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THE Acadia Athenæum.

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The Sanctum.

AT a recent meeting of the Y. M. C. A., the question of evening services on the "Hill" was liberally and amicably discussed. It was there plainly and unmistakably made known that the students are most decidedly in favor of evening services on the "Hill." One of the principal reasons for this is that they may in this manner be brought in contact with the various men of the denomination. Quite a majority of the students are sent out during the summer months to do missionary work in remote fields of these provinces, and are either financially too poor, or too far away to attend the Association and the Convention, and are thus deprived the privilege of hearing the different preachers of the Baptist people. They move right along in a channel of their own, form habits that are sure to grow and take firm root, not being able to compare styles, and thus

select the best. Make the evening meeting a permanent institution; invite the ministers from the neighboring churches and put us all on an equal footing in our advantages. Again, the man who is too careless and indifferent to walk to the village church of a Sunday evening will through a curious desire to hear the new man,—if from no other motive—be induced to attend meeting. This spirit of novelty may bring to his ears something to awaken him to a sense of his position as a man, and so a point is gained. All are mutually improved from being thus brought in touch with different minds. The question for the present is at a stand still, waiting the Governor's meeting, when it is to be hoped they will overlook all petty likes and dislikes, and consider the question from the standpoint of general good to all, and vote in favor of evening services on the "Hill."

IN view of the highly satisfactory season just past, a word on the subject of football will be in order. Football is the game of our climate. During the first part of our college year, no other game is its equal, judge from whatever standpoint we may. There is hardly a muscle of the body, or power of the mind, which a well contested game of football fails to call into play. It requires keen and rapid observation, and calls for almost instantaneous judgments upon the cases thus observed. This leads to self control and presence of mind. Football strengthens the muscles and accustoms young men to the patient endurance of hardships. Moreover, it tends to draw the hearts of the students together. Give a body of students a common cause to maintain—a name to make and uphold among other bodies of students, and we find, when their team goes forth to meet other teams, that the thoughts of every man are centred, for the time at least, upon a common object and there springs up an interest in, and affection for each other, as ennobling as it is beautiful. That such a common cause is to be upheld by skill

and strength of muscle, lends to it a charm which healthy and vigorous young manhood alone can appreciate.

Though we have not the advantages arising from numerous opportunities for outside matches, a splendid degree of proficiency in the game may be reached by a better system of class matches than that which now exists. Let two days of each week, during the foot-ball season, be set aside for class matches; and let each match be played under the most rigid observance of strict match rules, and the advance made in one season under such a system would be surprising. A suitable reward for the class gaining the most victories would add to the interest. Such a system as this would tend to make the whole body of students, for the most part, good players. A fifteen picked from Acadia under such conditions would be about invincible, although she has never yet had cause to blush for her football record, even with the most limited opportunities for practice. To the venerable and highly respectable objection that the game is too rough, we would say, that just in proportion as men learn to play well, in that proportion will the danger be reduced. If every man *plays ball*, accidents will be few and far between, while the good resulting to all engaged in the game will be very great.

Long live football at Acadia say we.

WHERE many constitute themselves judges of and demand perfection in attained results while the means is notoriously inadequate in quantity and quality, the tenure of office is not desirable on account of its pleasantness. Yet, such is the happy position of the chairman of our lecture committee. He works without encouragement and is criticised without mercy. The limited resources of the Athenæum Society, drained by a dozen other enterprises, are his financial backing. Prejudices among the students and different tastes among the audience add to the natural difficulties and surrounding social attractions. Taking these few facts from among the many, by their light it cannot be unlikely that in the varied facings of circumstances it requires more executive ability to direct affairs aright than to find fault with the course pursued.

During several years the lecture committee have done the best they could. Some very good lecturers

have been brought from a distance, but it is hardly possible to secure the best talent of the continent on the mere wish of the Athenæum. Yet, when able lecturers have passed through our country, no one can say that determined efforts were not put forth by our society to secure their services. Added to direct effort, the society has to thank many local gentlemen for their highly appreciated services kindly rendered from time to time, for provincial talent has most of all made our lecture course highly esteemed in the past, and now we would gladly receive the news of their willingness to help us.

Four classes claim justice at the hands of the lecture committee, viz., the people of Wolfville and vicinity, the students of the Academy and Seminary, the college students and the lecturer himself. As an illustration of how courses of conduct have become what they are, on account of discerned right principles, let us in the face of facts examine the present system of admittance to lectures. It is: Members of the Athenæum society are admitted free, while all others pay a light admittance fee. After the expenses (of which the lecturer's fee is only a part) is ascertained, the deficiency is made up by a tax on the Athenæum members, and so strictly has the moral law, "Love thy neighbor as thyself," and the principle of the greatest good to the greatest number been followed, that this tax on every member of the Athenæum has approximately equalled the admittance fee for all. Thus the students have been brought fully to the line of justice, but this course is taken because all deserve justice. For, as a member of the Athenæum pays the same for a lecture missed as a lecture heard, justice is done to our lecturer in the point of a fair audience under any circumstances, to many, a courtesy owed to their unpaid kindness. Again, the very constitution of the college, the very words of the calendar, proclaim these lectures for the benefit of the college students, and we take the best measures yet suggested to ensure their enjoying the benefit of this lecture course.

The Athenæum society feel that they owe a generous courtesy to the people of Wolfville, but more especially to the students of the Academy and Seminary, and on several occasions they have sought to give it worthy expression. In return the society would respectfully ask the manifestation of a kindly spirit in them to uphold and improve a course of lectures for the highest good of all concerned.

A LONG felt want in Bible study on the "Hill" is now supplied in the Sunday School lately organized. It has been a matter of serious thought and consideration for some time past, to devise some scheme by which all could be brought together for general Bible study and improvement. The problem is at last fairly solved, and with Dr. Sawyer as superintendant and the superior quality of Sunday School material from the three institutions, we have no hesitancy in saying it will be made a grand success. We cannot yet claim the Ladies of the Seminary as part of the S. S. seeing they defer taking action in the matter until the return of the Principal Miss Graves; but we sincerely hope that the arrangements will meet with her approval, and that they will lend us their assistance and co-operation in furthering this important work.

IT is the aim of the Seminary to give a thorough literary and classical education, while at the same time affording an opportunity for further instruction in the more advanced departments of the Fine Arts. This year the large attendance has made it necessary to still further increase the staff of instructors, especially in the department of English. The Governors were fortunate enough to secure the services of Miss Winifred Crowell, late of the Model School, Truro, as instructor in English branches. With her long and successful experience as teacher in the best public schools of the province, she will easily keep her department here up to the high standard of excellence and proficiency which it has always maintained. We are pleased to see the efforts of those in authority to secure the services of teachers of experience. This is as it should be, and cannot but insure for Acadia Seminary a future of great prosperity.

NOT long since a letter was received from Mr. Judson Kempton, of Rochester, N. Y., containing the outline of a scheme for more thorough and systematic study on the subject of Missions. The method in use at Rochester is as follows:

The students divide themselves into mission

bands, each band to number three men. These men choose a country about which they decide to study. Then each one takes some particular phase of mission work in that country, and, after becoming familiar with the facts, arranges his thoughts into a speech of about fifteen minutes length. Then when the bands are organized and ready, any church desiring the services of a band at any of their missionary meetings will only have to name the country about which they wish to learn, and furnish means of transportation, and the desired information will be forthcoming.

At a late meeting it was decided to adopt this plan at Acadia. It is well worth trying, and we trust that its adoption may lead to a more thorough knowledge of the great world of missions.

CORRECTION: Our first number appeared headed October. It should have been November.

PERHAPS no element in a young man's character claims so much cultivation and general care as self-respect. It needs no seer to predict, that the man who has no regard for himself will not be likely to have the respect of those with whom he comes in contact. The most efficient method of insuring and eliciting the due amount of esteem is to act worthy of it, and most decidedly to *be* worthy. Those who conduct themselves with a due regard for the interests of others, maintaining at the same time a sufficiently high estimation of their own social standing, will have the satisfaction one day of enjoying the well-earned recognition of true worth. Pride is always spoken of as a pernicious evil, and in Scripture as a sin, but there is a restricted sense in which it may be taken when it is termed "laudable Pride." It is this quality we need to encourage to entitle us to the rank we should hold as respectable citizens. Just enough pride to preserve one's personality, seeing that, "Good name, in man or woman, is the immediate jewel of their souls."

"SESAME AND LILIES"

EVERY age and every department of human activity have their unique characters. The nineteenth century has produced no more unique literary character than John Ruskin, the great Art critic. His entire life has been devoted to that work for which he is best fitted, Art-criticism. At the age of fifty, he felt that the ten years of his life, spent endeavouring to convince the public of the worth of Turner as a painter, had been wasted. But the verdict of later years confirms Ruskin's early judgment and is a compliment to the worth of his effort. Ruskin is his own publisher and is content that the actual merits of his works be the measure of their popularity. The estimation in which they are to-day held in educated circles, the world over, is an emphatic endorsement of their merits.

Ruskin has created a new branch of English Literature—that having to do with Art. In 1870 he began to publish a series of his works. The first to receive the touch of his revising and life-giving pen was "Sesame and Lilies." Like many other of his works, the title of this one gives not the slightest clue to its real nature. Attached to this work is a double preface. The first of these amply repays the reader for his task of reading it, because of the new fields which it opens up to him. It is throughout characterized by the earnestness of soul of one who would have the youth of his loved land count life aright. Nor does he close this preface without paying to woman a tribute which is her due as a member of society, having for its foundation the teachings of the Christian religion. If one, "skilled in reading the torn manuscripts of the human soul," would be intimately acquainted with Ruskin it must be through his great friends and his greater works. The second preface is descriptive of Alpine scenery and is adorned with choicest gems of descriptive prose.

"Sesame or the King's Treasures," deals with the subject, "What and How to Read." The main idea of this lecture is to determine what is embraced, practically, in the idea of "advancement in life," so often urged as the fittest stimulus to youthful exertion, and what that idea should include. Practically, it includes the gratification of man's natural thirst for applause to which, he says, the greatest

efforts of the race have always been traceable. Thus impelled, man devotes his rarest powers to the pursuit of ephemeral pleasures, while on his book-shelves await Kings and statesmen ready to unveil nature's sweetest secrets. Books are essentially written things and are of two classes—the book for the hour and the book for all time. They are something peculiarly characteristic of the author. Scattered here and there throughout the pages, hidden beneath the outward garb, as gold in the ore, is the true book.

Reading implies work as of the Australian miner, sifting letter by letter and word by word, that the reader may come in contact with the vital power permeating the work. In a true examination of an author the reader is to see what the author sees. As guided by Ruskin, the reader examines a few lines of Milton's "Lycidas," true the advantage of classic lore is felt, but is this *advantage* all *gain*? This method of reading implies the work of the Philologist. Interesting though this may be, life is too short, quiet hours, too few, and good literature, too abundant for the average student to read thus.

Ruskin, like Carlyle, has boldly attacked what he considers the leading vice of our age—a mercenary spirit incapacitating us as a nation of readers, which, however, has not so corrupted the English public that the true ring of the genuine Saxon metal answers not to the stroke of the mystic wand.

He tells us that we have despised Literature, Science, Art, Nature, and Compassion. Does not this reflect some feeling of disappointed ambition? However, it is to be expected that one to whom Art has been a life study will say that the nation has despised Art. But let him who prefers the charge console himself with the fact, that he, more than any other, has so imbued the public mind with the importance of Art, that the elements of industrial and even of classic art have interpenetrated and vitalized all progressive educational systems. That Arbitration is superseding the sword is the highest compliment to his efforts and those of his co-laborers in the worthy cause of showing the universal brotherhood of man. The sense of advocacy everywhere pervading his work lessens the force with which Ruskin speaks of what the nation has despised. But when he says that, "To be mighty in heart, mighty in mind, and to become increasingly so is indeed to advance in life," and again, "He only is advancing

in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace," then, indeed, is the reader overawed by the majestic power which so pervades this great man's works.

The second lecture, "Lilies, or the Queen's Gardens," is, indeed, a garden embalming the literary atmosphere with fragrance as of sweetest flowers. Its subject is, "Why to Read." The indisputable ground that both well directed moral training and well chosen reading lead to the possession of a power over the ill-guided and illiterate which is, according to the measure of it, in the highest sense *kingly*, is taken as a foundation. Hence we should read that we may learn the true inter-dependence of the various factors and forces of society. Literature ever returns the verdict that it is impossible for every noble and rightly trained youth to love one whose gentle counsel he cannot trust. Literature shows the place and the power of woman. It tells how both sexes should be educated to fill the positions for which God and Nature have designed them. It reveals the relation of both man and woman to the state as but an expansion of their home duties. Literature renders clear the natural thirst for power in man and in woman too. Is this to be crushed? No. "God set it there; God keeps it there. For Heaven's sake and for man's sake desire all of it that you may"—that power which heals with its magic touch, that redeems from ruin, that guides into Truth, that guards from error, that binds the fiend, that looses the captive, that is founded on the rock of justice and descended from only by steps of mercy. Such are some of the reasons, why to read.

Ruskin's style is emphatically that of a prose poet. Is that which he describes objective or subjective, imagination guilds with poetic beauty the picture which he paints. But it is among the beautiful places of Nature—places painted by the hand of God—that his facile pen causes every crag and each flower to blend in sweetest unity; while over all each tint and every hue join to proclaim the great Art critic, the great descriptive writer. His description succeeds in giving artistic organization and life to the phenomena of Nature. His peculiar charm as a descriptive writer lies in the completion and wealth of his vocabulary and his sense of the quality

of words. Such a vocabulary might lead a less powerful writer to sacrifice accurate description to the music of the words. Ruskin's sense of the quality of words overcomes this danger, and in his most beautiful passages, with all their alliteration and harmonic sounds, the accuracy of the description predominates.

Ruskin's sentences are Miltonic in length, scarcely so in logic; but far surpass them in beauty, and are characterized by a rhythm peculiarly his own, swelling gradually to a point of general position and dying away in a minor key with which his periods usually end. Long will live the influence of, "the greatest living master of English prose."

A LEGEND OF BLOMIDON.

In the old Viking days, when mighty Thor
And Odin ruled Valhalla of the blest;
And brass-clad Northmen wandered far and wide
In their long dragon-ships, in search of spoil;
They came unto the verdurous Western land,
An unknown shore.

'Mid rocks and gnashing surge
They pulled their ships, and anchored in a bay
Where brown-browed cliffs shut out the shocks and
storms.

New scenes were these to those war-battered men—
Small store of gold found they, in busy town
Or prosperous city; but the wild, red men
Twanged deadly welcome from their whizzing bows,
And the lithe shafts chanted a song of death,
As swift they leaped, and drank from the red hearts
Of them of Norway. Yet they did not quail,
But built strong forts, and harassed all the land;
Burning the forest, from whose bushy depths
The wary Indians sent a deadly rain.
River and wood teemed thick with fish and game,
And often by their mail were they preserved
From humming arrows, mad for thirst of blood.
Thus lived they, hardy, and the wealthy land
Moved them to tell their kinsmen in the North
Of all the riches which invited them
To leave their niggard shores and rocky bays,
And live in plenty in the generous West.

While yet they lingered, lo! a prodigy
Alarmed their fearless hearts, and the warm tide

Waxed cool ; for on a glowing autumn night
 When the red maples mocked the redder sky,
 Two mighty forms were seen in fearful fight
 On the horizon's rim. 'Twas Manitou
 In combat with the Northmen's god of war,
 Ev'n Thor the Great, who came to circumvent
 The treacherous Indians, and protect his own,
 The stoutest of old Norway's warriors.
 And Manitou had seen him, from the West,
 Sitting upon the mountains, whose high peaks
 Are the last things that see the setting sun,
 When his red globe rests on the gleaming sea,
 And the dark earth-rim, turning like a wheel
 Bends upwards and obscures his glowing face.
 Swift rose the Spirit, robed in swirling clouds ;
 Swift rode he, on the hurrying western blast,
 To where the giant god stood, wondering
 Who this might be, and if he should be feared ;
 Stood, with the mighty hammer in his hand
 Whose stroke fells all things that are strong and high.

There flashed a lightning from the cloud-girt
 shape ;

But Thor, none daunted, dashed the bolt aside,
 And laughed as he assailed the misty form
 And now, with blaze and blow they rage and strive,
 While earth stands awed, and shrieking eagles whirl
 And beat the tempest. Fire and smoke and hail
 Surround the Two ; the hills are bowed ; calm brooks
 Run mad in leaping torrents ; level fields
 Are grooved and furrowed 'neath the struggling gods,
 Who westward turn, contending in the air
 Above the Bay of swiftly rushing tides.
 And, see ! Great Manitou has stunned his foe,
 And hurled him helpless on the swelling waves ;
 The Spirit steps upon the Southern Shore,
 And, with creative finger, draws a line
 From west to east, full three and twenty leagues.
 Straight from the earth springs up a fiery wall
 Of adamant, in height immeasurable,
 And curving at the eastward, like the moon
 When first her crescent bow shines white in heaven.
 The maddened war-god leaps and cries aloud,
 And hurls his hammer at the new-raised wall.
 It strikes, and throughout all that land, the sound
 Is heard ; and the brave vikings fear, and rise
 In haste, and get them to their ships, and go.

But still great Thor puts forth his awful force,
 And smites in vain the hill. Only at last,
 Close by the curving horn, he strikes the end,
 And shatters the thin wedge, but cannot break
 The barrier which bars his onward path.
 In rage and tears he leaves—a baffled god ;
 And Manitou, still smiling, took his palm
 And lowered the high wall which he had made ;
 And on its sloping sides he planted trees,
 Where all his people could pursue the bear,
 Hunt the gaunt moose, and temper famine's rage.
 And to this day the lowered wall remains,
 And men have named the moon-like, pointed horn
 Cape Blomidon ; and where the hammer fell
 Cleaving the wedge-point, rises jagged Split,
 Snarling upon old Fundy's whirling tides.

LECTURE.

THE first of the series of lectures under the auspices of the Athenæum Society was delivered in College Hall, Monday evening, October, 7. The lecturer was Professor Clark Braden and the lecture, "The issues between Christianity and Infidelity."

In beginning the lecturer defined his position and referred to the importance of his subjects. He said he had no notion of giving up the app'ations liberal and scientific to infidels. Christian scholars were as liberal and scientific as Truth led them to be and to go beyond its bounds was neither liberal nor scientific. Taking Materialism as the most representative and comprehensive form of infidelity, he proceeded to place like co-existences and phenomena together and maintained that the properties of extension, color, form, etc., no more prove the existence of matter, than intelligence, adaptation of means to ends and the general perfection of nature and the universe prove the existence of a Creator. The Author of creation must be self-existent. Then is it more natural to suppose material the Creator or God, that the lower creates the higher or the higher the lower and if spirit cannot create from nothing how can blind force?

He then referred to the difficulty of getting any evolutionist or materialist to define his position or

make any affirmation. They wish Christians to lead out in the paths of truth while they found fault; they pulled down but did not build up only on the vaguest suppositions. The man who lacks the religious element is not the highest man for these faculties are what distinguish man from the brute, and the most universal ideas are of religion and God. If we take great thinkers as our guide in this question we find them to be Christians, as Dawson and Dana, and if we judge from the highest morality we find it in Christian countries under Christian influences.

Referring to the Bible he showed its authenticity proved by the existence of 2000 MSS. of the New Testament. It is more reasonable to dispute the authenticity of Blackstone's writings for lack of original MSS. than Mark's gospel. The number of variations in the New Testament are fewer than in Shakspeare's texts. Time has proved the prophecies, experience has approved the moral teachings and Mr. Huxley says, if there be superhuman intelligences the possibility of miracles cannot be denied.

He paid a just tribute to the culture of our own Christian ministry rendering it more plain by comparison with infidel ignorance, and in conclusion said: "it is not best to let either intemperance or infidelity alone to die out. The importance of the present demand that we should meet error and combat with evil, prove the truth and support the right, for truth in a fair fight was never vanquished yet."

FOOTBALL.

The "Challenge" has been accepted and the First Fifteen, accompanied by a score of enthusiastic fellow students, find themselves on board the evening train Friday, Nov. fifteenth, en route to Halifax. How the "Express" rattles and tumbles along through the cold November gloom. How the passengers frown and pretend not to listen when the boys sing the classic Bingo. How parental and benign appear certain seniors and juniors as they assist the man with the movable "Home for children." How facetious is "Logan" with his classic Latin and per-

sistent refusal to "come down." Babies cry, ladies talk, men growl, boys cheer, train groans, winds howl, and all goes merry as a marriage bell. Halifax at last and now we all crowd eagerly out to meet a hearty "how do" from Bowser, Thompson and "number five" of Dalhousie, who are on hand to meet us and show us to the Halifax, where further and more extensive welcome will make us glad.

At the Halifax we meet the Dalhousie Team and sit down with them to a right royal repast. Dr. Forrest presides, and the Wanderers are represented by Mr. Knight Fifteens from Dalhousie and Acadia have met on similar occasions in the past, but never with the same good-will and friendliness as now.

After dinner come the speeches, Dr. Forrest leading off. On both sides we hear the hope and wish expressed that to-morrow's game may be a friendly one. No meaningless words these. The past has been at times bitter and unsatisfactory, but we believe that Friday's dinner and Saturday's match celebrated the burial of past enmities and the birth of a new spirit of generous forbearance and kindly sympathy between these two great maritime colleges.

But all too soon comes bed-time and we retire, at peace with all the world and especially with Dalhousie's First Fifteen. Morning--cold, clear and bracing. Is the ground hard, will it be slippery, will the wind blow, these, and numerous other questions are eagerly propounded. Breakfast over, we "do the town." The new college building is open for inspection, and thither we flock, being joined on the way by a second crowd of Acadians, who have come down on the morning train to see the match. How royally the boys of Dalhousie play the host. Their efforts at entertainment are so eminently successful that before we know it the time has come for dinner. Two hours later and we are on the field. No place here for correct coat and neat cravat. This is the hour of jerseys and canvas. "Line out Acadia." "Line out Dalhousie" and fifteen men in blue and red, face other fifteen in black and yellow, and await in silence the beginning of "the best game of football Halifax has seen this year."

"Are you all ready?" "Play ball." Captain Eaton kicks off for Acadia and places the ball in the hands of Dalhousie's half, who is tackled and held

before he has time to run or return the kick. The ball is now quite near Dalhousie's line, and, for ten long minutes, is seen nothing but a series of scrimmages, caused by tackles and short runs, or the ball being thrown out from touch. At last comes Dalhousie's chance, and by a kick the leather again traverses the centre of the field. Being returned for a short distance some fine tackling is done, and the ball is again put down. From this point until half-time is called the game is almost an unbroken series of scrimmages. Deafening cheers from the spectators for their respective sides encourage the forwards in their mighty efforts. This is indeed a game of brawn and muscle. How silent the forwards are. Hardly a word is heard from either side. They are not here to talk or break each other up. They are here to *play ball*; and every man on both teams attends strictly to business, consequently, no one gets hurt and every one, though doing his utmost, is good-natured. But now the much-coveted ball is seen working its way towards Acadia's eager quarters. A pretty pass—and Wallace and Knapp by two short but brilliant runs carry the ball towards their opponents goal. The advantage, however, is short lived, for Bill, one of Acadia's backs of last year, and this year playing a splendid game for Dalhousie, by a short run and long kick, transfers the ball to the very edge of Acadia's goal line. Fraser, Dalhousie's brilliant quarter, is right on the ball and carries it over, but alas too far. The result is not, as every one thinks, a touch down but only a touch in goal, so the leather is at once brought out to the twenty-five line and kicked off. One swift rush, a good tackle, and "half time" stops the play.

For five minutes the boys refresh themselves with lemons and move round amid congratulations on all sides, for the splendid playing so far shown.

But now they are lined out again. This time the covered wind is kicked off by Dalhousie and being returned by Acadia's half, the scrimmages which waste so much time, begin again. This is the last half and every thing depends. How the forwards push and strain, till one side falls back, and the others surging through, the ball is again visible, but only to go into touch which of course means another scrimmage. Now, as in the first half, the referee's

whistle is heard, not like a fog-horn every five minutes, but almost incessantly. Man down—man off side—backs in the scrimmage—ball thrown ahead. All this loses time. But towards the end the backs have more work to do, and Morrison makes a beautiful run for Dalhousie. Ball off touch again, so it is thought although the referee's whistle has been sounding for it to be brought into the centre of the field and scrimmaged. But the men are too intent on the game to hear anything short of a volley from the Citadel. Capt. Eaton throws out from touch, a long throw. Cox gets the ball, makes a short run, and just as he is tackled passes to Eaton, who makes the run of the day, landing the ball behind Dalhousie's goal line. How Acadia cheers. But all in vain. The referee's whistle, which has been heard all this time, at least by the spectators, is now heard by the players and the Acadians, though disappointed, bring the ball, without a murmur, back to the scrimmage. A few more minutes of sharp play and time is called. "A draw" says the judge.

"Dalhousie, three cheers for Acadia, "Acadia, three cheers for Dalhousie," and the most satisfactory game ever played between Dalhousie and Acadia is over.

Now off for the train, with no time to lose. On board clamber Acadian player and spectator. Into the station press the boys of Dalhousie to say good-bye. The gong strikes and with the old Depot echoing and re-echoing the Rah, Rah, Rah, of Acadia and the hearty good-bye cheers of Dalhousie, we glided away, homeward bound.

In the game it is unnecessary to speak of individual plays. Every man on both teams played well. It was almost impossible to make a run, for a man with the ball was generally snapped up before he had time to move a dozen feet. The game was square from start to finish and friendly. The referee and umpires were fair in every decision they made, and Mr. Knight in the impartial report he made of the match shewed himself worthy of our confidence and esteem.

Gentlemen of Dalhousie you treated us well. When you meet Acadia again be assured you will meet not foes but friends.

Exchanges.

The November *Argosy* is before us. Perhaps its greatest achievement is the article, "Novi Homines." The remarks in this brilliant composition must arise from some unfortunate peculiarity of their Freshmen or the *Argosy* editors. In either case it would be unkind to criticise.

In the *King's College Record*, the commendable series on Canadian poets is continued by good articles on Archibald Lampman and the poems of Sophie M. Almon.

The *University Monthly* for November shows good sense and broad ideas, with many instructive articles.

Trinity University Review records a strong and healthy life in the institution it represents, which is shoving federation rapidly into the back-ground.

The *Niagara Index* emphasizes the foundation of a Catholic University at Washington and says something of the importance of systematic study and the New South.

College Rambler is worthy of careful reading. Its editorials are sensible and practical while its well thought literary articles come in close touch with general interest.

The *Cadet*, of Maine State College, deplors their loss of athletic interest. Its articles on College Education, and Lighthouses, are instructive.

Queen's College Journal deals critically with live college question. Its articles on "Teaching of English in Universities," contains many good hints on a difficult question.

The *Dalhousie Gazette* stands high among our college exchanges. A reading plainly shows that it comes from a vigorous, flourishing institution. From community of interest many of its editorials deserve careful reading by Acadia students.

Only about one-fifth of our college exchanges have as yet appeared. Of these nearly all are mentioned

above.] We would respectfully ask that the rest be sent promptly. In all read, the number of articles contributed by students and graduates favorably impressed us.

The *Dalhousie Gazette*, Nov. 28th, appears on our table just as we go to press.

Personals.

J. H. Jenner, of the class of '89, has returned, and is prosecuting his studies with the boys of '91.

D. H. MacQuarrie, of the class of '90, who was compelled to drop out for a year, was ordained in the Wolfville Baptist Church, after passing a highly satisfactory examination, Nov. 27th, and leaves in a few days to take charge of the Baptist Church, at Campbellton, N. B.

William Jewell College lately conferred the degree of D. D. upon Rev. W. B. Boggs, M. A., '74, Ongole, India.

Edward J. Morse, B. A., '80, and Oliver S. Miller, B. A., '87, have lately passed with success the Intermediate Law Examination at Halifax, N. S.

A. J. Denton, B. A., '79, has lately realized a handsome return from an investment in Denver, Col.

G. E. Chipman, formerly of the class of '91, has joined the boys of '92

Miss Blanche Bishop, B. A., '86, and Miss M. E. Graves, principal-elect of Acadia Seminary, who assumes the duties next month, are at present studying at the Humboldt-Akademie, Berlin. Both pursue the studies of the course in *Griechische Kunstgeschichte der Blütheperiode der deutschen Kunst im 15 und 16 Jahrhundert* and *Kulturgeschichte Mittelalters im Ueberblick*, while Miss Bishop also takes the two courses in *Ueber Goethe's Weltanschauung* and *Geschichte der Philosophie*.

MARRIAGES.

By the Rev. J. O. Crisp, of St. Jude's Church, Arthur L. Calhoun, B. A., '82, and Miss Margaret Ellis, eldest daughter of J. V. Ellis, M. P., St. John, N. B.

WANTED.

By several lonely ones, companions for the impending junior.

A shelter for steeds near the classical room.

An immigration office near *Jordan*.

By a Miller, a good site for the prosecution of husbandry.

The meaning of the following: Tone. Turn the light on him. The Ghost. The Blind.

SCISSORED.

From the *Dalhousie Gazette* we clip the following: "The number of under-graduates in Art so far registered is 97, of these 22 are freshmen, 29 sophomores, 28 juniors and 18 seniors. The generals number 41. This is the largest number of under-graduates Dalhousie has ever had enrolled being an increase of 9 over last year's figures. The number of generals is smaller than usual, but there are many still to come in. The first-class is small owing to quite a number having entered the second year. Eighteen lady students are enrolled, 14 of whom are under-graduates, a larger number than ever before.

"The number of students in the Law-school is 67, of whom 53 are under-graduates, divided among the year as fellows. First year, 21; second year, 14; third year, 18. This is an increase of 15 under-graduates over last year's figures."

Mr. Blaine is the only college graduate in Harrison's Cabinet.—*Ex.*

About \$8000.00 has been subscribed for the Mt. Allison Conservatory of Music.—*Ex.*

Locals.

"I'll pass!!!"

"Did the whistle ring?"

Philosopher or philosoph—ass!!!

Half-Back (at the top of his voice) Ball out!
Umpire (quietly) you did, Billy.

"The freshmen have been let loose."

Who discovered that the sun was a ball of electricity?

'Rah-'rah-'rah-yah-yah-yah-hoora-hoora-'Cadia!!!

R——d plays forward, but they say he is a better half.

MATHEMATICAL PROFESSOR—Draw a horizontal line!
JUNIOR (rattled)—Shal! I draw it north, south, east or west!

PROFESSORIAL INGENUITY.—Professor (in laboratory dissecting a heart)—"The human heart is the size of the closed fist. So a close-fisted man is a man with a small heart."

There are in college now 20 seniors, 40 juniors, 31 sophomores, and 39 freshmen, a total attendance of 130. At the seminary the attendance is 61, and at the academy about the same.

STUDENT No. 1—How did you get your pants torn?

"No. 2—Not that done last year going to morning prayers.

SOPH. (who is looking over curriculum)—Evidence of Christianity.

A passenger alighting at a railway station not many miles away saw a young man of her acquaintance move about the platform with an officious air. Walking up to him she said: "How do you do, Mr. S——? Are you station master here? I thought you went to college?"

PROF.—As far as I can see it violates no principle of parallel lines.

FRESHY—Oh! but I see that it does.

PROF.—In my opinion the proof is perfectly correct.

FRESHY—In my opinion it is not, and I should know, as all the fellows from our way have taken honors in mathematics.

There is not three fellows in college that wears caps. So says a B freshman. Well done!

The *White Rock Clarion* speaks in glowing terms of the Defender of Liberty "a modest Hero, as yet unknown to fame."

Wise words are wasted upon deaf ears, and council, though most discreet, will produce no response from the dumb. Store this in your memory, *L. R.*

One was mounted and the other not. But the mounted knight, though not a calf, went down before the knight who was a calf.—*Talis est vita.*

Me thinks I hear sweet strains of music wafted through the gates of darkness. The blackening clouds are spurred on in their flight to hear the melody, and all the attendants on the remorseless king of night are attracted to the spot. O! but could we dispense such music we would dispense (with) it gladly.

Foot-ball has been engaging the attention of the various classes for some time past. The seniors were pitted against the juniors and took the palm by superior playing, though the junior team showed good blood. The freshmen met the sophomores, but when weighed in the balance were found wanting. Their brass was not equal to compete with sophic iron. These two matches tell of future glory for Acadia on the foot-ball field.

"Short ride is good ride." Do not in French crib the translation of the wrong exercises to the amusement of the rest. Do not in Science think that every question requires the answer either yes or no.

Does it not make your blood tingle to learn that during the last "At Home" one of the sophs. proposed to clear the Hall and appropriate its joys to himself. Though we admire the originality of the proposed method, we cannot help feeling that had the time and place been favorable, "he would have run down a steep place and been choked in the sea."

"Wee, poor, cowering, timorous mousie, I've got you in my gown at last my dearie." Thus saith *nuntius decorum rubens*.

As a son of Isaac was walking with one of the daughters of Benoni, a gigantic foreigner was observed violently kissing a fence rail and performing other mysterious rites. The shock upon the son and daughter of our people has been serious. The foreigner has been captured, but under the soothing influence of mumbly-peg *he'll* recover.

The Vigilance Committee held a midnight session a short time since. The administration of justice was not hampered by the ferality of a trial in the first case, and the culprit felt as one passing under the waters of affliction. The second case was tried in due form, but the prisoners were dismissed by the humane judge with merely a reprimand. The members of the committee turned out in full regalia, the prevailing colors being black and white, as was also the case with the prisoners.

The young ladies of the Seminary gave a reception in College Hall, Saturday evening November 23rd, to the students of the college and academy. A most enjoyable evening was spent. Excellent music was furnished by Mrs. Thompson and Miss Reeves and other members of the Seminary. The Collegio Glee Club also contributed to the entertainment with some rousing college songs.

HE.—Meeting of Governors in the Sem. to-night, I believe.
SHE.—I wonder if the Governor of Newfoundland will be there?

SOPHS. (submitting their programme).—Please, Paw, kin we go over to Gaspereau and holler a little?

TORN SHEET, OR MISTAKEN LETTER.

SCENE I. *He.*

Thank goodness, I now have a moment to spare
From French, Greek and Latin, to write to my dear,
To tell her the news of Acadia beloved,
That my heart is still hers though far, far removed.
How my thoughts are of her through the day's blessed light,
And she dwells in my visions and dreams of the night;
How for her to receptions I never have gone,
(That isn't quite true, but I'll never let on.)
How all women else are but shadows beside her,
(That's also a fib, but she won't be the wiser.)

Begins to write; fills two and a half sheets. In great haste encloses *only half* sheet in envelope. Looks at it when mailing it, exclaiming:

Haste, haste thee, oh, missive! with wings of the dove,
Flee away, flee away to the hand of my love!

SCENE II. *She.*

Receives letter: looking at post-mark exclaims:

"A letter from Wolfville!" oh, joy, now I see
'Tis the hand of my W——, addressed you to me!
Now the ills lying 'round me shall vanish away,
When I read this letter, as darkness from day.

Opens letter, takes out half sheet—

What! a letter so short! but the dear hadn't time
To write a long letter, but that is no crime.
But where's the beginning? that's *funny* I vow,
I can't find the *head* of the missive, so now
That's real *mean*, I think, for him to play such a joke;
By *Jove*! from this *forward* our friendship is broke.
I'll leap in the ocean and drown me
Rather than have *him* forever around me;
And *you*, cursed missive, I'll throw in the fire,
Fit emblem of punishment due to thy sire.

CURTAIN FALLS.

The November Meeting of Acadia Missionary Society was held in College Hall, Sunday evening, the 17th ult. The programme carried out was as follows.

ESSAY—"Missions in Japan," by F. M. Shaw.

"—"Unoccupied Mission Fields," Miss Ella Chipman.

VOCAL SOLO—"If I were a voice," Woodbury, Mrs. Thompson.

ADDRESS—"Visit to Northfield," C. A. Eaton.

Mr. Shaw said that Christianity was introduced in Japan in the middle of the 16th century, by Francis Xavier, the famous Jesuit, and by the last quarter of that century not less than 600,000 had embraced Christianity. In 1590 a decree of banishment was issued against the Christians and a terrible persecution followed and continued until Christianity was uprooted from the land. The Gospel was again carried to Japan by the Revs. Higgins and Williams in 1859. Religious liberty was granted soon after this, and in 1876 the missionaries numbered 28. At the present time the membership of all missions is 25,000, increasing at the rate of 500 per month. There are 193 churches, of which 64 are self-sustaining. The fate of Japan is now sealed. She has stepped forth into the whirl of new and mighty influences, in which, once launched, she can never, however tossed by conflicting eddies, be drawn back to the barren shore of Oriental Heathenism.

Miss Chipman said that, notwithstanding so many years have passed since our Saviour's command, "Go ye into all the world, &c." and that so many holy men and women had fought and fallen in carrying out this command, yet the majority of the race were ignorant of Jesus. She spoke of the larger unoccupied fields. Central Africa with twenty times the population of our Dominion has been touched on, but few of its borders. The great Soudan, 2000 miles long and 1000 miles broad, has scarcely a missionary. A large area of Asia is strictly Mohammedan. The eastern half of Persia, Arabia, Afghanistan, Beloochistan and Anams, 20,000,000, have no missionaries. Thousands of cities, towns, and villages in China have never heard of the name of Jesus. Outside China proper the three dependencies, Mongolia, Manchouria and Thibet are destitute of the Gospel. Over Papal Europe hangs a cloud of spiritual darkness, scarcely less dense than that which hangs over China, India or Africa. If *all* means be used, if each friend of missions does his part, going forth in the strength of our risen Lord, the Gospel will soon be preached to every creature.

The Vocal Solo by Mrs. Thompson was highly appreciated.

Mr. Eaton began by saying that the observance of a day of prayer for colleges marks a new era in our history, as by this observance we first strike hands with our collegiate brethren the world over upon the common platform of Christ's religion of love.

I.—Described Northfield and Mr. Moody's work in connection with his institution, and said, the beginning of these summer schools may be traced back to Samuel J. Mills and his work in William's College in the early part of the century.

II.—Described school this summer, which was the fourth held at Northfield. 475 men present, representing 126 colleges.

III.—Spoke of the great strength of Acadia spiritually when compared with other colleges. They had never heard of a College Y. M. C. A. where, in one year, every associate member was converted and where over two-thirds of the students were regular attendants at the prayer meetings.

In conclusion, Mr. Eaton said that three things impressed him:

1st.—The power of the Gospel in bringing different nationalities, races and beliefs, all together on a common level before God.

2nd.—The mighty spiritual awakening among young men in educational circles.

3rd.—The greatness of our own country.

ACKNOWLEDGMENTS.

A. A. Wilson, E. J. Morse, B. A., Rev. R. M. Hunt, B. A., \$3.00 each; Rev. J. S. Brown, A. J. Denton, B. A., \$2.00 each; W. G. Clark, John W. Harris, I. Crombie, Rev. T. A. Higgins, D. D., D. M. Welton, D. D., Dr. Bowles, Rev. G. R. White, B. A., F. C. Hartley, B. A., M. S. Read, J. E. Barrs, Henry M. Paint, F. C. Hemmeon, W. G. Lumbard, Rev. W. H. Cline, O. P. Gouher, F. M. Shaw, L. F. Eaton, L. E. Wortman, M. A., Rev. J. W. Manning, A. W. Foster, B. A., Rev. I. C. Archibald, B. A., Miss Reeves, Miss Alice Brown, Miss Coffil, Mrs. Thompson, \$1.00 each.

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