

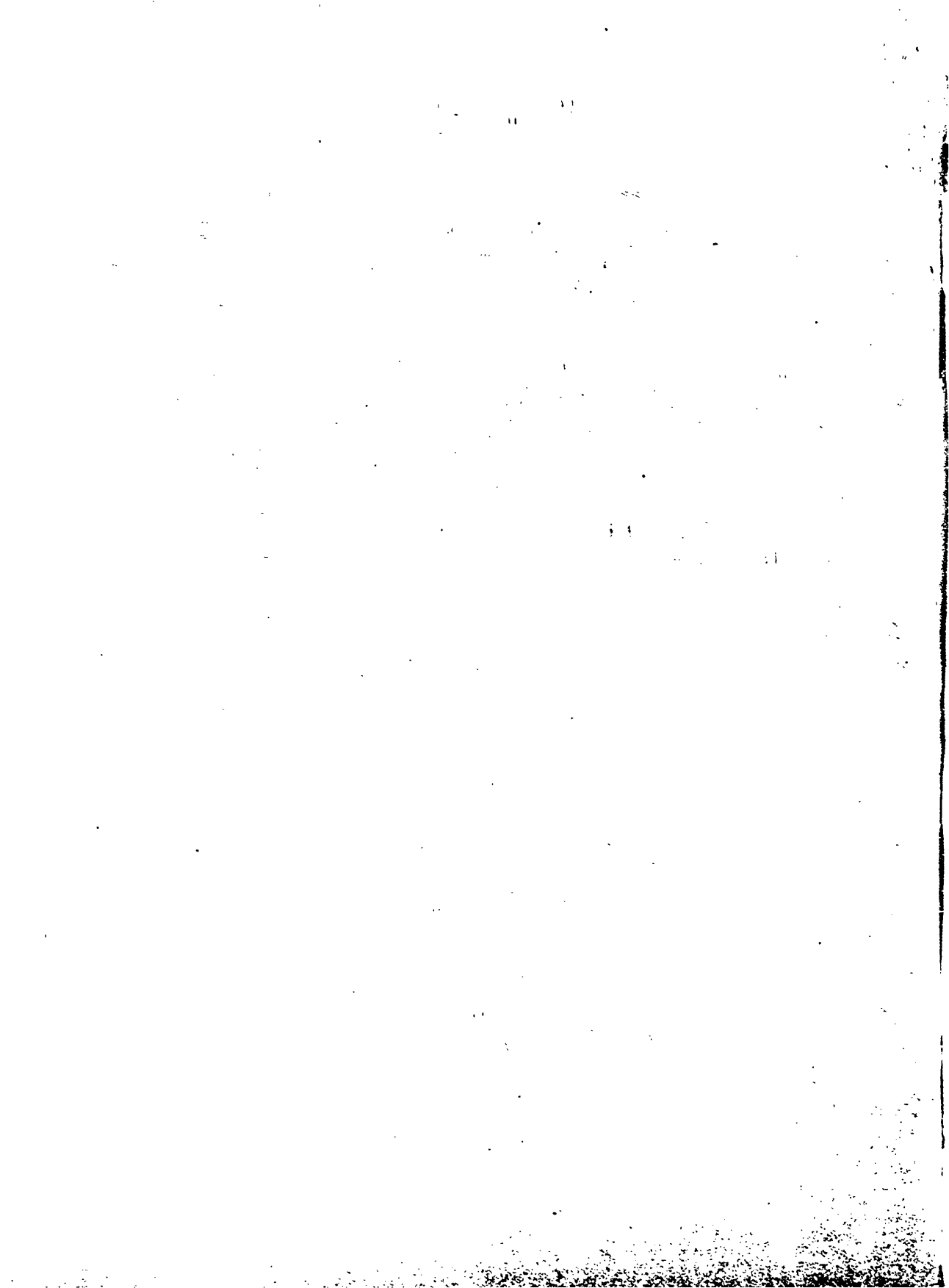
March, 1893.

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EDITOR-IN CHIEF,	-	ELEANORE MOORE.
ASSISTANT EDITORS	{	BELLE FAIRFIELD. GEORGIA CLARK.
LITERARY EDITOR,	-	LOUIE DECEW.
EXCHANGE EDITORS,	{	CARRIE BOND. BESSIE BROWN.
LOCAL EDITORS,	-	{ ADA CHAPPLE GERTRUDE HORD.
PERSONAL EDITORS.	{	ETHEL LAZIER. AMELIA MCFARLAND

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"L'Abime Terrible."

It was a summer evening, the air was calm and clear, and the pale moon cast a dreamy light over the dark waters, while all nature seemed bowed and silent in her majestic presence. The rugged cliffs reared their battlements of impregnable rock hundreds of feet above the shore,

while at their feet the little pebbles shining in the moonlight were caressed by the gentle waves. The shadows cast by the moon on the jagged rocks made them appear wilder than ever, and a weird sense of utter loneliness pervaded the atmosphere.

On the most rugged side of Crag island is a deep narrow gully or cleft in the rocks. One of the greatest sights on the little island, it is shunned by the native fishermen with superstitious awe, and few save the dreamy tourist and the adventurous youth frequent the lonely spot. "L'Abime Terrible," as this gully is called, extends some distance inland and on either side sheer precipices rise hundreds of feet high. Looking into the chasm the head turns giddy and the heart faint as the eye peers into its bottomless depths, whence only the sound of the waves dashing against the rocks beneath meets the listening ear. Deserted by man, these rocks have become the abode of thousands of sea birds who mingle their wild cry with the splash of the waves and seem instinctively to know that the place belongs to them.

Not far from "L'Abime Terrible," his form plainly discernable in the clear moon light stands a white-haired, somewhat bent old man, on whose face the trace of some recent grief is plainly seen. What attraction can this awful place have for him—and night so rapidly falling too! There, he has sat down among the rocks and is bending forward, his face buried in his hands. Let us intrude for a time upon the secrecy of his reverie. To him this terrible spot is one of many memories. Now to his half-conscious senses appear two other forms just above him on the rocks, one, that of a fair young girl of

Note well Reading Matter at foot of Pages.

sixteen summers, the other that of her twin brother, a tall noble looking boy who might well be the pride of his father's and sister's heart. The girl is leaning on her brother's arm, her curly hair falling in bright ringlets over his shoulder, and her blue eyes looking lovingly and confidently into his.

"And must you really go next week Hal? What shall I ever do without you?"

"Oh you will not be lonely with father to take care of. And you know I shall often be home and then what fine times we will have together among the cliffs and on the dear old beach."

"I know it is silly Hal, but it seems as though it could never again be like it has been."

"Well, Elsie dear, you know we cannot always be children. I am almost a man now, and it is high time I was making my way in life."

The old man sits gazing fondly at his children until the picture vanishes and in its stead he sees one of a scene five years later. Again he is sitting on the cliff, this time alone. He had been reading in that morning's paper of the loss of the "Cordillian" with all on board, and as he looks away over the sea his heart breathes a prayer for his own sailor boy out somewhere on the vast deep. Turning he catches sight of his daughter bounding over the rocks toward him. "How like her mother she has grown," thought he. Yes, here she comes, her cheeks rosy with the rapid motion. "A letter from Hal, father dear," she cried, "it must have been mislaid, we should have received it last week." The father had hastened to meet her. "You read it, Elsie daughter," he said. Half-tremblingly she tears it open. They had approached the abyss and were standing near it, nay, on its very brink. Why had he not seen? Oh! why did they not move? One look at the letter—"Dear father and Elsie, I shall be home next Thursday on

the "Cordillian,"—a piercing cry, a quick movement backward,—Ah! fatal step! Oh! awful sight!

Suddenly this picture too passes from his dazed sight, and half roused from his sad reverie he wonders why he, a poor feeble old man had been left there alone, while those in the bloom of life had been so suddenly, so cruelly snatched away. Why had not he too, on that terrible day cast himself recklessly over the chasm and died with all he loved on earth?—Why not?

At last the poor old man rouses himself and as if startled by the lateness of the hour, hastens as rapidly as he can down the cliff—but who is that coming toward him, yonder among the jutting rocks? It is certainly some one well accustomed to leaping those chasms. Is the old man still dreaming? No! it is, it must be his own lost boy. Yes! yes! it is he and now he is clasping his poor tired father to his breast.

"Father dear, it was not so, we were not all lost; I was picked up almost dead and have been very sick since, but at last I am better, and I have come to you as soon as I could. They told me I would find you out here, but you must come home now father, the night air is too chilly."

Joyously the old man welcomes his lost boy, then involuntarily turns and shudderingly points his trembling finger toward the chasm. "Yes, yes, my poor father," said the brave boy, "they told me all about it; poor dear little Elsie. I must try to be son and daughter too to you now my poor father."

And so we will leave the old man to the care of his noble son, and not quite so alone in the world as he had thought himself.

The Happy Warrior.

In this poem, Wordsworth has taken his ideal of what the character of a Warrior should be, from the lives of two persons, namely his brother John and Lord Nelson.

The poet thinks that the happy Warrior is he who plans his life after his childish ideal, and who always endeavors to do what his conscience tells him is right. This man knows what a good thing knowledge is, and is for that reason diligent to learn. He understands this so well, that he is as diligent to teach his moral being as he is his brain. He makes this moral being his first care, and although fated to be always associated with pain and blood shed, still he turns this horrible necessity to gain, by controlling, subduing and taking away as much as he can of their bad influence, while any good they may have, he joyfully receives.

So the Warrior, as a result of his not yielding to temptation, becomes pure, more able to endure suffering, and more alive to tenderness. His law being reason, he depends on it as on the best of his friends, and when in a state where men are tempted to do evil as against worse ill, and where what in an act is best is sometimes laid on a wrong foundation, he fixes *his* good works only on a good basis, and every victory he gets, owes to virtue.

If our Warrior rise to a better position, he rises by open means, and will either stay there on honorable terms, or else will retire and yet not be discontented with his lot. He knows what his duty is, and discharges it faithfully, not stooping for wealth, honor, or worldly state.

If he is called upon to face some terrible thing which God has ordained, shall bring about great things, he is as happy as can be and acts like a man inspired, and through the excitement keeps the laws which had been made before, when he had foreseen what would happen. If he gets an unexpected call, he is equal to the emergency,

and though he thus seems suited to rule in turbulent times, yet his inclinations are towards home-felt pleasures and gentler scenes

Finally, the happy warrior is the man who either conspicuous, or obscure, prosperous or unsuccessful, plays the game in life where what he most values can be won, and he is the man whom no danger can frighten nor tenderness betray, and who looks forward, persevering to the end, to the time when he "draws his breath in confidence of Heaven's applause."

FROM WORDSWORTH.

Editorial.

"Laugh and the world laughs with you,
Weep and you weep alone,
For this sad old earth must borrow its mirth,
But has trouble enough of its own."

Laughter is the expression of the ludicrous, and its essential element is incongruity. If we examine into the different objects and ideas which give rise to mirth, we find that there is always something incongruous in their relations to one another. It is also necessary that these relations presented to us be unexpected, for unless we are taken by surprise, our laughter is not free and unrestrained. The sense of the ludicrous may be said to belong only to rational beings. The idiot, whose intellectual faculties are dormant, has no pleasure in the ludicrous. The brute, possessing only instinct, has not this rational enjoyment.

There are different kinds of laughter. The laugh of ridicule caused by the degradation of its object. In this case the one laughing esteems himself above the object of his mirth. Also the good natured laugh, underlying which, there is no sarcasm or ridicule. In such a laugh we may always indulge even when made at our own expense. Then there is the sneering, disagreeable laugh, in which there is no joyousness or mirth. This laugh expresses only scorn and contempt towards its object.

In this old world of ours there are many inconsistencies and absurdities which tend to provoke laughter. Indulge the feeling

when the motives and objects are worthy. For after all, what a capital, kindly, honest thing is a good laugh! What a tonic! What an exorciser of evil spirits! Like "a thing of beauty is a joy forever." Even a single unparticipated laugh is a great affair to witness. But it is seldom single, for it is very hard to gravely contemplate a laugh if there is one laughter and one witness, forthwith there are two laughers, and so on. The convulsion is propagated like sound. What thing it is when it become epidemic!

"Laughter! 'tis the poor man's plaster,
Covering up each sad disaster.
Laughing, he forgets his troubles,
Which though real seem but bubbles.
Laughter! whether loud or mute,
Tells the human kind from brute.
Laughter! 'tis Hope's living voice,
Bidding us to make a choice.
And to cull from thorny bowers,
Leaving thorns and taking flowers."

Question Answer.

What is Socinianism?

Who was the Banker Poet?

Who is called the Weeping Prophet?

Who is the author of the Doxology?

Who was called the "Serpent of the Nile"?

What was the "Parliament of Dunces"?

What is the Mohammedan theory of falling stars?

Who wrote the line, "A thing of Beauty is Joy forever"?

Who is called by Spenser, the "Shepherd of the Ocean"?

Who was born in Europe, died in Asia, and buried in Africa.

Why is a thoughtful reverie called a brown study?

Who wrote "The Maniac"? also "Curfew must not ring to-night"?

What is the meaning of Diplomatics? also Apologetics?

Answers to Questions in last No.

A "Red Letter Day" is so called because in the old calenders the Holy or Saints Days were marked with red letters.

A "Black Letter Day" is so called because the Romans marked their unlucky days with charcoal.

The Chinese are called Celestials because they were the first astronomical discoverers their Emperor claiming a Celestial Ancestry, styles himself the Son of the Sun.

The Seven Wonders of the Ancient World are:—

- 1 The Pyramids of Egypt.
- 2 Pharos of Alexandria.
- 3 Walls and Hanging Gardens of Babylon.
- 4 Temple of Diana at Epheus.
- 5 The Statue of the Olympian Jupiter
- 6 Mansoleum of Artemisia.
- 7 Colossus of Rhodes.

The meaning of the term "Sub Rosa" is "under the rose" or "privately."

Toronto is like a mountain because they both look down on Hamilton.

Perseverance.

If we possess a high standard of moral perfection, and aim to live up to our standard, we cannot afford to omit the virtue of perseverance from among the valuable traits which form a noble character. By perseverance is meant persistence in what one has undertaken. By its means great deeds have been accomplished, wonderful inventions completed, and a world wide knowledge acquired. Patience is intimately associated and blended with perseverance, for without patience one would become discontented and discouraged by the amount of time and labor which need to be expended in order to accomplish the desired end.

To perseverance we owe the grand achievements that have been wrought in the

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world, for without it the best concerted plans fail. In all branches of industry, in Literature, in Art and in Music, perseverance and patience are requisites to perfection. How often have the inventive genius been about to give up in despair when the execution of some pet scheme seems impossible, but perseverance whispers "Onward" and the result gives not only a world of satisfaction to himself, but is of unspeakable benefit to his fellows. Through persistent and steady scientific researches the world has been greatly benefitted. The uses of steam and electricity were not known and understood in a day. Experiments were made, some successful, some otherwise, and by profiting by former failures and by persistent effort these motive powers have reached their present perfection. Man would be but a poor specimen,—if indeed he could exist at all—without perseverance, for what is said to require none or but little of this great virtue is not worth much, and never gives great satisfaction.

Perseverance should be one of the chief characteristics of a student. In acquiring knowledge one must be persistent and faithful. Some studies appear very difficult at first, and it seems almost an impossibility to master them, but if we carefully and perseveringly try to understand them, we shall soon see stray beams of light flashing over what a short time ago appeared to us a dark page. Therefore, student, labor on, and be comforted with the thought "Rome was not built in a day;" and if one wise old saying is not enough remember the words, "If at first you don't succeed, try, try again."

The common end of life is death, but there are two roads to that final home, the path of success and honor and the broad avenue of misery and shame. It is one thing to select a path in life, another to pursue it. Decision and energy may undertake what they never accomplish; it is absolutely necessary for perseverance to step in and complete what they begin. The ship is dashed from wave to wave, carried from sea to sea at the mercy of the ocean currents, and they who do not persevere are borne by the mercies of a wide stream that must forever carry them on. But they who like the Oak defy the storm win victory ere long. Perseverance in a

right course is attended by many difficulties, but success lies beyond. Everywhere there is a constant looking for some way out of unpleasant circumstances except by the door of perseverance. A difficulty should summon our latent forces to action. The truly resolute and persevering seeker after fortune accepts this rule; the greater the obstacle, the greater the effort required to surmount it. Thus to those who possess the elements of true greatness, obstacles become incitements.

Perseverance crossed the Ocean barrier and saw the new land, destined to mature the greatest nation on the globe. Columbus though rebuffed, rejected, scorned and slighted, still clung to his determined project. The indomitable spirit of perseverance in Martin Luther gave life to the flame of religious liberty. Demosthenes the great Greek orator had early in life an impediment in his speech that seemed an insurmountable obstacle in the way of his becoming a fluent speaker, but through persistent practice he overcame this and gained control of his voice. When Carlyle had completed the first volume of his "History of the French Revolution," his servants by mistake used the sheets for lighting fires, when he became aware of this immediately he set to work and reproduced the volume in its present form. Noah Webster spent thirty-six years on his dictionary. Gibbon was twenty years in writing his "Decline and Fall of the Roman Empire," and Bancroft spent twenty six years in the preparation of his "History of the United States."

Perseverance in the right, means success, honor, happiness, respect and usefulness. Perseverance is the battle-cry of every true one in the so-called little things of life, as well as in the great. Persevere, for there is a sublimity in conscious rectitude which no other cause can give.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

Personals.

One of our students left us last week to attend her brother's wedding.

Miss Brown spent last Sunday at her home in Caledonia.

Miss Munns spent Sunday last at her home in Toronto.

Miss Birge did not return to our midst as soon as expected this week, being ill with La Grippe.

Miss Taylor of St. Catharines spent a day with us last week, taking her sister back with her to spend Sunday at home.

The Portfolio wishes to thank those who took such a kindly interest in our Reception by so liberally supplying material for the decorations.

Some one was so much impressed by the great number of pretty girls seen at our Reception that his feelings overcame him, and he was heard to exclaim "O if only the College girls could be persuaded to stay with us always what bliss t'would be."

Locals.

Which door?

In an opaque line.

A break in the division.

Miss S—— is pretty solid.

"Oh! I beg your pardon, excuse me.

Where silence reigns supreme—at the empty tables.

"I've got my Phil of Boys," remarked one young lady.

She eats meat not because she loves Lent less but meat more.

A slang board is to certain college girls what a wash board is to a washer woman.

One vastly solemn thought,

Comes to *him*. o'er and o'er:

The Sophomore girls have quite forgot

That he should have the floor.

No young lady can afford to be an igno-

ramus in this fair Canada of ours. Them's my sentiments, too.

The oyster supper was well attended. Needless to say the oysters were plentiful. The second course was particularly good.

A new discovery—Our knives are sharper on the upper edge than on the edge usually used for cutting purposes.

J'ai Punch and Judy show,
Tu as Punch and Judy show,
Il a Punch and Judy show,
Nous Avons Punch and Judy show,
Vous Avez Punch and Judy show,
Ils ont Punch and Judy show.

Some proverbs and quotations which during the past weeks we have found to be true.

"Better late than never."

"Silence is golden."

"What's in a name?"

"A change is as good as a rest."

"Practice makes perfect."

"There's no place like home."

"Search the Scriptures"

The following lines from Longfellow are the sentiments of the young ladies coming in from division.

"They are famished ;

Let them do what best delights them,
Let them eat, for they are famished."

Smart weed generally grows to the height of about five feet six inches, but otherwise 'tis a very small plant, and a lot of it is often found together.

Overheard: Bright Student:—"We intend entering on the study of hysterical geology next week." (What new science is this?)

The young ladies who could not distinguish between the meanings of the words oscillation and osculation, have evidently not been subjected to the latter process.

One of our young ladies has proven herself to be a great student of intellect. She is always saying, "Oh! you're simple, I've seen whole families, like you, before."

Some Junior students possess marvelously well developed descriptive powers. One said she saw a fawn colored rat with a tail as long as the table.

SILKS. SATINS and VELVETS, LARGEST STOCK—McILWRAITH & TREGENZA

Patriotism has not yet died out as we often hear ringing through the grand old halls of our college, "The May-pul Leaf for ever."

"When 'tis moonlight,

• When 'tis starlight,

I will meet thee, yes, I'll meet thee,"

But "never put off for to-morrow what you can do to-day.

A teacher explaining to a class of young ladies the theory according to which the body is entirely renewed every seven years, said. "Thus Miss X—, in seven years you will no longer be Miss X—." I really hope I shall not," responded the girl.

It is quite unnecessary, we would have a young lady know, to humble yourself to the ground—which sometimes proves detrimental—in your attempt to receive a telephone message, for remember your friend at the other extremity is not a witness to your devotions.

QUESTION—Why is a certain young lady so often late for tea?

ADVICE—Do not ask the *Stewart*, for a *Bond of Living* secrecy binds him firmly as *Stone*.

"The latest punishment for young ladies who are given to using their English tongues too freely at the table is to put them at the French table, where unless they can jabber a little French they have to sit in silence.

Oh! College life has joys for me,

With its work and *play* refining.

But give me a sleigh with a good crowd gay

And I'll quickly join in chiming:

"Oh what fun it is to ride,

In the sleigh reclining."

PROPOSITION X.

It is required to prove the science teacher did not get up the sleighing party.

As he did not go,

He did not give the party.

Q. E. D.

It was the hour of midnight. Two inmates of one of the French hall rooms, lay in the arms of Morpheus. They awoke with that strange feeling, that they were not the only occupants of the room. There came to their ears the sound of soft foot falls.

They held their breath; they dared not speak; it seemed that the very throbbing of their hearts would disturb the slumbers of the inmate in the adjoining room. Then came a splash, a gurgle, and all was silent. Into the small hours of the night they continued watching with abated breath. What great tragedy had been enacted! In the morning a mouse was found drowned in the basin in which they performed their ablutions.

ODE TO SPRING.

Hail to thee thou joyous Spring!

Mud and hap'ness dost thou bring!

Thou are queen of all the seasons,

Why thou art, I'll give my reasons,

Thou dost buds and blossoms bring,

Crows and other birds that sing;

Green grass sprouts, so do the weeds;

Sown are many flower seeds.

Doomed to look on the world no more,

Things quite sad I would assure.

Cleaning house comes in her train,

That which gives most men a pain,

Colds hast thou in goodly store,

And bottles from which med'cines pour

Sarsaparilla, pills and plasters,

Remedies for all disasters,

Then comes one, no doubt you know it

Last, not least, the young Spring pet.

Annual Reception.

Our College Halls once more donned their festive appearance on the 24th of February last, when our Annual Reception was given by the Students. It was essentially a Students' Reception, but it lost nothing by that fact, as the girls had heartily entered into the spirit of it and all had worked with a will in decorating and festooning the large halls and parlors which abound in our "Alma Mater."

The "Collegiate" and large reception room especially had assumed for the occasion quite a gay appearance, as the decorations of bunting and numerous flags of every description, from the "Stars and Stripes" to the glorious old "Union Jack," abounded everywhere.

McILWRAITH & TREGENZA, FOR DRESS AND MANTLE MAKING.

The anxiety due to the preparation was amply rewarded by the large number of guests—especially of the male persuasion—who showed their interest in us and in our college paper by being present on that evening.

It was a scene long to be remembered—the girls, with their bright smiling faces and their trim figures clothed in dainty costumes, promenading with their male escorts, through the large halls and spacious rooms, till at last, weary of the continued tramp-tramp to and fro, they chance to find a cosy corner which we may surmise ceased from that moment to be vacant. This promenading was prevented from becoming monotonous by repairing to the spacious refreshment hall where an ample repast was prepared.

Sweet strains of music came floating from the Upper Hall—where the XIII Batt was situated—to enhance the pleasure of all music lovers, and who would not be a lover of music at such a time? But all good things must sometime end, and this pleasant evening's enjoyment was no exception, for at a seasonable hour the halls were deserted and the students were soon afterwards safe in the arms of Morpheus, rehearsing the pleasant events of the evening

Exchanges.

Among the many Exchanges received this month we think the "Stylus" especially interesting as well as instructive.

*
* *

It gives us pleasure to tender our con-

gratulations to the Mount Allison College upon their successful Jubilee Celebration. Such events certainly tend to strengthen the loyalty of students and serve as an impetus to greater diligence in future labors. We would wish for the College still greater prosperity in the future.

*
* *

We agree with the Phoenixian that serial stories and articles belong to the Magazine proper, and that articles of College papers should be short and of especial interest to College Students.

*
* *

In the February No. of Acta Victoriana the articles "Sociability" and "Just Think" are full of excellent practical thoughts, which all would do well to consider. The former, which is one of the leading active questions of the day, is especially worthy of our consideration, when we remember the tendency of the present age to overlook the real worth to be derived from social intercourse, and seek rather the evanescent and short-lived pleasures which have no lasting satisfaction.

*
* *

In the January No. of the "Hamilton Monthly" we notice a somewhat lengthy column devoted to Alumni items, which adds considerably to the interest of the Journal.

*
* *

We are thankful to the O. A. C. Review for an article on "How to Carve a Turkey." Would that it were ours to make practical use of the suggestions, for we believe "Practice make Perfect" But alas!

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