will never fade as long as God and Conscience exist.

The Puritan loyalty to conscience, love of righteousness, and faith in God, are living forces to-day, elevating our political life and purifying social and religious sentiment.

The Puritan ideal is "reforming the Reformation." Progressive men, inheritors of the Puritan spirit both in Great Britain and America, are looking in the same direction, and marching forward with mutual co-operation for the attainment of the grandest aims of Christianity.

The Puritan era is over, but its ideals are yet the under currents of national life, and this is why Great Britain and America lead the van in civilization, commerce, arts, sciences, literature, in social reform and religious life.

The issues of the seventeenth and eighteenth centuries are past, those of the nineteenth fading, and those of the twentieth are upon us. The Puritan ideal faithfully maintained and carried out, has the potency to make the Church and State of the twentieth century, the ideal unity, with the assured word of God as its centre, with human opinions and convictions grouping themselves about it in infinite variation and variety.

## ANSWERS BY SCHOOL-CHILDREN.

From reading, from hear-say, and from experience, I have culled the following answers to questions in difficult subjects, presented to the youthful seeker after learning:—

## OUT OF THE MOUTHS OF BABES AND SUCKINGS.

“Who made you?” asked the primary teacher. The little girl addressed evidently wished to be accurate in her reply: “God made me so long”—indicating the length of a short baby—“and I growed the rest.”

“Who were the foolish virgins!” brought the prompt answer from a wise little girl,—“Them as didn’t get married.”

“Boys,” said a teacher, “can any of you quote a verse from Scripture to prove that it is wrong for a man to have two wives?” He paused, and after a moment a bright boy raised his hand. “Well, Thomas,” said the teacher encouragingly. Thomas stood up and said solemnly: “No man can serve two masters.” The questioning ended there.

The words “His Satanic Majesty” occurred in a story read by one of the Toronto public schools. “How many know who ‘His Satanic Majesty’ is?” said the teacher. Several hands were raised, and the first pupil named promptly replied, “The Inspector.” It is encouraging to know she was a very young child.

History and Scripture were never more thoroughly mixed than by the boy who wrote: “Titus was a Roman emperor—supposed to have written the Epistle to the Hebrews; his other name was Oates.”

## SCHOOL BOY SCIENCE.

“The food passes through your wind-pipe to the pores, and thus passes off your body by evaporation through a lot of little holes in the skin called capillaries.”

“The blood is purified in the lungs by inspired air.”

“A circle is a round straight line with a hole in the middle.”

“Things which are equal to each other are equal to anything else.”

“In Austria the principal occupation is gathering Austrich feathers.”

“The two most famous volcanoes of Europe are Sodom and Gomorrhah.”

“Climate lasts all the time, and weather only a few days.”

“Columbus knew the earth was round because he balanced an egg on the table.”

"Mrs. Browning wrote poetry to the pottery geese." This was not complimentary to the Portuguese nor to the teacher's method of teaching literature.

## SOCIOLOGY.

A poor boy was asked, "What is a gentleman?" "A fellow that has a watch and chain," he replied, adding, when he saw that his answer was not perfectly satisfactory, "and loves Jesus."

"Mediæval is a wicked man who has been tempted."

"A demagogue is a vessel containing beer and other liquids."

"Tom, use a sentence with responsibility in it." Tom said: "When one suspender button is gone, there is a great deal of responsibility in the other one."

"What is a lad?" inquired the teacher. A very small girl answered, "A thing for courting with."

"Give the future of drink." "Present, he drinks future, he will be drunk." "The plural for pillow?" "Bolster." "Compare ill." "Ill, worse, dead." This recalls the answer of the boy who said, "Masculine, man; feminine, woman; neuter, corpse."

## POLITICS AND PHILOSOPHY.

"Who was the first man?" said a Chicago teacher. "Washington," promptly answered the young American. "No, said the teacher, 'Adam was the first man.'" "Oh, well, I suppose you are right," replied the undaunted patriot, "if you refer to furriners."

"How did that blot come on your copy-book, Sam?" "I think it is a tear, Miss Wallace. "How could a tear be black, Sam?" "It must have been a coloured boy who dropped it," suggested the reflective Samuel.

"What made the tower of Pisa lean?" "The famine in the land."

"Now, children," said the teacher, "we have gone through the history of England—tell me in whose reign would you live if you could choose for yourself?" "In the reign of King James," said philosophic Alec, "because I read that education was very much neglected in his time."

"Count twenty when you are angry before you strike," said the teacher. "Please, I think it is better to count forty if you can't lick the other fellow," wisely added the cautious Harold.

"Susan, if I was a little girl I would study my lessons," said the teacher reprovingly. "Then I guess you are glad that you ain't a little girl," shrewdly answered Susan.

"If you wish to be good-looking when you grow up you should go to bed early," was the advice of a lady teacher to her class in hygiene. Isabel rather rudely ventured to say in reply: "I s'pect you set up late when you was a girl."

A girl of twenty-one, when asked from what different sources Richard the First obtained money for his crusade, made answer to this effect: "Richard the First, surnamed Cœur de Lion, meaning Lion-Hearted, was a very powerful king. He obtained money in various ways for his crusades, who travelled a great deal." From the same quarter came the following lucid explanation of the particular causes which rendered Wicliff's teaching popular: "Wicliff's teaching became very well known and was thought a great deal of, and no doubt it came in very useful and the people were very glad of it."

But this is lucidity itself compared with the explanation given by one of the candidates, of the main principles of Wolsey's foreign policy: "The main principles of Cardinal Wolsey's foreign policy were the manners in which he attacked his enemies. In the siege of Quebec he ascended the mountains at dead of night, when his enemies were at rest, and took the town by day-break. His home policy was conducted in a similar manner." Another wrote, "Wolsey was found out by Henry, and charged with high treason for preaching against the Act of Fræmunire."

But Hampden seems to have been as sore a puzzle as Wicliff or Wolsey. (1) "He was one of the Pilgrim Fathers." (2) "He was a blacksmith who killed a tax-collector for insulting his daughter." (3) "He figured very prominently in the reign of James the First. He refused to pay ship-money and was tried by twelve bishops. He held fast to his own rights, and though he suffered the extreme penalty, he convinced the people that James was exacting too large a sum to enrich his own person."

One candidate considered the chief battles of the Civil War to have been "St. Albans Edgehill, Bunker's Hill, and Camperdown." Another wrote, "Both the Royalist and Parliamentarian parties in the Civil War suffered from internal dissensions, because their baggage being all swept away they were pierced with cold and hunger." Another answer was strong in causes: "After repeated beheadals, Charles the First died peacefully in the year 1649." "Napoleon Buonaparte was defeated at the battle of Preston Pans, and was shortly afterwards slain in a garden, by a private gentleman with a few peas in his pocket." "Nero was a man of such cold temper that the thermometer was named after him." "Esau was a man who wrote many fables and sold the copyright for a bottle of potash." "David was the first king of Israel who slew six hundred Philistines with the jaw-bone of an ass. He wrote the 'Saint's Everlasting Rest.'"

#### GEOGRAPHY.

"The Gulf stream is the largest in America. It is used for catching white-fish, mackerel and sturgeon."

"Glasgow is an eastern city. It was burnt by Napoleon to enable the Russians to defend their country against the designs of the European and French armies."

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EPHEMERIDES.

A few lines on that abominable but common way of excusing bad actions in young men by saying that they are merely "sowing wild oats."

I must confess I hate that vile excuse,  
Sowing wild oats, so much in common use ;  
As if man must in foulness wallow low,  
Ere he be washed to shine as white as snow ;  
And he who would the heavenly mansions see,  
Must serve a term in penitentiary ;  
Or truth the mind with this grim fact acquaints,  
The greatest scoundrels make the best of saints ;  
And that to sympathize with sinner's woe,  
Through our own souls the waves of sin must flow.  
But, said the Apostle, Christ could deeply feel  
For others' woe, and joy with others' weal,  
Yet never stain could on His spirit steal.  
Ah youth, whose morn soon into noon shall burst,  
Cast the excuse aside, as something cursed !  
And let this precept burn in memory :  
As is the seed, so will the harvest be.  
What though at last the triumph virtue gains ?  
The sore is healed but yet the scar remains.  
'Tis noble rising from a guilty fall,  
But nobler never to have sinned at all.

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"THE GAY AND THOUGHTLESS THROG."

The gay and thoughtless are like bubbles free,  
That rise and lightly float on every sea.  
Flashing with rainbow rays they glitter bright ;  
But hollow are their forms and false their light.  
The mighty waves of human action rear  
Their forms, and onward countless thousands bear,  
Which with a foam fleck burst and disappear.  
Unchanged, unchecked in their resistless roll,  
The billows hasten to their destined goal.

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APPEARANCES.

The man whose books can be by thousands numbered,  
Is nowise proved to be with learning cumbered ;  
As soon must he who owns much armour bright  
And many a falchion, be a valiant knight.

---

ENDEAVOUR.

A poor wretch struggling in a miry soil,  
Wearies and sinks with slight, repeated toil.  
But gathering all his force, one mighty bound  
Clears the morass and lights on solid ground.  
So 'gainst temptations, trials, pains of life,  
Who listless struggles perishes in strife.  
But he who meets them with a strong endeavour,  
Shall never fail but be a conqueror ever.

## The Acadia Athenæum.

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Business letters should be addressed to H. A. STUART, Secretary-Treasurer. Upon all other matters, address the Editors of the Acadia Athenæum.

## The Sanctum.

THE criticism is sometimes made that not enough of union subsists between the university and the nation. College life is exclusive. Moving in a world of reflection and abstraction, the student views the time when he shall depart from the classic walls of his Alma Mater, "as an entrance into real life,"—as if, forsooth, he were not already living in reality. The criticism, indeed, contains too much truth. Student life should not be hermetical. Responsibility does not press so hard, perhaps, as it shall; nervous strain is not so intense; but life within the college walls, to be beneficial in preparing for future work, must not be unlike life outside college walls. A considerable portion of the youth of the land are to be found in our colleges. In the development of the nation, these are needed. Indeed, it is to them that the nation naturally looks to fill her positions of responsibility and trust. The university owes it to prepare her students for such positions. How can this be done unless there be vital union between the student, and the national, life.—between the university and the state?

\* \* \*

WE have in previous numbers of the ATHENÆUM urged the importance of a more general acquaintance, on the part of the students, with our Canadian authors. Canadian students should be in touch with Canadian literature. With this end in view we have begun a series of articles on "Canadian Authors," and hope that it may be carried beyond the limits of the present volume. But not with the literature alone, the students should be in touch and in sympathy with all that pertains to the nation's development. The life and work of Canadians who have distinguished themselves in whatever calling, should be known by the student, and recognised in the college journal. The discussion



of questions of national concern should be encouraged in the university. The writing of essays on the lives and achievements of the leading public men of our country should be encouraged. Much then could be done towards fostering patriotism among the students and thus towards increasing the union between college and state.

\* \* \*

Thus much have we said on what the university owes to the nation. The union between the two should be more close. The university by inviting the students to a greater interest in the affairs of the nation, by encouraging them to a fuller acquaintance with the lives and works of the leading public men who have lived and still live, can do much toward producing such a result. But the nation owes a debt to the university. The leading men of our land, by lecturing before the different colleges, could do much toward increasing interest among the students in the affairs of our country—could do much toward fostering patriotism for our Canada. To some extent we are glad to say this has been done. Acadia's students have had the pleasure and benefit of listening to not a few of Canada's great men. We hope that the future of our university may be favoured in this respect still more than in the past. We have listened in our halls to Americans in abundance, and enjoyed what they have had to say; but we fear that too often we have seemed to give American lecturers an unnecessary preference to those of our own land. We hope that in the not very distant future the students may be able to provide for a course of lectures in which Canadians instead of Americans shall principally figure.

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### The Month.

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THE fourth lecture of the Star Course was delivered in College Hall on Monday, January 29th, by Jahu DeWitt Miller. Owing to some change in the course arrangement he also lectured here on Tuesday. His subjects were, "The Stranger at our Gates," and "Love, Courtship and Marriage." On both occasions he spoke to a well filled house. Rarely indeed has Acadia had such a magnificent treat. As an orator and wit it would be hard to find his superior. Nature has been kind to Mr. Miller. A striking personal appearance, a glowing imagination, wonderful fluency of speech, broad sympathy, and a voice of great compass and power, all combine to make him one of the most attractive speakers whom we have ever heard. During a lecture of two hours he held his audience spellbound. His transitions from deepest pathos and stirring eloquence to sparkling wit were marvellous. Although fun abounded, yet one could readily see that he built his superstructure on a solid basis of principle and morality. His treatment of his subjects was peculiar, partaking

of the man's own personality. It was suggestive rather than exhaustive. He gave a hint and left the rest to his audience. But his word painting was so vivid and each sentence, when earnest, so impregnated with thought, that the activity of the hearer's mind was at once aroused. Such a man is an inspiration to students, especially those who plan to make public speaking their life's vocation. If the Lecture Committee continues to bring such men we are their willing debtors.

\* \*

A NEW game has begun to claim the attention of our athletes during the winter months. It is the game of Basket Ball. Although we would not like to stake its existence by the side of sturdy old football, yet the sport is a good one for gymnasium work. The Sophomores and Juniors tested each other's valor on the hard floors and sharp corners of the "gym" on January 27th. After a great "war of words," and the removal of a large amount of valuable epidermis it resulted in a victory to the Juniors with a score of seven to five. Later the students of the Academy and the Freshmen had a hard "foughten fight" in which the former won with a score of fifteen to eleven. The match was exciting and a good exhibition made of the possibilities of the game.

\* \*

THE Missionary Society held its meeting in College Hall on January 28th. Two papers entitled "The Religion of the Ainu," and "The Relation of the Turk to Christianity," were read by Messrs. Daniels and Ferguson. Both essays were thoughtful and interesting. Miss Quirk of the Seminary, sang a solo, after which Rev. Mr. Denovan addressed the society on Missions. His discourse was delivered with earnestness and effect, bristling with figures and pungent thoughts. The power of the address was in no way lessened by the undercurrent of humor that seemed to steal into many of his most effective efforts.

\* \*

ON February 18th the Missionary Society held another meeting. On account of the inclemency of the weather, the attendance was not as large as the excellence of the meeting would have warranted. Mr. Frank Bishop and Miss Annie Shaw of the Seminary read excellent papers entitled, respectively, the "Congregational Foreign Missionary Society of the United States," and "The Relation of the B. Y. P. M. to Missions." The address, delivered in an energetic, forcible manner, was much appreciated. We will be glad to hear Mr. Fisher's voice in our society again.

\* \*

ON February 23rd, the youth and beauty of Acadia again assembled in College Hall in search of the congenial society of friends not always allowed the freedom of uninterrupted conver-

sation. The happy arrangement and decoration of the hall reflected much credit upon the aesthetic taste of the fair members of the Propyleum Society, and upon their willing and gallant assistants. We notice that our fair neighbours across the way, as well as some who should be of a sterner mould, have a more complacent appearance since the Friday night's festivities. A large number from the village increased the usual size of such assemblies. The evening was spent like hundreds of its predecessors. The ghosts of receptions past could tell the same tale of glancing eyes, beating hearts, the look of expectancy, the drooping air of despondency and the hum and whistle of scores of busy tongues. Off there in the corner we see a pair, the picture of human bliss; here a sight that realizes our ideal of misery and absurdity. How late the light burns that night, as an eager crowd gathers around some cozy fire-side, and each recounts his many and varied experiences. Yes, this may be an old story, but a "good story will never die of age." We doubt not after many years have passed over Acadia's fair dome, that those then filling our places shall flee to the reception hall with the same eagerness that characterizes the present race. Such is the unchangeableness of human nature.

\* \*

HOCKEY has not excited as much enthusiasm this year as formerly, but nevertheless several good matches have been played. On February 14th, the "Professors" a village team, and the Sophomores played a match, resulting in a victory to the latter with a score of two to one. On February 27th the College team met the Chebuctos of Halifax and played an excellent match. The game was a good exhibition of hockey. After a hard fight, victory was declared in favor of the visiting team with a score of three to two.

\* \*

THE Y. M. C. A. held its annual monthly meeting in College Hall on Sunday evening, February 25th. The speaker of the evening was Rev. F. H. Wright, pastor of the Methodist Church at Horton Landing. The mercury stood twelve below zero. Yet a large and appreciative audience assembled to hear the speaker. He read the Scripture lesson from Paul's Epistle to the Ephesians, Chapter II. and Chapter IV., beginning at 13th verse.

The preacher said we live in a wonderful age of the world's history. Scientific and philosophical questions are being discussed. The existence of a God is discussed from a scientific point of view. Men of stability are needed, men not tossed to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Mr. Wright is an earnest and clear speaker. He closed with an earnest appeal to the students of the College to be men and

women of strong faith in the truth, to be sincere and stable in all their efforts. The sermon was much appreciated by all. The Y. M. C. A. has been able to secure speakers, during the College year, that have added much to the interest of the students in divine things.

\* \* \*

THE fifth lecture of the Star Course of entertainments was delivered in College Hall on the evening of February 24th, by Mr. Geo. W. Penniman, to a large, interested and appreciative audience. The presence of such an audience evinces the high interest and receptivity of minds for entertainment in knowledge. The subject, "Through Nova Scotia with a Camera," presented to the assemblage scenes and facts, though known, yet dear, and the familiarity of the subject gave the entertained better opportunity of judging the discourse's relative merit. The views were good, yet not good enough or sufficiently well chosen to fully present native beauty.

\* \* \*

CARL SHAW, formerly of '94, manager of the Monmouth Ill. city telephone office, has resigned his position and leaves soon to enter a medical college at Louisville, Ky. Mr. Shaw had only been there a few months, yet he has made many friends who will regret to learn of his resignation.

\* \* \*

CHARLES MORSE, '97, after a very severe illness, has returned to take up the regular work of his class.

\* \* \*

WE notice with pleasure that Lew Wallace, '94, has been enabled to return to his class duties. Lew has had a hard fight with our common enemy "la grippe."

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## Exchanges.

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THE BAPTIST BOOK AND TRACT SOCIETY has lately issued a very interesting little volume on "John Thomas, First Baptist Missionary to Bengal," by Rev. A. C. Chute, B.D., pastor of the First Baptist Church, Halifax. The book is written in a very pleasing style, giving in a few pages a succinct account of the labors of this worthy but little known missionary.

THE *Colby Echo* of February 10th, contains an article of considerable merit on "Cowper's Poetry." It closes with the following paragraph: "Cowper is the poet of common things. If his song is never lofty, it is never mean. Out of the depths of his melancholy musings flashes the sunny humor that characterized the man when not overwhelmed by his malady. In a grove or on a hill-top, in his parlor at home, or roaming with

his dog by the river Ouse with its water lilies, Cowper was always singing and it is well for us if we listen; for it is the song of nature, sung by an honest man."

In the *Dalhousie Gazette* of February 23rd, we notice the first of a projected series of articles entitled "Progress and Poverty," in which the author proposes to criticise the doctrines of Henry George. He has a difficult task before him, and we shall follow with much interest all that he has to say on the subject. The style and general tone of the excellent article on Rudyard Kipling betrays its author. Difficult as it is to locate Kipling's power, yet his stories in prose and verse leave a very distinct impression with the college young men of to-day. Something more on the same subject would be very acceptable to many readers of the *Gazette*. The article on sleep by Dr. Curry, although intended for the medical students, contains some valuable suggestions for us all. How few students, even after having completed their arts course, realize the vital connection between sleep and a clear intellect.

THE exchange editor of the ATHENÆUM looks for his usual literary treat as he opens the February number of the *McMaster University Monthly*, and is not disappointed. We are always pleased to find articles on our Canadian authors in our college journals. Canada has a list of poets of no mean ability; but it is also true that the majority of them are not generally known to the mass of Canadians. Are the different provinces so isolated from one another, are their interests so different as to virtually suppress any true and deep desire after a national literature? No loyal Canadian would care to admit this. Then why the existing state of affairs? "A plea for Phonography" discusses a question which must ultimately be faced by all our higher institutions of learning. The sentiment in our colleges in favour of methods that have become almost sacred through age must become powerless against innovation, however bold, which show themselves to be of practical value.

THE *Bowdoin Orient* of February 7th, in an article entitled "A Wail from the West," expresses sentiments which might possibly be of interest to some young men in our college. We cite the following: "Society is willing to wink at certain college extravagances, but it has a right to require students to be gentlemen. This social leniency leads the average undergraduate to arrogate to himself a certain superiority to conventionalities, and he feels licensed to commit barbarisms of manner that would not be tolerated by decent folks anywhere in the outside world. In society those whose homes are in cities or large towns, should have acquired some ease and self-possession. This suffers during their student days. The country boy enters college unsophisticated, and so he passes out. Not infrequently the most boisterous, from some faculty for bright raillery or from some absurd

mannerism of speech joined with better qualities, will become among the most popular in his class. Thus it sometimes happens that a premium is put upon odity or roughness. This apparently works all right in college. But let him get out in the world among mature gentlemen and fine-grained ladies, and he will find himself avoided for some reason which he may not comprehend. Rough country boys form a large percentage of our successful men to be sure. But pray do not confuse *post hoc* with *propter hoc*. They are successful not because of their roughness, but because a rigorous rural training ingrains certain traits of character which make for mankind. Their lack of polish is a blemish, and society will so account it. They are accepted not because of their awkwardness, but in spite of it.

### De Alumnis.

LEWIS HUNT, '69, is practising medicine in Sheffield, England.

SILAS MACVANE, '65, is professor of History at Harvard University.

W. A. SPINNEY, '71, is principal of the High School, West Newton, Mass.

REV. W. B. HUTCHINSON, '86, is pastor of the Baptist Church, Topeka, Kansas.

E. M. BILL, '89, after practising law for a year in Shelburne, has lately been appointed Judge of Probate.

REV. O. E. STEEVES, formerly of '95, is pastor of the Baptist church, Macuaquac, N. B.

A. J. CROCKETT, '92, is studying Theology at Rochester ; C. B. MINARD, '90, at Newton Theological Seminary.

REV. W. J. ILLSLEY, '91, and REV. E. B. MCLATCHY, have charge of churches in Manitoba.

A. J. HILL, '66, formerly employed by Government as surveying engineer of the C. P. R., is now settled in New Westminster, B. C.

E. M. CHESLEY, '70, is Professor of Philosophy and Ecclesiastical History in the Unitarian Theological School, Meadville, Pennsylvania.

H. H. WICKWIRE, '88, barrister, has been nominated to contest the County of Kings at the coming election, in the interests of the Liberal party.

MISS BLANCHE M. BISHOP, '86, teacher of English in Moulton Ladies College, Toronto, has completed the work assigned in the Historical Course for the degree of M. A. at Acadia.

W. D. DIMOCK, '67, who was connected with the National Exhibition, England, and with the World's Fair, is a candidate for Colchester County in the coming election.

E. E. SPINNEY, D. D., '68, was compelled, some time ago to resign his work as minister of the Gospel, on account of ill health, and is now engaged in business in Desmoines, Iowa.

G. E. CHIPMAN, '92, intends to pursue the study of Economic Science at Harvard next year. Since '92 he has been teaching with great success at St. Martins. Mr. Chipman will receive the degree of M. A. from Acadia this year.

REV. T. A. BLACKADAR, '65, pastor of Great Village Baptist church, has had a very severe attack of la grippe, but is now able to resume his work.

THE resignation of DR. AUSTIN K. DEBLOIS, '86, of St. Martins, is deeply regretted, and the hope is generally expressed that some development may encourage him to retain the management of the school.

Z. L. FASH, '91, W. N. HUTCHINS, '91, and R. O. MORSE, '91, will this year complete the course in Theology at Rochester, and H. Y. COREY at Newton. At the same time Acadia will bestow upon each of them the degree of M. A. for the course of study in Church History.

## Gellis Campusque.

"GET on to the Harvard hair-cut!"

WHEN is the next Junior party coming off?

JUNIOR: "This party is only for the Juniors."

SOME of the characteristics of one of Acadia's Yankee imports: Straw goods, affectation and gall.

IT is rumored that the Greek papers in the recent examinations were made out by the Science and English professors.

WE would suggest to Parvus and his friend "Dot," that they provide themselves with visiting cards when they go to make their party calls.

PROFESSOR: "A polyhedron is a figure with square faces, etc." It is wonderful how many polyhedrons possessing "square faces" there are in Chip. Hall, especially in Room 8.

THE night was cold and full of frost  
When Johnson to reception went;  
He soon was settled to his task,  
And dreamed of former times so spent.

And as he sits upon the stage,  
And laughs and smiles as best he can,  
He surely thinks he is serene,  
For Minor sweetly took that fan.

And when the ball has broken up,  
She left him standing like a chief;  
The others laughed; they thought it fun,  
She left her fan and handkerchief.

### TWO JUNIORS, TWO YOUNG LADIES, TWO SLEIGHS.

Up the village street they drive,  
Two pompous members of '95;  
Of those representing the cap and gown,  
Bravest of all in Wolfville town.

Forty students with open eyes,  
Forty students look in surprise;  
Never was seen such a sally  
In the fair Annapolis valley.

Two hours backward and forward they host  
Before the face of the student post.  
When through the hills came sunset light,  
They bade the ladies a fond good-night.

It is reported that the man with the two-headed calf became violently insane at Annapolis. Poor Lock has also had a serious attack of illness, and fears were entertained that he was affected with a similar malady.

We look for almost any indication of country crudeness in those who, for the first time, enter the college. But evidently the class of '97 has one member more verdant than usual. Being unable to make his presence known by scholarship or sobriety, he resorts to a low and profane use of the "Queen's English." And while on his way to and from church, or even in the corridors of the college, his hideous cat-yells may be heard. If this cad be unable to restrain his feline propensities, he should be assisted by some regular course of discipline at the hands of the other classes.

LONG had we been looking for him ;  
 Prophets told of his appearing ;  
 Soon our vision was delighted,  
 For he came upon us quickly.  
 Hair was standing from his forehead,  
 Eyes glared out from under eye-brows,  
 Dining hall and church he visits ;  
 Murmurs rose from all the students ;  
 "Can this," said they, "be the Parson" ?  
 Yet deceived they surely are not  
 Pompadour has changed to side-lights,  
 Metamorphosis was rapid ;  
 Back go you into the mystic,  
 Is the voice of all beholders.

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