

The Acadia Athenæum.

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THE ACADIA ATHENÆUM,

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The burning of the buildings at Mount Allison has called forth the generosity of her friends, and loyally they have responded. The endowment fund has been realized and more spacious buildings are to be erect. Let the friends of Acadia make a move to swell her endowment fund.

For years the opinion has been, educate the lower classes to a higher standard and crime will decrease. The truth of this statement is weakened by the fact that our prisons are at present crowded to a greater extent than for years past. So important is this question that the National Education Association commissioned a deputy to inquire into the efficiency of education as a preventive of crime. The report as follows places the question in a better light. That in the prisons of Pennsylvania, the colleges and high schools are most insignificantly and the fairly educated classes only moderately represented, while one sixth of the crime of the State is committed by the wholly illiterate, who constitute only one thirtieth part of the population. He further

concludes that about one third of the crime is committed by persons practically illiterate, and that the proportion of criminals among the illiterate is about ten times as great as among those who have been instructed in the elements of a common school education or beyond.

Will you write an article for the paper? Can you contribute something to our society? are questions repeatedly asked of many of our students, and in nearly every case you will receive the lazy man's answer "No time." Excuses are acceptable at times of a press of work, but in the majority of cases the same answer invariably greets our ears. It is a great mistake we make in shirking every opportunity to improve our literary taste. We ought at least be able to express ourselves intelligibly in writing, and one has said to become a versatile writer we must "Write! write! write!" A very little time would be lost and not much effort required to jot down facts which would interest us either as an item for our paper or as a literary production for one of our societies. It is not for our entertainment alone that we wish your cooperation, but that you may reap benefits from a source available to all.

Much is being done amongst American institutions of learning to prevent the growth of what are called Greek Letter Societies. Some of the colleges have gone as far as to expel students for refusing to pledge themselves not to join a secret college society, and their action has been upheld by the law courts. Perhaps we have never yet been able to learn of the real benefit derived from these societies; but when such a decided stand is taken by college authorities, and their action endorsed by the law, we infer that they are not attended by any permanent good. One argument urged in favor of them is, that they encourage competition. If the competition they evoke were for proper ends, and confined within limits which insure a salutary influence, their existence would

doubtless be encouraged. But when students allow the spirit of emulation to approach nearer a feeling of animosity, and carry this disposition beyond the realm of their societies, into social and student life, they are a source of disturbance and breach of college discipline. There is now a tendency for Canadian students to unite with American secret societies. In regard to this we accept the opinions of one of our exchanges. If we must have secret societies, organize them at home, and if advantages accrue from them let us enjoy them here.

We have only to look back a few years to see how the views of educationists have changed on the matter of co-education. Faculties that ten years ago spurned the idea of admitting young ladies to the class-room, much less permit them to take a degree on a common basis with gentlemen, have now thrown open their doors, and co-education is to-day the practice of over half the colleges in the country. We can hardly believe that those who took such a firm stand against co-education have changed their views in so short a time; but public opinion supported by the example of some of the leading institutions has forced them to yield. Looking at the results thus far, at the high standing many of the ladies have taken in American and English colleges, and also to the results which must follow from admitting women to a higher standard of education, it cannot be doubted but that the movement will result in placing all on a higher plane of moral and intellectual attainment. Evidence of confidence in the ability of women has been shown by the London University, which has resolved to admit its female graduates to Convocation. Thus the young women may not only take a degree there, but may take part in government of the University. This is the farthest step towards "equal rights" that has yet been made by any institution of learning, and looks like an action towards female suffrage.

The mind, even in the most desirable cases, is unable to retain all that one reads. And to derive any lasting benefit from a good book, the leading truths must impress themselves upon the memory. Yet how many read vo-

lume after volume, thinking, perhaps, that all contained therein is theirs; but if we stop and think of works we have read three or four years ago, we find that our knowledge of them has vanished. How much that is lost might be restored, or what is indistinct, made clear by the use of note books. We do not mean here a book in which we jot down half of what we read, but of one which shall be as a servant. A book which shall contain only leading principles and facts which, when revived, may suggest their bearings and the connection in which they occurred. A book of this kind is a never-failing friend, not only for reference, but also aids to secure facts which at first reading, the mind did not fully grasp. Too little use is made of note books. Some condemn them as encouraging carelessness by relieving a tax upon the memory of us because looked upon as involving too much trouble. Doubtless the brain is the most reliable memorandum, but it is not every one that retains every thing as it were stereotyped upon the mind. We find that some of the wisest authors have pursued the custom of using note books with admirable results, and perhaps in the greater number of cases their example may be followed successfully.

Our Lecture Course.

DUNCAN CAMPBELL, ESQ.

The audience which assembled to hear Mr. Campbell's lecture, entitled: "A Trip to the Stars," was not as large as generally greets our lecturers, owing, probably, to the fact that it had been postponed.

After giving an account of the disputed origin of the science of astronomy, and the different noted astronomers up to Sir Isaac Newton, who by the discovery of the law of gravitation laid the foundation of the science, the lecturer proceeded, as he himself termed it, "in a purely conversational method," to make a general survey of the heavenly bodies, and their relation to the earth. The sun, the planets in their order, the fixed stars, and nebulae were in turn described in regard to their distance from us, their motion and their composition. Many of these descriptions were made much clearer by the use of several diagrams. Those who have studied astronomy

were doubtless disappointed in not hearing something new to them, but ye hope it proved a source of instruction to those who have not had this privilege. It could hardly be expected that such a comprehensive subject could be treated more minutely in a lecture, evidently intended for a more mixed audience.

Mr. Campbell made reference in his lecture to the site of our institutions as regards the beauty of the scenery as being second to none in the Province. The lecturer's enthusiasm with his subject, and his ready wit, coupled with the strong Scotch accent, elicited frequent bursts of applause.

Echoes of the Past.

No. 4.

RHETORIC.

Rhetoric and Belles Lettres by Hugh Blair. D. D., F. R. S.! Ye gods, what startling memories do these words awaken! Again I hear the clatter of tripping, willing (?) feet upon the old College stairs, as Sophomores hasten to the Lecture Room to deliver themselves of the stately, measured, periods of the minister of The High Church of Edinburgh. In a few moments the old ponderous wooden benches with perpendicular backs,—the principal furniture of the room,—are occupied by students whose faces bear evidence of extreme nervousness. All eyes are turned in the direction of the door; for the professor has not yet arrived. Very soon he enters; the scholars rise in courtesy; all are seated. For a few seconds you could hear a pin fall. But the time has come for the silence to be broken, and "Hisson may begin" is the opening of a truly intellectual battle.

Now the unfortunate Soph. thus suddenly and ruthlessly called upon had, as he thought, abounding preparation the first half of the first lecture of Blair's memorable text-book. I say abounding preparation; for a *verbatim et literatim* recitation was regarded as the acme of perfection. The first sentence is recited with a majesty of expression and ring of emphasis altogether worthy of the great original: "*One of the most distinguished privileges which Providence has conferred upon mankind is*

the power of communicating their thoughts to one another." So far all went merry as a marriage bell. But no power of abstraction or reproduction the poor Soph. possessed could summon the first word of the second sentence. Hence the fixed look into vacancy, and the large drops of perspiration that stood upon his face. Give me the nexus, he inly exclaimed, give me the nexus by which, as the link of a concatenated series, I may pull up the thought into memory. But his powers of ratiocination utterly failed to give him the requisite clue. He failed, blushing confessed it, and received the inevitable and irreparable *cipher*. "The next" was again heard from the chair, and Chase with commendable promptness, uttered forth the ruinously stubborn sentence: "*Destitute of this power, reason would be a solitary, and, in some measure, an unavailable principle.*" With equal glibness the following period is given:—but the raiment of the next thought has faded from sight, and the doom of "the next" is likewise sealed. Thus the conflict continued to rage—success and disaster alternating with singular regularity. The firm resolve made by the class at the end of the hour, to trust less in Blair and more in themselves, was sadly weakened by the test of the next day's experiences.

In spite of these failures whole and partial, no studies of the College Course received such faithful and unremitting attention as Blair's Lectures. We thought that, with the aid these afforded no subject either simple, or complex, shallow, or deep, could fail to receive masterly treatment. The chapters on Sublimity, Beauty, Perspicuity and Precision, Structure of Sentences, Personification, Apostrophe, Antithesis, and Characters of Style, were read with mingled wonder and delight, accompanied by violent excitement and agitation of mind. For some of us figures had an irresistible fascination: Personification became a mania to the majority. To almost all the inanimate objects in our rooms we addressed ourselves. The most trivial things became instinct with life. Soon we became pretty sure our passionate appeals were listened to. Then it was our eloquence waxed fervent! To show this, it may not be amiss to give one specimen of this startling effect of Rhetorical studies upon unsophisticated minds. The ex-

ample furnished, moves in the higher regions of apostrophe!

O stove! to you I speak! Your ponderous doors wide open I have often flung! I will not say how many times your insatiate maw hath made me penniless! With what assiduousness both axe and saw nocturnal I have plied to meet thy pitiless demands! For whatever services thou hast rendered, bring not against me the charge of black ingratitude! Caloric diffused by thee in rich abundance hath made me glad and strong for action! Yet before thy portals I have often sat in moody silence when thy dark recesses glowed not with the enlightening flame! How often, too, in place of warmth, a piping sound lugubrious like note of plaintive bird on River Amazon hath made in thy sooty throat a heartless requiem!

Nor was this the only peculiar effect of the study. The chapter on *Style* was sorely perplexing to some of us. The great and unanswerable question was, How is the thought to be dressed in fitting garb? In fact so haunting did this interrogatory become, that in visions of the night, ideas clad in most fantastic shapes flitted before the mind. Some appeared in dress so gaudy that nought save the garments arrested the attention! In others the want of congruity between thought and dress produced the most inextinguishable cabination. Now it was the coat without the "pants"; now the coat and vest, again the "pants" without the coat. In some cases the dress fitted like the athlete's, but a pair of bare, splay feet protruding from the "pants" utterly spoiled the effect of the whole. In not a few instances the body of the thought seemed to shrivel up, leaving the dress to slacken and flap in the wind. In the morning the dreamer awoke only to repeat in stern practice the phantasmagorical experiences of the past night; for the *Essay* day was drawing nigh, and preparation must be made to meet it. Then it was that Art and Nature long struggled for the mastery. At length the victory is won. The pen records the artless sentences, and Blair with his multitudinous rules retreats in dire discomfiture. From this date, however, our minds became more alienated from the study of Rhetoric, falsely so called, and we longed to rid ourselves of the standards and

trammels of the schools. We hungered for some better pabulum, panted for a purer and more bracing atmosphere in which we could revel with all the plenitude and exuberance of original genius. Not content with expressing ourselves in the words and style of the vulgar whose ambition rose only to the level of their own thoughts, we aspired to command a diction, which, like a deep and rapid river, would bear upon its bosom the argosies of thought. Of the common view of style we were fully aware—that simplicity in expression is the richest and ripest result of culture. But why, we pointedly asked, should man's highest ambition be to so express his thoughts that the learned and unlearned alike can easily grasp them? Is there not a great risk run of breaking down distinctions which to society are vital and organic? These and sundry other pertinent enquiries turned the scale. We carried with us the conviction that it was possible to command a style far better and more exalted than this—a style which the frantic efforts of exasperated critics would strive in vain to dissect—a style which would have in its capacious embrace all possibilities, and be as comprehensive and universal as thought itself. We wished our cogitations to meet with a cadence that would have the ring of infinity. But I must curb my struggling muse and wait until the next issue of the *Athenæum*.

LOCALS.

Send along your subscriptions.

Clam suppers are becoming popular.

The Seniors have their subjects, and the Library looks forsaken.

Some new apparatus, chiefly for experimenting with electricity, has been added to the Science department.

The following was used in the Rhetoric Class as an example of *Climax*: Yale, Harvard, London, Paris, Dalhousie.

An enthusiastic (?) member of the Astronomy class has named and classified the Secondary lights according to color and brilliancy. Charts on application.

The examining committee, Revs. Saunders and Kierstead, spent three or four days visiting classes in the College and Academy.

The Sophs have been star-gazing. Some of them discovered Venus in that part of the heavens over the Seminary.

The latest discovery is that persons become bald because of steam rising from the brain. Be very careful boys.

The Junior class is reading Sophocles' Antigone, the Greek play, the public representation of which is creating so much excitement in Toronto University.

The Wolfville people have become so fascinated with skating that there is rumor of an Old Folks' Rink being built next season.

The "Thistle" is still edited by the "Pierian Society." What would be the probability of exchanging for the "Athenæum."

The choir of the church has had a large addition to its numbers. Mr. Rand still faithfully performs his duty as organist.

The second Carnival of the season came off on Feb. 27th. A large number of skaters and spectators were present. The Institutions were well represented.

There is a song called "Come gather around on Sunday morn," that the boys would do well to learn. It is highly suggestive.

Be it known to all whom it may concern that Seniors have no more right to fix the girls snow shoes, nor perform any other act of gallantry, than any one else.

Why do some of the boys whistle when they get in front of the Sem.? Because they are hunting for the centre of attraction.

A Freshman studies so hard and sits up so late at nights that he is compelled to sleep in the Literature class next day to make up the loss.

Dr. Welton delivered the regular monthly address to the students, on Sunday the 5th. He spoke from the 119 Psalm, with special reference to the style of Hebrew Poetry.

Prof. in Logic.—"Is the proposition 'All rational beings are men true?' Junior—"No, sir." Prof.—"Wherein is it defective?" Junior—"It excludes women." General applause and smothered laughter.

At a recent lecture at morning prayers, the question was raised, whether we should consider the ladies as "personal property or real estate." The question is yet an open one.

A serious question has arisen among the Cads as to why one of their number suddenly packed his carpet-bag to eat his brown-bread in the village. Was he driven out, or *attracted*.

The "lung test" now in operation in the Science room has been well patronized by the students. Some have succeeded in forcing the water through a half inch tube to the height of ten feet.

A young sport preparing a costume for the Carnival, purchased a mask with, as he thought, a very disproportioned nose. But to his surprise and disgust the nose would not fit. Noses have since been at a discount with him.

A Cad, preparing for Recep., was heard singing:—

I'll black my boots and comb my hair,
And on it place some oil, with care,
And with my razor, keen and fair,
I'll scrape the place that will not bear.

A Parlor Concert was given on Feb. 20th, at Dr. Welton's residence, by the friends of the Baptist Church, Wolfville, aided by some from the institutions. The vocal and instrumental music was of a high order. Readings were given to vary the exercises.

The Seminary Library is accumulating quite rapidly, already there are 300 volumes. The College Library numbers over 4000 volumes, together with a large number of manuscripts. We learn that a portion of Dr. Cramp's valuable collection of books is to be given to the College library.

A Freshman, who has now left our numbers, having discovered a large sized bread-tray, which, for services in the old Sem., should have been undisturbed, ruthlessly tore it from its "ancient solitary reign" and converted it into a bath-tub. Truly this is a lesson in domestic economy.

One of the Gourley Prizes is open for competition to the Junior and Sophomore classes, for regular and extra work in the department of English Literature. The other prize will be confined to the Freshman class, for proficiency in the Classical department, with special reference to English derivatives from the Latin and Greek.

Many of the boys still have pleasant recollections of their drive to Kentville a few weeks ago and of the repast prepared by the ladies of this town. We speak not only for ourselves, but also for the Seminarians, of whom a number drove up (*with a separate team*), and seemed to enjoy, as Sems. know, a feast.

The ATHENÆUM of late debated the question, "Resolved that it is advisable to discontinue the Theological Department in connection with Acadia College." A lively discussion ensued, although we were not honored with the presence of a single member of the Theolog. class. It is said, they took offence at the question. It cannot be that Theology makes them so sensitive.

If a *certain few* of the Academy boys are to continue the practice of meeting in an upper room on Sabbath afternoons, to hang themselves out of the window, swing handkerchiefs at the Sems. and whistle, we shall have a glass cage built on the roof of the boarding house, where they may display their antics to advantage. Perhaps this is the highest occupation to which they aspire, but it must be remembered that there are those who are disturbed by such maniacal noises. This cap may fit some other boys not hinted at here, if so, put it on.

PERSONALS.

We learn that A. B. Shields, formerly of this institution is taking art lessons at Worcester.

M. P. King, a member of the first Theological class graduated from Acadia, has been ordained.

We neglected to notice before this the ordination to the ministry of Rev E. R. Curry, '81. He still labors at Newcastle, N. B.

Richmond Shaffner, Class '80, has gone West, where he fills a position as Principal of the High School, at Emerson.

Walter Bess, Class '80, is the only Canadian student at Rochester Theological Seminary.

F. H. Knapp, Class '84, has left college on account of his health.

Louis Porter, Class '84, has given up his studies for a time, and has gone to New York.

QUIPS and CRANKS.

Why do girls kiss each other while boys do not? Because girls have nothing better to kiss and the boys have.—Ex.

A punster asks: Could Socrates the girls? Could Bartholomew? Could Shakspeare an eel? Could Shylock a bank safe? Could Cataline his trouserloons? Could Americus? Could Livingstone a tom-cat?—Ex.

Chorus of Maidens.

Poor unhappy maidens we,
 Maids forever probably,
 Many years we've laid for students,
 Sacrificing pride and prudence:
 Mashing Freshmen, green and silly,
 Praising Sophomores' wicked folly,
 Petted, loved (?) engaged to Juniors,
 Left, at last, by cruel Seniors—
 Handed down from one to other,
 Till our age 'tis hard to cover—
 Now no hope we have to marry,
 But our aching hearts must carry
 Till some trader, prof. or tutor
 Takes us in the distant future,
 Woe to us! unhappy misses!
 Curse the students and their kisses.

ORIENT.

OUR TABLE.

The Argosy reports liberal donations to Mt. Allison from Wesleyan friends. Though containing some excellent matter we do not consider the February number equal to some former issues.

We have lost sight of the Rambler for some time, it has at last found its way to us. We notice that it is printed by the "College Rambler Joint-stock Co., this perhaps accounts for so much of the paper being used as an advertising medium.

The "Tuftonian" men are affected with a poetic strain. Their ideal college journal is one whose columns contain an amount of original poetry. If they refer to the style of poetry we commonly find in our exchanges, we must say that we do not consider a college paper designed for an embodiment of sentimental verse.

If the Exchange Editor of the *Kings' College Record* had not forgotten the words of Prof. Sanford: "True criticism requires wisdom,

mere fault-finding shows the lack of it," the moment he had written them, that little slur on the ATHENÆUM would not have been written by him. He knows, or rather ought to know very well that the "International Review" from which we copied that poem never publishes trash, either in the shape of poetry, or even of ghost stories, of which the *Record* is so fond.

The 'Pennsylvania Western' presents a new appearance. The suggestions on the elections of libraries are eminently practical and such as, if carried out, would better provide for the wants of all classes. The writer recognizes the claims of all professions and trades upon public libraries, which he holds should be furnished with the useful literature of every department of labor included within the city for which it is founded.

The article on Fate shows the intelligence of its author. He calls the truth "where there's a will there's a way" a stimulating falsehood; objects to the definitions of Genius given by Bacon, Plautus and Carlyle; and quotes Lucas, Antonius and Plutarch as giving the true power of fate and the attitude which men should assume as creatures of fate.

One Editorial strikes us as rather bold; yet we observe what some college journals consider fair criticism, others would not tolerate. We would not presume to reprove our Professors for not attending chapel, but our *Western Exchange* deems such negligence a fitting cause for editorial rebuke.

From the ability of the "Dalhousie Gazette" men to "blow" they seem better adapted for pipers than for the position they now hold. In their issue of Feb. 24th appears a weak stroke at the Editors of the ATHENÆUM, and a usual display of undiluted conceit. We quote the following from the "Gazette":

"As we made particular reference to Acadia in our remarks, we expected the ATHENÆUM would answer."

Just as if we took notice of everything you might say, much less give your paper a place in our library. There is an old adage which our present circumstances call to mind, it is this, "There is never a dog wanting to bark at you." And since the 'Gazette' men can not understand why we delayed in answering

them, we shall explain. To have taken you so soon from easy points, in punctuation, etc., to a discussion on affiliation with Dalhousie College, would have been contrary to the law of development.

In the issue of March 10th, appears the following, "Dalhousie has had NO ONE to blow her trumpet." We give you credit for being candid this time, but it would have saved trouble if you had owned this in the first place instead of trying to "blow" when you made no noise.

They say that Dalhousie "is the best equipped college in this Province," yet admit that their library is only called such "out of courtesy." Calmly they have folded their arms and are waiting for Consolidation to bring together the libraries of the other colleges to the walls of Dalhousie. Don't build castles in the air, only to vanish before the lessening probability of ever a union being brought about.

Other Colleges.

\$21,000 has been subscribed to pension retiring Harvard professors.

Three Japanese students carried off most of the prizes at the late commencement of the University of Glasgow.

Drs. Agnew, Hamilton, Barnes, and Woodward, four of the six Physicians who were in attendance upon Pres. Garfield, were graduates of the Medical Department of the Pennsylvania University.

At the University of California, in the Mathematical classes, each student is allowed to assign his own lesson, the only requirements being that he shall report his progress each day for recitation, and be ready for an examination at a certain time.

About 70 Harvard students attended, in æsthetic costume, Oscar Wilde's lecture, in Boston, and behaved very well, but the students of Rochester University, while at his lecture in their city, conducted themselves in a most disreputable way and had to be taken in hand by the police.

The suit against Bowdoin College students recalls the fact that Dr. Cyrus Hamilton, now Pres. of Middlebury College, was "hazed"

while at college for being too popular with the faculty. While lying in bed two gallons of molasses were poured over him, and in the dark, thinking that he was weltering in blood, he ran out of doors only to be put under the pump. Recognizing his assailants, he had them arrested next day, when they were glad to pay him a sum sufficient to carry him through college and the divinity school.—Ex.

COLUMBIA.—This college, formerly King's College, was founded in 1754, and in 1781 was placed under the care of 24 trustees. The funds came from voluntary donations of the State and of individuals. Joseph Murray, a lawyer, bequeathing his library and fortune to the College, amounting to \$25,000. The Botanic Garden, then situated about four miles from the city of New York, and containing some 2,000 plants, was purchased before 1818 by the State for the sum of \$73,000, and given to the college on the condition that it should be removed to its vicinity. In 1811 there were 103 students. The faculty of medicine was incorporated in 1807.—Ex.

The Acadia Science Club.

The rumored "Science Club" has at length assumed definite form. On the 4th March the Society was organized at the College, and the following are the Officers:—

PRESIDENT—Albert Coldwell, A. M., Instructor in Natural Science at Acadia College.

DIRECTORS—C. W. Roscoe, Inspector of Schools; A. J. Denton, A. B.; J. F. Godfrey; W. P. Shaffner, A. B.; W. W. Saunders.

SECRETARY AND TREASURER—A. J. Pineo, A. B.

It is encouraging to know that there are those in our own County who are interested in the study of Science; and who also desire to instil within the rising generation a taste for a subject which demands more attention from the public. It is the aim of the Club to afford assistance and encouragement to teachers in the study of the Natural Sciences, a knowledge of which subjects is especially needful at this time, since, according to the Course of Study which has recently been adopted, they are henceforth to have a distinct recognition in the schools of Nova Scotia.

This Club is not confined to teachers, but is designed to bring together into an association for mutual improvement and encouragement, all who are in any way interested in the study of Nature and Science.

The Society aims to reach these objects by (1) prescribing a course of study and reading by means of certain text books, said course to extend over a period of three years; (2) illustrated lectures and courses of instruction to be given at convenient times and places by competent persons; and summer meetings for excursions and field work; (3) by imposing examinations to test, to some degree, the thoroughness of the work done.

The course of instruction for the present year will be given at Acadia College, in the departments of Geology, and Natural Philosophy. Annual meetings will be held for the transaction of business. The Society furnishes its members with the required books at reduced rates.

The course of study, etc., may be obtained from the Secretary, Hantsport, N. S.

The Poetry of Milton.

The period in which Milton lived was one memorable in the annals of mankind, and especially of England. It was a time when the people had ventured all in a long struggle for religious and political liberty. Charles the First had thrown burdens upon his subjects which were rousing indignation and resistance throughout the whole Empire, and after having broken every promise and pledge, fled from his capital, to take refuge among a few devoted cavaliers, the majority of whom thought little of liberty and still less of political progress. The time was one of a contest of liberty against despotism. Such patriots as Pym, Hampden and Elliot, devoted their lives to resisting absolute monarchy, and rather than yield, forced their king to the scaffold. But while the names of these patriots were familiar to every Englishman, another man of even greater prominence arose to take their place.

While this revolution was going on, John Milton had taken a prominent position as a partisan and pamphleteer, and as a supporter of people's rights. He, perhaps, more than

any other man of his age, saw that the struggle for political freedom in which the English were engaged, had a wider and more durable interest than was generally supposed. That great battle was fought for no single generation, for no single land. The destinies of the human race were staked on the same cast with the freedom of the English people. For these principles of liberty against despotism, and of reason against prejudice, Milton was the most ardent and eloquent literary champion.

But while Milton was so distinguished as a prose writer, it is by his poetry that he is best known. He took his place among great poets from the beginning, and he is generally considered in English literature to rank next to Shakespeare. Even had he produced nothing but his minor poetical works, he would hold a high position, but when "Paradise Lost" is included, all acknowledge him to be a consummate master of the art of poetry.

The subject of "Paradise Lost" was one peculiarly adapted to the Puritan intellect. The fall of man was a theme suited to the serious part of the community. The Origin of Evil, the Power of Satan, and the Divinity of God, were subjects about which the minds of the Puritans were continually exercised. Milton intended, when first the idea of writing a grand poem occurred to him, to cast it in the form of a drama, and two drafts of his scheme are preserved among the manuscripts in Trinity College Library, Cambridge. But his genius was better fitted for an epic than a dramatic poem. When he attempted the dialogue in *Samson Agonistes*, the latest of his poems, he presented little variety of character; the movement is too slow, and the language much less poetical than in "Paradise Lost." His multifarious learning and uniform dignity would have been too weighty for dialogue, but in an epic poem these could be well used in narrative and illustration. How long the idea of writing such a poem was in the mind of Milton may be seen from the fact that he was considering it while travelling on the Continent in 1638. At that time, however, the subject of the future immortal poem was something about early English history. It is not probable that Milton would have succeeded as well, if he had attempted that, as he did

in "Paradise Lost." The peculiar character of his intellect and genius was suited rather to the sublime and mysterious than for the real and picturesque.

By consent of all, the first two books of "Paradise Lost," are the finest in the poem. The delineation of Satan and the fallen angels:

"Hurl'd headlong, flaming from the eternal sky,"

and the delineations of the infernal council of Pandemonium, dwarf every other poetical conception. Milton's Satan is unique. At his time it was the fashion to picture his Satanic Majesty in soft and debasing forms, with two horns and a forked tail, but in "Paradise Lost" Milton has invested him with colossal form and dignity:

"Forthwith upright he rears from off the pool
His mighty stature,"

"He above the rest,
In shape and gesture proudly eminent,
Stood like a tower."

With invincible pride and courage, with passion and remorse:

"Brow'd
Of dauntless courage, and considerate pride,
Waiting revenge."

"Credulous, but cast,
Signs of remorse and passion."

and with sorrow and tears:

"Thrice he essay'd, and thrice, in spite of scorn,
Tears such as angels weep, burst forth: at last
Words interwove with sighs found out their way."

Satan is the real hero of "Paradise Lost," if the poem may be said to have a hero. The chief interest is centered in him. His actions and words are heard with almost breathless attention; he possesses the spirit and daring of a great commander. He not only excites our wonder, he provokes our admiration, and if the object he pursues with such a horrible malignity were a good one, we should give him our unqualified approbation. We can only refer to the scenes of primitive Paradise, and the simplicity of our first parents. Their morning hymn in Paradise is one of the most beautiful compositions in the English language.

General readers have long been deuced on the beauty of the characteristics of "Paradise Lost." First among these is the incomparable harmony of the numbers. We are carried along with the rhythm, and the music of lines makes up for the absence of rhyme. Milton has adopted a style which no rival has been able to equal. Some have attempt-

ed to cast particular portions of "Paradise Lost" into Lyric measure, as Dryden, but the attempt completely and signally failed. The idiomatic power of the English Language is portrayed in its highest perfection, and every ancient and modern language has contributed something of grace, of energy, or of music. Again, Milton has been most successful in the introduction of supernatural agencies into his poetry, giving them a being picturesque, mysterious and sublime. He does not describe them minutely, but gives a vague and general outline, which is to be filled out by the reader's imagination. They have just enough of human nature to be intelligent to human beings, and enough of the supernatural to fill us with awe and wonder. Everything that is beautiful in the physical and moral world has its place here. Milton used all that had gone before him, authors, legends, Pagan history and mythology, and joined them all into one harmonious whole in his own poetry.

We had intended to say something about his minor poems, but space does not permit. We close in the words of Dryden: "Paradise Lost" is undoubtedly one of the greatest, most noble and most sublime poems which either this age or nation has produced."

ALPHA.

Endymion.

Low sank the god of day, and o'er the verdant hills,

Long shadows crept, increasing as the daylight died;

And silence fell o'er all, where the tinkling rills

Flowed through the dells adown the mountain's side.

Or the soft lowing of some wandering kine
Broke the sweet stillness of the twilight air,

While in the west, one long bright growing line

Betokened that the sun's last rays were there.

Tired with the toilings of the long bright day,
Upon a soft green bank and 'neath the shade

Of a wide spreading beech, Endymion lay,
Lulled by the music that the night winds made.

While all around, above him, and below
Reposed his flock upon the dark hill side,
Each like a bank of scattered April snow
Or lilies on a dark lake blowing wide.

Fair Cynthia sailing up the sea of space,
Shedding sweet radiance o'er the slumbering land,

Spies on the hill the sleeping youth's bright face;

Steals softly down to view him near at hand.

Naught dreamed he then of love or lover's lute,

Deep were his slumbers as a timid child's;
His youthful form she viewed wonderingly mute

To find such beauty in these mountain wilds.

And soon the seething torrent of her love
O'er comes control and quickly from her slips.

Soft stealing through the loose-laced boughs above,

She plants her soft caress upon his lips.

So love comes ever, stealing unawares,
To those who dreaming least expect his dart;

To idlers thinking not of wiles and snares
Until each feels the arrow in his heart.

ROUGE ET NOIR.

Positivism.

Not to know at large of things remote
From use obscure and subtle: but to know
That which before us lies in daily life,
Is the prime wisdom.—Milton.

The interest in any religion centres around its founder. Without Mahomet, we would scarcely give a second thought to that great system of religion which bears his name. But this is not true of Positivism. Though some knowledge of M. Auguste Comte, its founder, might be desirable, yet it is not necessary in order either to understand or to embrace his doctrines. In fact, the fundamental elements of his belief are much older than himself.

M. Comte was in every way a remarkable man. He possessed a clear logical mind and great imaginative powers. In the prime of his life and intellectual strength he undertook to construct a religious creed that would harmonize with present and future scientific developments, and that would also be the logical successor of Christianity.

In his own country, France, he saw that the beliefs in Christianity were passing away, and that for want of a reasonable alternative, men were turning to Atheism, and to become Atheists, he considered, was to forfeit the greatest gains of civilization. The result of this work of which only the merest outline can here be given, is what is known as Positivism, or the Religion of Humanity.

The three great principles of Positivism are order, duty and love, upon which are founded a system of man's relation to man. The idea of a future, of a system of rewards and punishments for acts done on earth, in fact all previous creeds not susceptible of proof, but which require the exercise of faith, are wholly swept away. M. Comte did not deny the existence of a God, or a life after death, for, he said, it would be foolish to assert or deny the existence of that of which we could have no positive knowledge. But since there must be something to worship, if a creed possessed the elements of vitality, he proposed the grand ideal of Humanity. He held that men in all times have worshipped this same ideal in the form of a Deity, who became more exalted as the race became higher and more spiritually minded. The Christian conception of a God, as held for instance by the educated Englishman and Spanish peasant differ as widely as that held by the Russian and the Hindoo, yet in either case it is the highest ideal of which humanity is capable. Further, he says, that the highest theoretical notion of virtue is acknowledged to be found in the beneficent acts of man rendered to his fellow man, and hence he argues if God is simply a human ideal, if those acts attributed to him are the result of invariable natural laws, if pleasure and pain, happiness and sorrow, are the result of our good and bad deeds, if the help we give, and the kindness we do to each other are the highest virtues, why then should we not throw aside the worn-out mask, and

address our reverence to Humanity, and direct our labor to improve and develop the race.

The attitude of Positivism toward Protestant Christianity is not one of antagonism, but rather it accepts and applauds the work done by the fathers and reformers of the church as the highest and most efficient the time would allow, and as Christianity succeeded the Law, so in its turn it is destined to be succeeded by the Religion of Humanity. Faith is the corner-stone of the Protestant religion, and there are signs that the age is rapidly losing its hold upon the evidence of things not seen. With Positivists, the extinction of faith is a certain result, and they can afford to wait.

Their services are held on Sunday on account of its utility. They consist of readings—it may be from Marcus Aurelius, or the Bible, or the Veda, or oftener from the works of the great imaginative writers;—prayer addressed to humanity rather as a pledge of upright action for the future than an appeal for aid or consolation; and a lecture reviewing some part of the progress of the race.

This outline will serve to throw some light on a religion, which cannot be called Atheism, and which, although founded only about twenty-five years ago, now has churches in all parts of the world, and among the adherents of which are found George Eliot, J. S. Mill, and others of the most distinguished personages of our time.

NOMA.

We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions.

We do not see each other's whole nature.

GEORGE ELIOT.

Miss Mary Lyon, who was the founder of the Mt. Holyoke Female Seminary, in Mass., thus speaks: "My thoughts, feelings and judgments are turned towards the middle

classes of society. For this class I want to labor. This middle class contains the main springs and main wheels which are to move the world."

"A good memory is the best monument. Others are subject to casualty or time; and we know that the pyramids themselves, dotting with age, have forgotten the names of their founders."

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