

The Acadia Athenaeum.

"Prodesse Quam Conspici."

Vol. XXIII No. 5. ACADIA UNIVERSITY, WOLFVILLE, N. S. Mar. 1897.

Life and Autumn

WHEN the Summer days have perished,
And in memory are cherished
Their sweet smiles ;
When the meadow lands are ringing
With the cricket's joyous singing,
Which beguiles
All the longing from our laughter,
All desire to follow after
Summer's artful, subtle wiles :—

When the golden Autumn weather
Falls as softly as a feather
From the skies ;
And the plaintive woodland thrushes
Thrill no more eve's holy hushes,
And there lies
Over all a peace, a slumber,
While the dreams we cannot number
From the olden days arise ;—

When the Sun is large and lazy,
And the world is dreamy, hazy,
Then we roam
Through a mellow mist enchanted
Country by vague shadows haunted,
Till we come
To the goal of all our dreaming,
To the substance of life's seeming,
And the border-lands of Home.

BRADFORD K. DANIELS, '94.

Old Books

AN eminent writer of New England, in an autobiographical sketch in the Atlantic Monthly for February, mentions several books by which his intellectual life was affected in his college days,—back in the forties. The strangeness of the list in comparison with books in com-

mon use now, led me to recall some of the books which young men in the colleges and academies of New England read and about which they talked in my early years. The list as it now occurs to me is not short. The student of that time found reading enough, but most of the books that claimed his attention then are seldom opened now.

History was then a much less prominent subject of study than it has become in later years. But every student in college was expected to read at least portions of the Histories of Gibbon and Robertson, the earlier volumes of Bancroft and the volumes of Prescott. Translations from some French works were read by the more industrious student. The list of authors in Philosophy was short. Dugald Stewart was supreme in *Intellectual Philosophy*, Payley and Wayland were best known to the young as authors in *Moral Philosophy*. Though the book is seldom opened now, in those days every college student was expected to read Butler's *Analogy*. As Mr Gladstone has recently prepared a new edition of this work with elaborate notes, he must regard it as still deserving of study. In science the names were few,—Hitchcock in *Geology*, Fowne and Silliman in *Chemistry*, Olmsted in *Physics*, Day and Davies in *Mathematics*. These works are probably never taken from the shelf now, but they prepared the way for their successors.

In *Literature* the list was more extended. Of the early English writers Shakespeare and Milton were frequently named; but preference was given to Milton as being of a superior moral strain. Burns and Byron were read, but one felt that it was not wise to appear to be very familiar with these poets. An apt quotation from the writings of Samuel Johnson was evidence that one had passed his time in good company. The novels and poetry of Walter Scott were read and quoted by school-boys. Cooper's novels were read very generally but not so much talked about as Scott's. Irving was popular and his volumes were well worn. Festus was read and condemned. Tupper's *Proverbial Philosophy* was considered safe reading. Young's *Night Thoughts*, in spite of its artificiality, was frequently seen. The effusions of Kirke white appealed to sentimental youths. Copious extracts from Cowper and Thomson were found in the school-readers. Wordsworth was not unknown. A few professors endeavored to awaken interest in his poems, but they spoke for the most part to ears that could not hear. Longfellow of course was acknowledged, but his best works came at a later date. The witchery of Hawthorne

was felt by a limited class. Tennyson's earlier poems were read, though they seemed to come as a voice from a strange world. Carlyle's Hero-worship made a goodly number of young men think that they might be heroes. The essays of Carlyle and Macaulay furnished material for the open debates of students and inspired many of their essays. But the essays of Foster were supposed to have special merits and were most frequently commended by our teachers. Of course there were other books—books of the day that circulated for a time and were dropped. Some of these probably had as much influence on the young as works that have had a longer life.

Certain religious books were recommended to the young—David Brainerd's *Life*, the *Life and Sermons of Payson*, Wilberforce *Practical View*, Doddridge's *Rise and Progress*, Bunyan's *Works*, some of the works of Jonathan Edwards, the *Sermons of Griffin*, Finney and Lyman Beecher. The *Sermons of Chalmers* and of Hall were frequently mentioned. It was afterwards said that Hall's *Sermons* had spoiled many of the young preachers. Probably the same could be said of very few, if any, of the young preachers of the present day. Sabbath School teachers depended on Barnes's *Notes*. Bush's *Notes on the Pentateuch* were highly commended. These volumes, I presume, are seldom opened in these days. The congregations on the Sabbath day were accustomed to listen to carefully prepared written sermons. Anything like levity and flippancy in the pulpit made good people shudder. Foreign Missions always proved to be a popular subject. The *Lives of the heroes of the first generation in missionary service* were on the tables in parlors and in Sabbath School libraries. The names of those men are seldom heard now.

Times change. The lesson from it all is that each generation will do its work in its own way. New life will make for itself new expression. New books will supplant the old because men think that they are coming to clearer views of nature and because the experience of the present, as it never repeats the experience of the past, must find utterance in forms that do not repeat the forms of the past.

A. W. S.

Soul Culture

THAT Man has a soul is beyond dispute. That the Soul has a protective covering is rarely questioned. But whence this Antidote for Death? Man came out of the mists of Antiquity 'in the sure and certain hope to the Resurrection of eternal life' but with no key to solve the enigma. Man rose from the depths of degradation on no other incentive than his own immortality and who is there of the myriad millions of creation who has ever caught the faintest gleam of the promised light and overcome the stupors of Sleep?

With the dawn of Civilization the soul awoke. The Miocene man, if there was such a person, had in his being a divine forgetfulness. The caves of the Departed at last held something more precious than decay. The lethargy of life had broken out in the sweet springs of activity. Into the homogeneous collection of particles Science imputes to him crept a force, a feeling beyond the ken of his intellect and beneath the power of his expression. What it was he did not know. What it was he did not care. He only clung to it as the musician clings to the lost chords of Eternity, and comforted his broken spirit with its balm. It grew and the Savage stopped in his savagery. It grew and the Barbarian bore incense and offering. It grew and the Christian caroled his canticles and flooded the world with good tidings and joy.

Up to that important point the man had no soul. As far as the flesh went he was still a brute. The impulse to civilization needed some crisis for its birth, and that crisis came when the heart was mute with anguish and the voice dumb with pain. In that solemn rendering of breath and body stole the comforter. Out of the throes of mortality crept a nature divine in its possibilities and human in its limitations. What is most musical will be most melancholy. Sadness had given sustenance to a child of the Everlasting. The love of the beautiful had raised one branch of creation from savagery to civilization. The love of the beautiful had triumphed over death.

Man is a splendid creature To-day: he may have been a despicable wretch Yesterday. Perhaps you do not know that once the God in man was only the man in God. Perhaps you do not know the extent of his littleness. There *was* some, great undefined Deep into which that that was given returned and was swallowed up like the mountain stream in the sea.

As long as the waters bubbled and danced on the hillside. As long as the rivulet ran in the crags and the crannies it was a creation distinct in itself. But when after the heat and toil of the day it crept across the sands of Time into the ocean of Eternity there was mourning abroad for the waters of Life that had left but a track in the thirsty land.

The soul then is a product of education. Though an emotional melody flooded through the loosely strung fibres of flesh, those same loosely strung fibres of flesh were finite and responded only to human intelligence. The subdued murmur of the sea beyond came in the fitful lulls of the tempest but it had no meaning. The spirit was there in the dexterity of the hand, the sweep of the eye, the authority of the will. The spirit was there and over that lay the common instincts of carnality. A vague undefined shadow clouded the sun. Light, light there was in abundance. Love, love there was for the heir of universal intelligence, but only when that garment of universality had been dipped in the fountain of Self and the miserable creature of ignorance stood clothed in the glory of a son of God. It took long years to accomplish this. It took much toil, much travail, much pain: but when the holy bond of ecstasy blended the visible with the invisible and the priests of men were the priests of the Eternal Father there was no more mourning in the land when a wanderer pushed off boldly into the night without compass or captain.

Culture is the creed of civilization. At what school must man sip the honied dew of knowledge to be in possession of incalculable worth. Is it to understand perfectly the theory of gravitation and all the scientific accessories necessary to classification and deduction? Is it to investigate the ultimate causes of reality and flounder in the slough of nothingness? Is it to construct ingenious devices for the gratification of animal pleasures? Is it any of these? To restrict culture at all would be to deny the virtues so confidently asserted of man. Beneath the mechanical world, the material world, the visible world is a world of feeling and that feeling aesthetic. To know God is to know the flower of the field. Not that it is of a certain colour; not that it is of a certain species, but that the silken petal, the slender stem, the tint, the tone are all parts of one melody proceeding from the throne of Grace. Beauty is Truth. Cant as much as you will of the necessity of Reason; let the cold, callous floods of Logic inundate the mind; give the sceptic unlicensed liberty to spread devastation in the hearts of men but beneath all the filth, the folly, the flagrance forever flows the naturalism of God.

Virtue is the pursuit of the Beautiful and Beauty is Truth. The intuitive and acquired aspects of the soul are seen in Man's relation to the external world. Civilization, culture, art and religion are all results of his love for the Beautiful. Ideal culture is characteristic of Christ. From the depths of ignorance and despair a being endowed with the same flesh and blood that covers the creature has risen on the wings of the Morning, and flushed with a nectar that only the Eternal Father can control stands on the pinnacle of Truth. To dip into the dark waters of Death is not death. The light that shines over Eden can penetrate the dusk of Eternity. Shell-like on the bosom of Time the Soul floats on and on into the unconfined distance till with the rosy glow of the deep about him, the sailor hails from his bark the dawning of the Resurrection Day.

X.

"In Pulvere Vinces"

THE fathers, who in days of old
 With store of faith and dearth of gold
 Built the white college on the Hill,
 Wrought without fear, as hearing still
 An inner voice of prophecy
 Declaring: "Very few are ye,
 And very weak, and very low,
 But One hath willed ye conquer so."

The stars flit by; a younger brood
 Stands where the ancient fathers stood;
 Many are we who say with pride
 "Acadia hath been our guide;"
 And many hopes and many fears
 Have gathered with the gathering years,
 Hear then, Her children, and give heed:
 In parable is hid my rede.

Once in a desert, where the sun
 Smote down with fiery anger, one
 Did plant a seed; he gave it shade
 And water in his hands conveyed,
 Watching lest parching wind should burn
 The tender shoot; and when in turn,
 The frosty stars would blight with cold,
 Spread his own mantle on the mould.
 In time the seed became a tree;
 The planter died; as heaven-free

The branches cast their cooling shade
On many a dusty cavalcade.

They whom God moved to gratitude
Gave water ; so it thrived and stood.

There came a day when men forgot
Their gifts ; the skies were withering hot ;
The sun smote through with burning blade
That once impenetrable shade.

Again their came a caravan
To rest. All marvelled that the ban
Might rest on that which, heaven-wise,
Shed comfort on heat-blinded eyes.

One said " 'Tis sad its life is spent "
And sought for shade within his tent ;
And one had pursed the critic's mouth
To chide the drooping wrought by drought .

And one had wept its bitter fate,
And one with moan cried " Ah, too late ! "

But one said " See, my brothers, where
The greener leaves are living here ;
We each have water ; part we give
Ungrudging, so the tree may live ! "
Then each, for shame or gladness, gave
His utmost gift, its life to save.

Not through the open tract of sky
Our college speeds to victory ;
Earth is her battle-field—we must
With her do conflict in the dust ;
No smallest grain of help withhold
Of word, or toil, or gift of gold.
Thus only shall men ever see
Upon her shield's fair blazonry
" IN PULVERE VICISTI ! " —know
Her sons have saved her honour so.

JOHN EDMUND BARSS. '91

The Hotchkiss School, Lakeville, Connecticut.

The Elements of Socialism in Christianity

IN all human life, social as well as individual, there is a movement, a growth, possible only through the permanent deposits of ages which have passed away. As one of the most fertile countries in the world has been built up by the accumulations of centuries, so is it with life, each preceding age leaves the impress of its customs and ideas

which determine to a large extent the life of the coming generations. If we go back to the time of the Greeks we find the social life to be a life of citizenship, every individual interest is sacrificed to the sovereignty of the State and the principle of subjective freedom is not recognized. In Plato's Republic this idea is carried to its extreme limit. The individual finds his true ethical sphere in the State. The Communistic State, in which all private property, education, sciences, arts, and even the domestic life, are placed under the entire control of the State, is according to Plato, the only perfect social organization. But gradually this conception changed, personality became more and more significant, and men began to see that each individual must have a life of his own apart from that of the State, in other words, that the absorption of the individual in the state does not give room for the working out by each man of that full individuality, which is nature's gift to every human being. Christianity, with its strong emphasis on the individual, with its teaching, that each man must work out his own salvation and bear his own burden gave a new stimulus to the trend of thought, and throughout modern history we can trace the growth of the theory of individualism, the emancipation of the individual from the control of the state.

We may say that since the middle of the Eighteenth Century the theory of Socialization has been eminently individualistic, each individual having sole control over his industrial pursuits as long as they did not interfere with the rights of others. But the carrying out of this doctrine of laissez-faire to its extreme limits has given rise to many complications and difficulties, and the inventions of the latter part of the last century which have resulted in an industrial revolution, by collecting the working men in large factories, naturally turned the minds of the working people toward a social system in which the state should replace the capitalist. During the present century there has sprung up in opposition to individualism a theory which stands for altruism, for socialization, for the interests of society, in which the government shall so direct the industries as shall remove as far as is possible by legislation the unjust inequalities in social conditions. The two requisites of labor, land and capital, which under the existing economic system are the property of individuals shall be under the control of the society and managed by it for the public weal. Instead of the present system of competition there shall be productive association with a common capital and an equitable system of distribution. The means and di-

rection of production are owned by the people while the products as far as they consist of articles for consumption and enjoyment remain private property.

Socialists maintain that this organization of society would give greater liberty, spontaneity, equality and justice to all its members and would carry with it a change, an improvement in the moral, aesthetic, and religious life of society, in fact that it is the only solution to the social problem in all its varying phases. It would eliminate that idleness and vice found now among many of the wealthy class and would uplift the whole working body by providing work for each member of society, for as Rousseau says "How can a man think nobly when he has to think how to earn a living?"

The purpose of Socialism being to establish society on a more just basis, to introduce greater equality in social conditions we may ask how does it propose to accomplish this purpose? Merely by external means. Recognizing the fact that a man's character is influenced by his environment, Socialists think to improve society permanently by bettering the conditions of the working body. We cannot say that Socialism if adopted would not have this effect, but we think it altogether improbable, for environment is not the only determining factor in character. Whatever theory of Socialization may be adopted, there is inherent in the nature of man much that is evil, which as long as it exists must find expression, if not in one way in another, and Socialism supplies no means by which this evil can be overcome.

Turning our attention to Christianity for a few moments, let us consider its purpose. Christianity came not merely to save mankind for the future world, but for the present as well. It introduced into the world the grand reparative influence of a victorious love struggling constantly against the powers of evil and it imparts principles of righteousness, love, sympathy, and helpfulness to all who embrace and follow its teachings. It comes into the very life of the individual, works in him not only a reformation but a revolution, gives him new desires, new impulses, takes his thoughts away from himself to others and teaches him to forget himself, his own selfish aims and ambitions in trying to help humanity. It is true that Christianity emphasizes the individual, in one sense each one leads a separate life, each soul is of vast importance in the Christian Kingdom, but Christianity does not consist alone in the salvation of individual souls, it penetrates into every sphere of man's activity and its wide mission is to purify and raise everything that is human in individual man and

hence in society. It teaches that no man liveth to himself, that we are members one of another, a spiritual family bound together by ties of love, sympathy and co-operation. The whole Gospel of Christ abounds in teachings showing man's relation with man. The parables of the rich man and Lazarus, of the good Samaritan, and the rich young ruler, who went away from Christ sorrowful, because he was very rich, clearly show Christ's teachings concerning the relation of the rich to the poor, and assert the obligation of each individual to help those who have fewer advantages, and may be summed up in the second great Commandment "Thou shalt love thy neighbour as thyself."

One of the most fundamental truths of the Christian religion is liberty and the inquiry meets us is Socialism compatible with this liberty. To answer this inquiry we must first understand the meaning of the word, as we find it used frequently by the Apostle Paul. Is it liberty to follow one's own selfish inclination irrespective of the interests of others? Is it freedom from all control by the government? Assuredly no, for Paul says "where the Spirit of the Lord is there is Liberty," and as the spirit of the Lord is always disinterested so must this Christian liberty carry no spirit of self-aggrandizement. Paul also exhorts his Christians to be subject to the rulers, even maintaining that they were appointed by God, thus showing that he did not regard government as a restraint upon individual liberty, that is liberty to live a true life. In the same way Socialism would give power to the government not to restrain individual action but to give greater freedom to the masses of the people. The monopoly of a great portion of the land and capital by a few favored individuals being done away with, and every individual having an equal opportunity to reap the full benefit of his industry and having work supplied to him by the government or community instead of spending weeks and sometimes months of anxiety in searching for some employment, the majority of the people would be much more free than is now the case. Not free from all civil control but free to live purer and nobler lives.

We have seen that the Christian idea of helpfulness and disinterestedness is also one of the fundamental principles of Socialism. That in the two systems there is much which is identical. Socialism in many respects echoes the very spirit of Christianity. We can recognize in it a largeness of human aim, a desire for justice and love in all human affairs, a feeling of sympathy for the weak. Socialism asserts the obligation of each individual to serve his neighbour and views with sor-

row all the evils and inequalities in the present social life. But though alike in their general aim, that of uplifting struggling humanity, there is between Socialism and Christianity a great difference, which is to be found in the Christian doctrine of regeneration by which a man's heart is changed. An intense love of humanity takes the place of love of self, and this love is not merely a sentimental feeling mourning over the evils of life but doing nothing to make the world better. It is a love expressing itself in action, doing all in its power to uplift those less fortunate, and to correct the inequalities in Society. In the history of the early Apostolic Church we find an example of the working of that divine influence which changing a man's heart teaches unselfishness. There was organized by the members of the church at Jerusalem, a communistic society for we are told that none of them said that ought of the things which he possessed was his own, but they had all things common. But this selling of lands and property for the benefit of those who were not so favored was wholly voluntary, no legislation was necessary to effect this radical change in one community, and in this instance the great difference between Socialism and Christianity is apparent. The aims of the two may be to a certain extent identical, but in Socialism the means are not adequate to the end. The call is for influences that purify and edify the hearts of men, and while a man's character is to a certain extent determined by his environment and Socialism in as far as it improves these, would uplift humanity, yet Socialism does not strike at the root of things. It cuts off branches here and there, but it proposes no means by which man's evil nature can be changed. Legislation however cunningly devised can do little for the improvement of society unless the hearts of men are changed, this must be accomplished by Christianity which alone is the harmonizer of all the conflicting interests of mankind.

Christianity contains two supreme laws "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thy neighbor as thyself," the one conditioning the other. Socialism takes cognizance only of the one, "Love to thy neighbor," whereas the two cannot be separated. "As well might we expect the earth to be moved by the impulse of gravitation toward all her sister planets, without being moved by the same impulse toward the sun, as expect a man to be moved by love to his fellow men without being moved by love to God."

In conclusion we may say that the present system of com-

petition is not inconsistent with Christianity, unless indeed it is left to operate unguided and unchecked by Christian considerations. The Socialistic system on the other hand by doing away with free competition, which certainly calls into play all the forces of man's nature, and so strengthens his character, would endanger the best life of the individual and Christianity would oppose any system of society which would not tend to develop the highest nature of man. As to the distribution of natural wealth, the government should see that each individual of society is so provided with this world's goods, as to make a true, moral life possible for without a certain measure of material well being the good in a man can find but little realization in activity. Neither extreme Socialism nor extreme individualism can be said to find their basal principles in Christianity, but the Social organization which would be most in accord with Christ's teachings, would be that in which there is least repression and most encouragement and development of the free life of a full individuality in all its citizens.

L. McIL. GRANDALL '97.

Obituary.

It is our sad duty to record the death of Miss Mamie Etha Nickerson who passed away early Monday morning, March 1st, after a sudden and trying illness. Almost up to the time of her demise Miss Nickerson had been in the best of health and the shock was consequently most severe.

The deceased was a daughter of John E. Nickerson, of Forbes Point, Shelburne Co. N. S. and since August last had been a student of Acadia Seminary. While pursuing her Academic career Miss Nickerson had won distinction in many departments and her careful scholarship was often noted and commended. To her many friends she was exceptionally dear, and the hand of the despoiler Death has robbed her associates of a much esteemed companion. An appropriate service was held Tuesday in Alumnae Chapel after which the body was followed by the students of the Seminary, College and Academy to the station from which the remains were taken to Shelburne for interment. This is the first break to occur in the family and in the bitterness of death we are reminded of Longfellow's beautiful lines:—

Into each life some rain must fall

Some days must be dark and dreary.

To the bereaved parents and friends the Athenæum extends sincere consolations.

The Acadia Athenæum

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The Sanctum.

SOMEbody has likened life to a sea, of which the flow is both and the ebb death. When old Mother Earth is so bundled up in snow drifts and flurries there is little tendency to take on any but a dormant and stagnant nature. With the awakening of Spring, however, the same force that unlocks the river permeates the man himself. As his environment changes he changes. The blood may run a little warmer in his veins, the heart may beat a little quicker with expectancy but those are mere animal manifestations, and the main transformation is in the spirit. The highest conception of man is to think of him as a *mood*. Harmony with nature, as the old Greeks had it, probably led to this conclusion. The comprehension of the phenomenal world implies all this. Unless one feels the force that changes the seed to the flower as well as knows it he is not great in the greatness of God. Sensibility is after all the guiding principle in human conduct. If the heart of your neighbor was as spotless as any of the lilies that sprinkle yonder dell you would have no need of prisons or penitentiaries. If the passions of Self ran as pure as those mountain streams they would be pinions of Soul. As it is the criminal is consistent with his life. He kills his fellow man because his surroundings are killing him. Did he but partake of the freshness of the May morning he would probably build temples and shrines where he now sows squalor and vice. Did he know that of all the musicians of Time he was alone the musician of Eternity, he would not strike so many wrong notes and sing so utterly out of tune. One remembers well the reply of the boy Lucius in his sleep to the conscience stricken Brutus,—

The strings, My Lord, are false.

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During the last month a committee of the Senate consisting of the Hon. Attorney General Longley and the Rev. Mr. Chute of Halifax, visited the College and the different lecture rooms in connection therewith. On the whole they were much pleased with the existing condition of things and completed their inspection in a short time. While in the English class the Attorney General was beguiled into making a speech. During the course of his remarks he referred to the growing interest in literature and congratulated Dr. Keirstead on his selection of Sartor Resartus for the present month's study. He was reading the book himself and was thus able to sympathize with all that was said. As the English of the Senior and Junior years is taken up along the lines of higher criticism much power is gained that would otherwise be lost in a mechanical examination of details. So far a comprehensive study of Tennyson, Carlyle and Scott has nearly completed three quarters of a successful course.

The Month

DURING the past month the Gymnasium has presented a busy scene. The severity of the weather limiting to a certain extent the pleasure of outside exercise has had a tendency to call the students to regular work within. Basket-ball seems to be the favorite game and forms a leading part in the exercises. The whistle of the umpire may be heard most any day as he decides between rival participants. In the first match game between the senior and middle year Academy students the seniors won by a score of 17 to 3. The second game was arranged between the Freshman and Academy teams. It was a splendid game, excellent work being done by both teams. The second half proved the Freshmen victors with a score of 6 to 3. The victors celebrated their triumph by testing their Class yell for the first time. A large number of interested spectators witnessed both games. Arrangements have been made for other games which will take place in the near future.

On Wednesday Feb. 10th at a regular meeting of the Y. M. C. A. reports were received from the delegates who attended the Convention at Halifax. Mr. McCurdy gave a miniature sketch of the Convention as a whole. He gave especial emphasis to the kindness which they received from the friends in the city during their stay. He also presented the special features of some of the meetings held. Mr. Martell gave prominence to the meetings in which Bible Study was discussed shewing the importance of this work and the attitude of students toward it generally. He quoted some interesting statistics in reference to Y. M. C. A. work in the Maritime Colleges and urged the necessity of intelligent work and prayer. Mr. Duval the third

speaker claimed that his subject was the most important one of all: and that the other subjects discussed were simply means to accomplish the purpose of his; "The Salvation of Souls." He then proceeded to give a brief summary of the Missionary meetings held, emphasizing the importance of the work. The influence of the Convention upon the Associations represented will no doubt deepen their spiritual life.

Miss Hayes entertained the members of the Junior class at her home, on Friday evening February 12th. Such evenings are very pleasant and strengthen class feeling of which there cannot be too much.

On Feb. 20th, the Senior Class in response to the kind invitation of Mrs L. H. Eaton spent an enjoyable evening at her home in Lower Canard. A substantial supper awaited the arrival of the hungry Collegians and on the way back the air was made merry with songs and the music of numerous horns. Mr. and Mrs Eaton have the sincere thanks of the Class for the entertainment thus afforded them.

The interest of the Wolfville people in missions was shown on Feb. 21st when they came in numbers to the Missionary meeting given by the students. The general topic for the evening was China. The first paper by Mr. Sloat dealt with the geography, early history, and religious condition of the country. Miss I. Burgess, in the second paper, gave the origin of the China Inland Mission and a comprehensive view of the methods employed and the work accomplished. The third paper presented by Mr. Whitman considered the present condition of the country, the different agencies at work and the probable religious future of this most important mission field. Appropriate music was furnished by the Student Choir and the College Quartette. The method adopted by the missionary Committee in presenting the various mission fields in turn tends to concentrate the interest and has proved helpful.

A class in vocal music with nearly forty students as members has been organized. Prof. Peleg Spinney has been secured as instructor and under his efficient leadership rapid progress is assumed.

The Propylæum Society issued invitations to over five hundred guests for its At Home on Friday evening February 26th. About four hundred were present. College Hall was tastefully decorated by a committee of the young ladies and the South Gallery was opened for the evening. The guests were received by Miss Tira Caldwell, the president, assisted by Miss Coldwell, the vice-president of the Society. An efficient introduction committee saw that all were provided with pleasant companions. During the evening Misses Cohoon and Seaborne favoured the audience with a piano duet and Mr. Wallace gave a dialect reading.

On the evening of March 1st the Senior Class was again the recipient of social honours. On this occasion Mrs. Cobb was the kind hostess and at her hospitable home the hours were pleasantly whiled

away in interesting games. A tasteful collation was served at the close of the competitions and shortly before midnight the guests departed with best wishes for Mrs Cobb and their much esteemed classmate, Miss Cobb.

De Alumnis

The following Acadia graduates are studying law at Dalhousie: H. S. Ross '92 ; E. H. Nichols '93 ; W. R. Parsons '95 ; H. A. Purdy '96 ; C. A. Tufts '96 ; G. H. Parsons '96. Also H. O. McLatchy for two years with '95, and I. B. Oakes, for three years with '96.

Rev. Arthur C. Kempton '91 pastor of the First Baptist Church, Eau Claire, Wisconsin left on Feb. 22nd, for an extended visit to Egypt, Palestine and Europe. On his return Mr. Kempton will spend a month at his home in Wolfville, N. S.

Hon. J. W. Longley '71 Attorney General of N. S. and Rev. A. C. Chute '81 members of the University Senate paid the College an official visit on the 2nd, and 3rd, inst.

Rev. G. R. White, '87 who was compelled because of ill health to give up his pastorate in Yarmouth, we are glad to report, is gradually recovering. Mr. White has spent the winter in Toronto, Ont.

Dr. R. L. Morse '91 of Lawrencetown N. S. brought one of his patients to Wolfville on the 26th, ult. to be examined by Prof. Haley of the college, with his X ray. Dr. Morse we believe is opening a successful practice in his native town.

Rev. A. J. Ford '85 Pastor of the Baptist Church, at Eastport, Maine, who during the winter experienced a most severe illness has fully recovered his health. Mr. Ford has been most successful in this important pastorate.

Rev. H. H. Saunders '93 is the pastor elect of the Lower Aylesford Baptist Church. Mr. Saunders will take this charge in June.

Estella A. Cook '94 is one of the popular teachers of Mt. Allison Ladies College, Sackville, N. B.

Ernest R. Morse '87 for some time a successful teacher of Mathematics and English in Horton Academy, is now filling a most desirable position as instructor in the West Virginian Institute, West Virginia.

Edward B. McLatchy '91 who recently graduated from Hamilton, Theological Seminary has been called to the pastorate of the Wilmot Baptist Church, Paradise, N. S.

Bradford K. Daniels '94 is at present at his home in Paradise N. S. Mr. Daniels purposes, as soon as opportunity is afforded, to enter into journalistic work.

Melbourne B. Whitman '94 has recently been ordained to the ministry.

F. C. Ford, '94 is preaching in the Southern States.

M. P. Balcom, '94 is in business in Boston, Mass.

N. J. Lockhart, '95 is teaching at Canning.

Exchanges

The "SAGAS of the North" in Feb. Colby Echo is a very interesting account of the folk lore of the old Norsemen: the weird fascinating myths of our sturdy Northern ancestors. In the South where the fates were kind and living pleasure, the mythology was graceful and idyllic. Such it could not be in the frozen North where life was a stern and bitter struggle. Scandania's ruggedness made men hardy, its dangers made them courageous, its excitements made them daring. These qualities we find in their mythology. It is strong, it is tragic; and is permeated with a grim humor peculiar to their race. "It is Thought" says Carlyle, "the genuine Thought of deep, rude, earnest minds fairly opened to the things about them, a face to face and a heart to heart inspection of things,—untamed thought, great, giant like, enormous;—to be tamed into compact greatness, not giantlike but godlike and stronger than gianthood, of the Shakespeares, the Goethes."

McGill Fortnightly presents "Some Phases of German University Life" which are very different from the conditions existing in America. The German student is a very independent individual and in the University towns his social power is supreme. The students divide themselves into various social organizations which are always more or antagonistic. The Corps is the most aristocratic and exclusive of all these, the order being marked by the possession of luxurious abodes and gay uniforms. Duelling is very generally indulged in by the students and although contrary to the written laws of the country, yet is tolerated and even encouraged by the powers that be. "When it is considered that the emperor himself, Bismark, and nearly all the influential men at court and elsewhere in political circles have at one time or another been members of this organization, it may readily be understood to what extent the corps influence is felt."

The Theologue contains an article full of information on "Twenty Years Progress" in the Presbyterian Synod of the Maritime Provinces. General progress is reported in nearly all departments of Church work and the future is pictured as most hopeful. The following figures present an interesting comparison. Financially also the showing is fully as good.

No. of Ministers.....	1876	1896
“ “ Churches and Stations.....	157	216
“ “ Sittings in Churches.....	303	535
“ “ Manses.....	71,555	171,723
“ “ Families.....	95	153
“ “ Communicants.....	16,545	21,101
“ “ Elders.....	23,073	35,809
“ “ Baptisms.....	969	1,538
“ “ S. S. Scholars.....	3,250	2,673
“ “ Teachers.....	20,795	30,189
“ “ C. E. Societies.....	1,896	3,621
“ “ Members Y. P. S. C. E.....		192
		8,576

O life, so young, so mild, so sweet,
 Thou dost not deem forlorn
 Those wearied souls where grief has beat,
 And joy'st while others mourn.

But ah ! within the future years,
 When those by Sorrow's throne
 Have gained a respite from their tears,
 Thy heart may mourn alone !

(J. T. SHOTWELL IN VARSITY.)

Collis Campusque

The COMMITTEE which had the composition of the Noughty-nought's class-song in hand reported last week. Though greatly hampered by injunctions from the class to prune it carefully of humor or slang, the committee did well, the report being as follows :

“ Fellow Freshman ; your committee after counsel long and dim.
 Beg to bring to your attention our class yell—excuse me—hymn.
 Let us first glance o'er our record ; since we doffed the infant bib.
 Have we ever for a moment condescended to a “ crib ? ”
 Have we ever while at Chemistry allowed a laugh to pass
 Even when the room was filled with Soph-exciting laughing gas ?
 Nothing flimsy, fligthy, frothy then becomes the noughty-noughts.
 But our models shall be Wesley and the good old Isaac Watts.
 But excuse us if we waver to the fact that bluffing pays
 And to scare the Cuds we dare to introduce a classic phrase.

Now, we charge you do not question what this dirge may hold concealed.

You will learn; though from the wise hid, to the babes 'twill be revealed."

Then follows the yell, which we cannot publish here owing to the delay in the arrival of a font of our Greek type.

It was his first week as Premier. He had been industriously underlining sentences in the Halifax Herald preparatory to drawing up a government platform and now leaning back in his chair, with the air of "Solomon (and indeed he was *David's son*), thus began to soliloquise: "Oh why did I reject the pleas of the *Church* (who clamored for *Justice*) and take aboard that Jonah, who is now disbelieved in by the American Abbot and I fear soon by our own *Bishop*. A lot falls upon him and I fear that all of us shall be *overboard* ere the storm of opposition is quelled, and I before I wish it may have an opportunity of inspecting the affairs in my own department of Marine Fisheries and he be transferred to the *Interior* (of the whale.) And then my whips tell me that they cannot prevail upon a Grit Freshman to take a portfolio. Would that a star might appear, though it be but a *shooting star* for this militia department." At this moment the Leader's cogitations were interrupted by the arrival of a carrier Pidgeon with a message from Sir Charles congratulating the new government and telling them if they were good boys they would some day be old enough to vote for him.

"Do you allow the use of "ponies" at Acadia," asked she, "O, yes," replied he, "Trotters."

We regret to hear that some of our boys lost heavily on the game of "Forty fives" (nothing less will pass you), played with the faculty at Exam. times. Those who were not successful at the game are very low spirited and have taken to drink, though only a *sup* at a time.

"Doctor," inquired the Soph. "Do you not think that the ancient poets were inspired." "Excuse me," replied the Prof. "but that leg is a little lame now." "Well," asked the Irresistible, "what do you think of *Bunyan*." "Again excuse me" replied the Doctor. I am not a chiropodist.

Prof. Spinney a man of *note* and of *sound* reputation, has organized a class in saw-filing which meets every Monday afternoon in the Chapel.

The Chip. Hall, Sophomores surprised the Seniors the other night and got a great rise out of them, so they thought. A noted celebrity was to be the guest of the evening and a vacant place at the Senior table and the bright faces and well combed hair of the other occupants of that table gave evidence of their expectancy. The Soph. besides their usual unkempt appearance had on a peculiar smile which was explained when Sam'l ushered in the guest from the place they had hidden him to a chair at the Sophomore table. But their joy was turned into mourning and the Senior's chagrin into delight when the guest in his speech remarked that he didn't know whether he was honored with a

seat among the Sophs. or the Freshmen. (He had been studying their faces during the mea') The captor's smiles died away even Mike's grin fled like salt-junk on the Freshmen table, and with firm resolves to waylay no more guests until they had impressed thoroughly upon them the dignity of the class, they arose, filled their pockets with visitors' tarts and departed.

“ Oh kind and gentle monitor
I plead with floods of tears,”
The tardy Senior loudly cried
“ Remember me at prayers.”

Acknowledgements.

Miss Yuill, \$1.00; Rev. E. A. McPhee, \$1.00; P. C. Woodworth, M. D. \$1.00; G. H. Wallace, \$1.00; J. W. Wallace, \$1.00; J. F. Herbin, B. A. \$1.00; O. D. Harris, \$3.50; W. L. Hall, \$1.00; Hon. At. G., J. W. Longley, M. A. \$5.00, Miss B. M. Churchill, \$1.00; W. M. Freeman, \$1.00; C. C. Richards & Co. \$3.50.

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GEO. A. McDONALD, Secy-Treas.