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The Sanctum.

DURING vacation several important changes have been made in the College Library. The books have all been catalogued, and the card system, used in all the principal libraries of the United States, introduced. This system has the recommendation of being simple in its application, and as it provides for expansion, it is suited to the requirements of libraries, either large or small. All the compartments have been lettered, so that books may now be readily found and replaced. Periodicals, representing the best English and American thought, are neatly arranged on a separate table for the use of the students. The Library is now in charge of Prof. Coldwell to whom the students are indebted for much excellent information with regard to books and authors. Under the present management the same decorum is required as is observed in the class-room; the object being to have the room in such a condition that it may be used as

a reading room during library hours. A large number of new books, both literary and scientific, have been placed upon the shelves during the year, fifty excellent volumes having been added since June. The students have now within their reach one of the best equipped and most carefully managed libraries in the provinces, and the fault is their own if they do not profit by this advantage.

STUDENTS should remember that the ATHENÆUM is not the organ of the Board of Editors, but of the Literary Society. A proper realization of this fact should awaken a deeper interest in the paper among all the under-graduates. Too often there is lacking among us that 'esprit de cour' which is so essential to the success of a college journal. Many students believe that when their subscriptions are paid their responsibilities end. No doubt prompt payments are desirable and encouraging to the managers, but something further is necessary if the ATHENÆUM is to meet the expectations of its friends and do credit to the students of the college. The editors are willing to do everything that can reasonably be expected in the interests of the paper, but they have certain duties they owe to themselves that require attention. They ought not to be expected to furnish all the matter for the paper. Each class should endeavor to be represented every month in some department of it. There is sufficient literary ability amongst the students, if properly employed, to give freshness and vigor to the pages of a larger paper than the ATHENÆUM. Acadia's sons have always taken high rank in the field of journalism. Will the students of to-day neglect the excellent opportunity which a college paper affords to prepare them for usefulness in this direction?

Contributions are always acceptable, but at present they are so rare that when they do come they usually create a sensation in the sanctum.

THE establishment of a chair of Education in Acadia, though so vigorously opposed at the outset, is being regarded, at the present time, with more general favor. The light of actual experience, and the logic of facts, as well as a calmer survey of the whole question, has gone far to modify many of the views advanced during the heat of the discussion. The wisdom of the departure is becoming more and more apparent, according as the range and importance of the subjects connected with the chair are being better understood. Many opposed the question in its inception under the mistaken idea that the new professorship would be a mere sinecure, that Didactics was a branch of study entirely too narrow to justify the establishment of a separate chair. According to this view the science and art of teaching, and that alone, would engage the attention of the new professor. No allowance was made for subjects kindred and fundamental to it. An examination of the curricula of colleges where similar chairs have been founded, shows that a chair of Didactics involves the study of a variety of other important subjects. There can be no intelligent and comprehensive study of education apart from a knowledge of Mental Philosophy, Physiology and Psychology. The chair has enabled the Faculty to place these subjects where they properly belong in charge of a professor of the theory and practice of education. In his hands they will be invested with much additional interest. They will be studied, not only on account of the importance of the branches themselves, but because they are preparatory and essential to a proper understanding of the Philosophy of Education which comes during the closing year of the course.

It has been claimed, with some plausibility, that the college has trenched upon the rights of the Normal School in placing education on its

curriculum as a branch of University study. Here there may have been confusion of thought arising out of an equivocation of terms. Perhaps there was hardly sufficient discrimination between teaching as an art, and teaching as a science. It is claimed that the distinctive function of the one is to train pupil teachers in recognized methods, while the other seeks to give education a higher recognition by making it a subject of philosophic inquiry. In the one the work is utilitarian and mechanical; in the other it is historical and scientific. The tendency of the one is to form the schoolmaster, the other the teacher, the educator. Says the Ann Arbor Index: "The mere schoolmaster or drillmaster is good in his place, and even indispensable, but the great educational need of the age is the teacher who is at the same time a scholar, a thinker, a man of ideas, one whose intellectual horizon is wide enough to allow him to discuss educational problems with true catholicity of spirit, and with a good measure of philosophic insight. The creation of this professional spirit and the education of teachers after the requirements of this high ideal are functions of the university. They are beyond the resources of schools of a lower type."

DESULTORY study is one thing, systematic study is another, and a somewhat different thing. Every student feels himself under obligation to devote at least a portion of his time to preparation for the class-room. Even the confirmed shirk endeavors to vary the monotony of his life by a little mental effort. Few students become so indifferent to the opinions of others that they will not attempt to borrow, beg or steal sufficient information to make a respectable appearance. One student will perhaps squander his time in questionable pursuits, and leave the regular assignments for the recitation-room to the mercies of a moment, or trust to some happy accident to supply the deficiency; another will procrastinate the hour for study till time and inclination are both gone, and then enter the class-

room mentally and morally weaker than when he left it; and thus once more the oft-repeated 'non paratus' falls upon the ear of the long suffering professor; another again will glance over his text books without comprehending in the least the thought of the author, and afterwards snatch a few moments during morning prayers, or while his neighbor is reciting, to atone for previous neglect. All these varied and questionable processes are dignified by the name of study. This, however, is a misnomer and a delusion. There can be little real study which does not include the idea of assimilation. The study which alone deserves the name, which helps to make the student mentally strong and vigorous, which increases his confidence and exalts his manhood, is that patient, determined, systematic effort that finds stimulus in difficulty, and triumphs where victory is possible. The drone who murders his hours, ignores his responsibility and enfeebles his intellect amid the sensational scenes of the latest novel, the bore who robs his fellow student of his time and torments and disgusts him with his meaningless twaddle, the loafer who lounges in his study or ambles on the sidewalk, the noisemonger who crashes down the stair or howls in the corridor, in short the whole fraternity of careless, aimless humanity, too often found clinging to university life, reach a common level, not so much from mental incapacity, as from a lack of that truest incentive to manly action—a firm purpose and a lofty ideal.

The knowledge which is snatched at chance moments or picked up under the dreaded incentive of the impending "next," is hardly a permanent acquisition. It is quickly obtained, if obtained at all, and as rapidly disappears, leaving no trace behind. The acquisitive faculty alone employed will hardly make a scholar. The food that the body receives would be of little value were it not converted into blood, muscles and fibre. Similarly the mental pabulum which the student obtains, is nothing more than a mass of rubbish if it does not go to stimulate thought

and develop mental power. Desultory habits are the certain harbingers of failure in every department of life. They "degrade and emasculate the man," and render him an object of pity and distrust. When habits of this nature fasten upon the student his career can be pretty correctly predicted. A trifle and a shirk at College does not usually exhibit many elements of strong and well developed manhood in after life. The character of the future man may be clearly read in the habits of the student. "The man," says Archbishop Whatley, "who aims at nothing is sure to hit it." This truth is exemplified in many a wasted youth and ruined manhood. A correct observer of human nature once said, 'The years between seventeen and twenty-one are the most important in a young man's life.' In many respects this is true. If he is an aimless trifle, mentally and morally weak during that period, in the most cases, he will carry these habits all through life. They have been allowed to impress themselves upon the plastic mould of youth, and they grow deeper and more persistent with the years, till ultimately they undermine the foundations of his moral and intellectual life, and leave his manhood a shattered wreck to drift aimlessly upon the current of existence, or be stranded and broken amidst rocks and breakers.

COMPLICATIONS of a somewhat serious nature have recently occurred at the University of New Brunswick and also at Kings College, Windsor, between the students and the Faculties of these institutions, in which a good many unpleasant things have been said and done on both sides. Even in the most wisely governed institution, where authority is maintained on the acknowledged principle of "kindness coupled with firmness," there will always be more or less friction to disturb the relations between the governed and the governing bodies. In this case the causes may be found, most frequently, in the restless and impulsive nature of the students themselves; but where friction develops

into actual insubordination and threatened secession, it might be wise for those in authority to inquire how far they may be responsible for it. Does it not sometimes happen that a want of unanimity among the members of a Faculty fosters, if it does not produce dissatisfaction among the students? If the grave and venerable dons who control the destinies of our Colleges sometimes disagree among themselves, and indulge in the undignified pastime of mutual recrimination, they need not be astonished if the students imbibe the same spirit, and make it a pretext for introducing a reign of misrule. Although we thus write, we would not be understood as sympathising with those who may have been guilty of a breach of order in either of our sister colleges. We hold that no institution can prosper where wise regulations are violated with impunity. But while discipline, however unwholesome to the turbulent, is essential to a successful college life, still we believe it is just possible that a matter unimportant in itself may be aggravated by harsh and hasty action on the part of a college Faculty, till it assumes a character entirely out of proportion with the original offence. In this case the offending parties are apt to lose sight of their own misconduct, and instead of feeling ashamed of doing wrong themselves will feel indignant at the injustice of others. Experience has proved that students can be governed in very much the same way as ordinary people. But no code of discipline, however honored by time or inspired and approved by venerable conservatism, will be effective in giving character and consistency to college life, that rejects the element of kindness, and makes no allowance for the foibles of youthful nature. Regulations to be of value must be carefully adjusted to suit the peculiar requirements of student life and wisely and judiciously carried out. The hasty demands of an irritable professor or the effete resolutions of a jarring Faculty do not inspire students with a high idea of authority. I

order is to exist in our educational institutions harmonious action between the members of our Faculties and sympathy between the Faculties and the students is demanded. In our own Alma Mater these elements are found, hence the relations between the students and the Faculty are most cordial, and we hope they may long continue so to exist.

A large and representative meeting of the one paper movement was recently held in the vestry of the Baptist Church in Wolfville. After the meeting was organized a thorough discussion of some complicated circumstances that forced the question to a crisis at the present time took place. It was, we understand, finally resolved to add another thousand or two to the stock list, and at once accept the offers made the company by the proprietors of the Messenger and Visitor with slight modifications and conditions. It is devoutly to be desired that these gentlemen will consider favorably the overtures made, and that in the near future we shall have one strong paper, committed to the policy of the Convention, centralizing and crystalizing the interests of our rapidly growing denomination around the important questions of Education and Missions. Were such a paper established we believe it would remove much of that sectional feeling and undignified bickering which have been so manifest and harmful in the past. There is a strong sentiment in favor of this movement which predicates ultimate success.

THE ELECTIVE SYSTEM AT HARVARD.

Possibly it may be considered foreign to the purposes of such a paper as the ATHENÆUM to discuss matters pertaining to the curricula of other universities, but when an acknowledged leader in educational affairs makes a new and somewhat startling departure, it seems not altogether inappropriate to at least give some passing notice to such departure.

Harvard, moving in the line of the settled policy of President Eliot, has finally determined to give a fair trial to what may be designated the new system of education. Last June, at the meeting of the Board of Overseers, after a most earnest discussion, it was resolved to extend the elective system to the Freshman year. Thus, at present, as soon as he enters the University, the choice of his entire college work is largely left to the discretion of the student. It is true there are some restrictions placed upon his freedom of choice; he is required, in the Freshman year, to take a short course of lectures in Chemistry and Physics, and in the remaining three years to do a gradually diminishing amount of work in the department of English Composition. Aside from these limitations, the young man's choice is practically untrammelled, being limited only by the fact that in courses which follow one another in natural sequence those which come first in order must be first taken.

The real purpose of carrying the elective system into the Freshman year may be seen when it is stated that, by this means, a student may pass through Harvard without ever looking inside a Greek book during his college course. This extension, then, of the elective system by the Overseers places Harvard in the foremost ranks of those opposing the study of Greek in our colleges. Thus President Eliot and the champions of the anti-Greek cause have scored a signal triumph.

How far the new scheme will prove a success remains to be seen. By the action of the Overseers Greek is not by any means eliminated from the college course,—Harvard has too many eminent Greek scholars to permit that—but the probabilities are that year by year the number of those electing Greek will diminish until but comparatively few will be found perusing this subject. Throwing aside, however, the question of the comparative value of Greek as a disciplinary study, it strikes us that the new scheme is open

to serious objection.

The elective system renders it possible for a student to devote himself to a limited field of study. By the innovation just made this possibility is vastly increased. That a great many young men will avail themselves of the opportunity offered for giving the whole four years to some one or two subjects, may be reasonably inferred from the course hitherto pursued by students in electing subjects. Now, it appears to us that the great end of a man's college course is defeated where his work covers only a narrow field. Parents send their children to college for the purpose of securing for them that culture and that degree of mental development which shall best fit them for those requirements which inevitably must be made of them when they enter upon their final life work. Now, unquestionably, the man best adapted to meet the demands of life's labor is he who is possessed of the most highly developed mind, whose faculties, and whose powers are in the highest possible state of maturity. It ought to be equally plain that he whose whole mental make-up has been so wrought upon as to produce as nearly as possible an equal degree of maturity in his faculties, is relatively far stronger than the man whose mind has been trained in such a way that one or two special powers have received attention to the exclusion of all others. It goes without saying that the discipline derived from the study of Mathematics is of quite a different stamp from that given by Greek or Latin; while the effect of the Natural Sciences upon the student is of a character diverse altogether from that produced by either of the foregoing. The contrary of this no one who has ever had any experience in the practical workings of the old and new systems, could for a moment seriously maintain. To obtain the best possible results, it is necessary that the moulding influences of all those studies which are ordinarily laid down in a college curriculum should operate upon the mind of the student. To narrow the present range of

our college curricula is to narrow the opportunity for mental improvement. If then the pursuit of some special line of study fails to produce that breadth of culture which shall best fit our young men for what awaits them in the years lying beyond their college life, it follows necessarily that a college which permits, to any great extent, special, in the stead of general, work, comes short of performing what it ought. Such an institution sends its graduates forth but ill armed for the great struggle that awaits them. They may be thoroughly conversant with all the details of one branch of learning, but they are painfully deficient in other ways; they are specialists, and yet they are not in the highest sense useful, for they have not the general knowledge and culture which will render them capable of putting to some useful purpose the stores of information with which their minds have been stocked. The mind of one of these graduates, too often, is abnormally developed in one direction, while it is correspondingly deficient in another. Such an one is at once possessed of gigantic strength, and at the same time crippled; he is like a man having the power to lift an immense weight, but whose trembling limbs are scarcely adequate to the support of his own frame.

But it may be urged that in these days of extended learning no one can successfully pursue investigations in all departments of knowledge. True; but we hold that college is the place in which the training necessary for some special department is to be acquired, and not the place where that special work shall be done; the college is not to be the school of the specialists, but it is to prepare for such a school. It appears to us that the choice lies between a man's attempting to raise in the temple of knowledge a costly and highly ornamental pillar without any pediment, and his resting content to rear upon a substantial basis, a column of less pretentious character, perhaps, but not necessarily so, which

may possess in addition the very necessary element of usefulness.

It serves little purpose to urge that students may avail themselves of the privileges conferred by the elective system to select studies which by their range and scope, shall give all the beneficial results which flow from a prescribed curriculum. The great majority of young men when left to their own choice will not do this, but will confine themselves to some favorite subject, thus making the University a school for special training rather than general preparations.

But it is useless to prolong the discussion further. We shall await with interest what the future may unfold to us in connection with the step lately made by Harvard, and trust, though our fears almost forbid it, that in consideration of what she is, and has been, Harvard may never have cause to rue the action of the Overseers in extending to the whole Arts department an almost unlimited freedom in the choice of studies.

MINISTERIAL EDUCATION.

While it is true, that to attempt to educate for our pulpits those whom the Divine Spirit has not already in a certain sense educated, rests on a dangerous fallacy; it is also true, that to deny that God may supplement that Divine teaching by sanctified human instruction, is also a dangerous error; both these, the original and fundamental teaching of the Holy Ghost; and the divinely employed human instruction, supplementing that of the Holy Spirit, are essential as ordinary modes of Divine procedure in fitting men for successful labour in the Gospel. Such a case as that of C. H. Spurgeon must be regarded as belonging to those "exceptions that prove the rule."

Taking Ministerial Education of the right sort as the subject of a few thoughts, the question arises, whether the relegation or dismissal of so important a matter as our direct support of Theological teaching eight hundred or a thousand miles beyond our reach in Nova Scotia, can be regarded as a wise step.

It is done, and is perhaps final, and incapable of change or melioration, and while it remains unchang-

ed, it is doubtless our duty to labour sincerely and heartily to make it successful, if possible, in all respects.

This, however, does not involve as a necessity that we must be voluntarily blind to the true character of the measure. Was it the best thing for the Maritime Provinces? and is not what is best for every important locality eventually the best for the whole?

We rejoice, indeed, whenever individuals of large means give largely for good objects; and we say therefore, "God prosper you," to the brother in Ontario who is giving so largely towards the advance of Ministerial Education. We have not been thus favored in the Maritime Provinces. Have we not, however, been more highly favored in that "the many" of small means have done largely for the promotion of this same end—Ministerial Education?

They have not, indeed, as yet endowed a Theological Chair; but have they not done in effect much more than this in a manifest progress toward it?

Consider what they were in respect of education in 1830; and what they are to-day in every point of desirable advancement, with, as we trust, no lessening of earnest piety.

It was a far more unlikely thing in 1830 that they should establish and maintain Horton Academy and eventually Acadia College, than that in 1884 they should maintain a Theological Professorship in their own College.

So exceedingly great is the difference in the comparative ability of the people on those two occasions, the past of 1830, and the present of 1884, that no language but the strongest superlatives can express it.

The Baptists of Nova Scotia in 1830 were very few in number; without any rich men among them; without organization; with no schools of their own; and with no educated men, until those joined them who proposed the founding of Horton Academy; and not one educated minister previous to that proposition unless occasionally imported from abroad. To some it might have seemed almost madness to hope that so small and uneducated a body, possessed of but narrow means, would successfully maintain first a school and eventually a College of their own; and yet it was done.

But look at their present condition; how almost infinitely changed. Stand under the eaves of the fine

buildings on College Hill at Wolfville, that seem to rejoice against the destructive fire that made way for them, and ask yourself, if, with that evidence of nerve and purpose, it was a fair comment on Baptist pluck and vigor in these sea-girt provinces to banish a thousand miles away, to avoid the maintenance of a system of Theology, a cultivated Hebrew scholar, himself the outgrowth amongst us of Baptist energy and monied effort? For his personal study and expenditure, great as they must have been, are marked exponents, nevertheless, of the vigor and expenditure of Provincial Baptists in the cause of Education, civil and theological, that grew up in our population together with the first foundation of Horton Academy. The conduct of our people at that time at once marked and augmented their own enterprise and vigor, which would perhaps never have come into existence if some rich man had built up for them and maintained their institutions of learning.

A Baptist Theological school connected with the Toronto University, if continuing to be conducted, in the mercy of God, as I trust it will, by men of decided and simple piety, will be an honor to our name and people, and of special benefit to the Baptists of Ontario, in which I hope we shall be unselfish enough to rejoice; but I hold it to be impossible, in the nature of things, that it can have the same influence and effect on our people in Nova Scotia, New Brunswick, and Prince Edward's Island, that might have been reasonably hoped for from a good Theological School in Acadia College.

This is not idle declamation. There are well known principles of the human mind which explain and prove the statements here made. Men are seldom "what they seem," but it is a rule that does not so often fail that they are usually found to be in great measure "as they act."

Let our people aim by all means at all good objects to the extent of their ability, and pray earnestly for the Divine blessing on their works; but let them also pay money as well as devote time and effort in their promotion; and they will have a much healthier and more real interest in those objects, than if they only talked about them, although they might even seem to pray that God would bless them.

The present writer is not in these remarks overlooking the fact that the question of a Theological

Chair was discussed in the Convention at Halifax. Be it so. It is however also a fact, that with all deference to what may seem to be the general voice of our people, there is sometimes needed a daring aim grounded on what some may better discern as sure to be the ultimate wish of the people when the proposed measure shall come to be more plainly and generally understood. If it shall eventually be perceived that our support of a Theological School at Toronto can never promote religious growth in the Maritime Provinces as effectually as such a school among ourselves, and that our progress hitherto has all along pointed to such a foundation; will there not then be felt a deep regret that the best opportunity was lost in the moment that we consented to accept the institution at Toronto as our Theological school instead of manfully resolving that Acadia College shall be made to embody a course of Christian Theology as an essential part of its scheme of instruction.

Let us then have, if we can, the contributions of the rich, but let us prize even more highly the hard-earned donations of our poorer members, for they, I repeat, have the double efficacy of promoting the objects to which they are applied, and of forming and strengthening the character of the donors.

Notwithstanding his strong dissatisfaction with the recent measure, the writer loves and admires our leading men, and ventures to hope that they may yet at some early period hereafter, be found successfully retracing their steps.

It might be well, did time and space permit, to refer more minutely to the benefits to be derived from a Theological school planted within our own borders, and this may possibly be undertaken in another paper, unless the attempt is thought to be a too audacious dissent from the present judgments of "the powers that be." AUDAX.

AN HOUR WITH HOMER.

It is seldom that the members of our Literary Society have the privilege of enjoying so rare a treat as was recently afforded them by Prof. Jones in his lecture on Homer. The lecturer and his subject being both popular, a larger number of students than usual assembled in President's Hall, notwithstanding the attractions

of Halloween.

It is impossible, in our limited space, to give a complete summary of a paper that charmed and delighted the audience for over an hour, and impressed them with a high idea of the ripe scholarship, accurate classical knowledge and fine poetical sentiment of the author. Our readers must be satisfied with a bare outline of the lecturer's course of thought, and a few select quotations.

In treating the subject reference was made first, to the general concession that Homer's poems are immortal; secondly, to the source of Homer's power, and in the third place to the influence of the study of Homer on the mind.

The lecturer began by referring to the wonderful stories that often weave themselves into the biographies of distinguished individuals, and wrap their early history in the most fascinating romance. The childhood of Homer was no exception; the web of fiction has been woven around his very cradle, and the tale of the 'nine turtle doves' with which he played in his infancy gives a striking and suggestive charm to the early life of one whose voice was attuned by nature to that melody which has vibrated gloriously throughout all the corridors of time. "If ever man loved nature, it was Homer, and if ever man was loved by nature it was Homer; into him she poured the full tide of her life, making his poems the representation of herself, the only pledge of immortality. In thinking of Homer's works we are reminded of the sea in its different aspects. Underneath all there are the great deeps from which all manifestation wells, and without which expression is valueless. There are times when the ocean is calm and clear, and objects are reflected in it in transfigured beauty. Again the wind passes over it, and in wild unrest it breaks into strong and passionate moaning, but when lashed by the tempest it rolls in sublime harmony, with the spirit of the storm. So with Homer, how we gaze into the calm clear depths where thought dwells crystallized, yea glorified, now the harpsichord, swept by passion, sings in doleful gloomy

strains of bereavements, grief, revenge and death, bringing us face to face with the sad tragedies of human life. Again when human and superhuman agencies, under the full tide pressure of the battle spirit are employed, the scene rises into awful magnificence and we seem borne away on the wings of the whirlwind. Though thirty centuries have passed away since Homer mingled with his fellow men, yet we turn with reverence to the hoary past to contemplate a genius as universal as nature itself. He is a model for all though model he had none. By his creative power the little that existed in his time was brought into consistency and order, 'as gazing into the heavens we behold in the twinkle of a single star the intermingling rays of a whole system of shining worlds; so when we turn the mental eye towards the deep darkness of the past, we behold the concentrated brilliancy of a thousand luminaries in the star of Homer which glows triumphant on the brow of antiquity.'

* * * * *

In attempting to rise with him in his higher flights, we become giddy and our eyes are dazzled by such unaccustomed height and splendor, and yet when we go to the works of the old blind bard, and listen to the tale of Achilles' wrath—enraged Apollo descending from Mount Olympus, moving along like the night, terrible in its majesty of a God—the disconsolate old priest, with a heart heavy as lead, pacing in silence, gloom and sadness, the beach of the much sounding sea—references to nature, redolent with life—the wailing of Pelides for the loved, but fallen Patroclus,—the tread of maddened hosts as they march to the confusion of the conflict—the portraying of that exquisite and inimitable picture of Hector's farewell—the touching pathos of the warrior's death—the Hierarchies of Olympus gazing with the deepest interest upon scenes of blood and passion, and at times, girded with supernal armour, riding forth to give victory to their respective favorites—and we can catch a note, at least, of that divine

melody, which, roaring through the poet's soul, awoke the capacity for god-like song.

* * * * *

Homer possessed the true spirit of the Seer. He saw the beautiful thoughts of God dwelling everywhere, glittering in the earth below, clustering in the heavens above. He pierced through the outer garb into the inner spirit and meaning of things. To him there was nothing dead, nothing meaningless, but all fresh and blooming with the pulsations of eternal youth. everything was filled with the matchless charms of eternal music. His great heart beat responsive to the world of wealth and beauty around him. Then came the utterances of manifold voices, proclaiming high and unequal work; the ten thousand rills, now taking direction within him, began to converge; not far off were heard the symphonies of approaching spirits, and ere long the full tide of a peerless song swept through his soul. We invite the student to draw near. Let the silver cords which bound the soul of Homer to the glories around him, bind yours; enter with him into the mysteries of the human heart, that you may learn from him to clothe in glittering garb the thoughts that burn within you, drink the inspiration that wells from his works; let it be a melody forever in your souls; like Homer seek to have your spiritual eye purged that it may be clear and piercing; then you will have a soul to appreciate, a voice to express the riches within and around you.

Poetry.

THE PHILOSOPHER'S ATOM.

Why ask me "What is it and whence did it come?"
 No answer is given, our science is dumb.
 Yet bold is their dogma, nor bolder than blind,
 Some crown it creator of matter and mind.
 These sages assure us the Atom's the cause
 And ruler supreme of all natural laws.
 The thinker may think that he thinks, but 'tis plain
 'Tis merely the Atom exciting his brain,
 Transmitting ideas through tissue and nerve,
 As if it were working some purpose to serve.
 Yet facing us always this marvel we've got —

The *Thinker* is conscious, the *Atom* is not.
 The puppet examines itself and admires;
 The wire-puller knows not the trick of the wires.
 This paradox funny, unquestioned must go;
 For science asserts it, and "science *must* know."
 And therefore forsake we the Ruler whose eye
 The secretest action or purpose can spy,
 And worship the Atom, who cares not a jot
 What virtues we practise or wickedness plot.
 We may trample the catalogue under our heel;
 We may murder, or libel, or covet or steal;
 Yet sleep with a conscience as calm and composed
 As though the most virtuous work we had closed.
 'T would be folly to feel any sorrow or shame.
 Since our dear little Atom bears ever the blame.
 'Tis the Atom that steals; 'tis the Atom that slays;
 'Tis the Atom that slanders, and dupes and betrays;
 'Tis the Atom, in short, that must answer for all,
 While we, driven helpless, do nothing at all.
 Oh, wonderful doctrine! How soothing and sweet
 To the would-be assassin, seducer or cheat,
 Whose conscience and scruples far flinging away,
 Determines the Atom alone to obey.
 But what about him, who though poor and distressed,
 'Mid troubles and trials is doing his best,
 In steadfast reliance on aid from above,
 Himself to forget and his neighbor to love?
 To *him* our philosopher surely might leave
 The one single comfort he here can receive;
 Through his darkness and gloom pierces one summer ray;
 Is it human, the heart that would take this away?—*Selected.*

HORACE—BOOK II—CARMEN XVI.

AD GOSPHUM.

Tossed on the waves of the stormy Aegean,
 Wearing my soul cries to God for repose,
 Darkly the night o'er the moon casts its shadows,
 Dimly each star through the deep blackness throws
 Light for the sailor.

"Oh for repose!" cry the fierce, warlike Thracians,
 "Oh for repose!" echo Parthians bold,
 Quiver adorned, yet, O Gosphus, they're seeking
 That which for gems, or for purple or gold,
 Cannot be purchased.

Riches and wealth that are found in kings' houses,
 Even the lictor who on consul waits,
 Cannot still tumults of mind and cares gnawing
 Cares that like bats at night enter our gates
 Hover above us.

Blest is that man who is always contented,
 Owning but few simple dishes though clean,
 Avarice sordid and fear hold him never,
 Light is his slumber, and gently his dream
 Flows as a river.

Why after pleasures so greedily seek we
 When our weak grasp holdeth now but strength small?
 Who fleeth care when from home he is exiled?
 Why for a land on which other rays fall
 Change we our country?

Care all-corroding mounts brazen beaked galleys,
 Even with horsemen sits brooding behind,
 Swifter than horses, and swifter than eagles,
 Quickly it strips the storm driving wind
 Winged with the tempest.

He who's content with his lot in the present,
 Seeks to avoid what's uncertain beyond,
 Bitter he tempers with passionless smiling,
 Happiness perfect below is not found
 Given to mortals.

Swift-moving Death cut off famous Achilles,
 Years long protracted Tithonus impaired.
 Mayhap 'twill be that what's not to you given,
 Fortune will grant unto me, since it dared
 Great men to conquer.

Flocks, by the hundred, around thy door bellow,
 Heifers with breath of the meadow sweet lipped,
 Colts trained for chariot raise their pleased whinnies,
 Vestments for thee are in purple twice dipped,
 African purple.

Destiny, lying not, unto me granteth
 Rural delights and a competence mean,
 Hold I of Grecian muse some little talent
 Teaching me how to despise envy seen
 Off' in the vulgar.

The above poem was translated from the Latin by
 one of the lady students of Acadia.

OUR LECTURE COURSE.

On Friday evening, Oct. 24th, Rev. S. McCully Black, A. B., of Westport, N. S., delivered the second lecture of the course; his subject being "John Milton, glimpses at the man and his poetry."

The lecturer, after an eloquent exordium, gave his audience very vivid glimpses of the parentage, early life, education, and early poems of the poet, dwelling more especially upon the *Allegro*, *Penseroso*, *Comus* and *Lycidas*. He next dealt with Milton's trip to the Continent, his return, political career, marriage, death, and later poems.

In the course of his remarks, the lecturer said;—"The poet is the most royally endowed of men, and belongs to the largest and noblest type of manhood. Between him and the prophet there is a divine kinship. The Hebrew prophet spoke because the spirit of the Lord was upon him. The word of the Lord was a fire shut up in his bones, a geyser that seethed in his deepest soul and could not be restrained. On the poet, too, a necessity is laid. The fire that is in him must have vent. Here are no 'mute inglorious Miltons.' The poet may sing in rude and sim-

ple language, but sing he must and will; and the divine music of his song shall glorify the words and make them immortal.

Burns expressed his poetry in the rich though homely dialect of the common people of his native land. Milton pours forth his vast acquisitions of knowledge through different tongues, using at will the soft and graceful Italian, or the sonorous Latin, yet choosing for the most part the Britonic idiom, which harsh and grating as it seemed to him yet at his behest, as if obedient to an enchanter's wand, falls into such strong, stately and harmonious numbers as it had never been thought capable of before.

There is a holy and eternal trinity—the True—the Good—the Beautiful. May we not say that, while the prophet is called to minister at the shrine of Goodness and Truth, it is the poet's lot to be the priest of the Beautiful?

The beautiful in thought and language belongs more peculiarly to the poet; but the domains of prophet and poet cannot be defined with precision as to their boundaries. As God's prophet is no stranger and alien in the domain of the Beautiful, so also God's poet is not a priest of the Beautiful only, but becomes often a teacher of Goodness and Truth. The domains of Goodness and Truth are one rather than two. They overlap and intermix like two liquid hemispheres with interflowing tide. We shall search far to find one in whom the twofold character of poet and prophet was seen in a larger measure than in Milton.

It is the poet's office to lift us up to higher things. Celestial harmonies salute his ears, and his heart reads a language which he tries, but half in vain, to interpret for us.

Just behind Milton was the Elizabethan age with its luxurious growth of imaginative literature, the product of the fresh and glorious life of the Renaissance. But it was his lot to be plunged into the tumult and strife of a new age—the age of Puritanism and practical action,

The character of both is reflected in his poetry. In his early poems there is a love of beauty for its own sake, and a light-heartedness which we do not meet again; for a sterner spirit breathes through his later poetry, and a strongly religious sentiment controls him. When again, in the closing scenes of his life, the curtain rises upon the poet, it is the blind Milton that we see, worn and saddened by long years of unsuccessful strife—a poet still, but now also a puritan—a poet still but stern, sublime and awful, pursuing in his song 'things unattempted yet in prose or rhyme.'

At the close of the lecture, the audience, no doubt impressed with the belief that the immortal poet had received ample justice during the evening, and with appetites sharpened for a search among the literary treasures which Milton bequeathed to the world, dispersed, cherishing the hope that the lecturer might in the future have an opportunity to favor them again with a paper similarly thoughtful and instructive.

EXCERPTA.

A man's greatest ornament is his work, and he always consults his dignity by doing it.—*Carlyle*.

I would rather dwell in the dim joy of superstition than in air rarified to nothing by the air-pump of unbelief.

S. If love is at once the most delicate and most tenacious of our sentiments; a mere nothing will wound it, but nothing on earth will kill it.

I could never think well of a man's intellectual or moral character if he were habitually unfaithful to his appointments.—*Emerson*.

Get but the truth once uttered, and 'tis like the star new-born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.—*James Russel Lowell*

Only those who know the supremacy of the intellectual life—the life which has a seed of ennobling thought and purpose within it—can understand the grief of one who falls from that serene activity into the absorbing soul-wasting struggle with worldly annoyances.—*George Eliot*.

It is easy to say, "know thyself," but who is to introduce you? Most people go through life without making the advantageous acquaintance in question, and if a friend should take the liberty of introducing you to yourself you dislike him.—

Among the best gifts of Providence to a nation are great and good men, who act as its leaders and guides; who leave their mark upon their age; who give a new direction to affairs; who introduce a course of events which go down from generation to generation, pouring their blessings on mankind.—*Barnas Sears.*

Oxygen, ozone, nitrogen, water, carbonic acid, is it? Doubtless—and other things perhaps, which chemistry cannot detect. Nevertheless give its parts what names you will, its whole is yet the wind of the living God to the bodies of men, his spirit to their spirits, his breath to their hearts. When I learn that there is no primal intent—only chance—in the unspeakable joy that it gives, I shall cease to believe in poetry, in music, in woman, in God. Nay, I must have already ceased to believe in God ere I could believe that the wind that bloweth where it listeth is free because God hath forgotten it, and that it bears from him no message to me.—*George Macdonald.*

Locals..

ANYONE sending No 6., Vol. VII of the ATHENÆUM of 1881 to the Editors will receive our thanks.

THE students are pleased (?) to learn that an unusual (*small*) number of Sems are subscribers for the ATHENÆUM.

1ST SOPH. (anxiously) "Say what do you think of my moustache?"

2ND SOPH. (encouragingly) "Fine Sir, Very Fine."

AN innocent looking youth has been heard to inquire of a Soph: "Say, have you Longfellow's poems? I want to read his "*Burial of Sir John Moore.*"

ACADIA has a large number of undergraduates. There are 8 Seniors, 15 Juniors, 19 Sophomores and 24 Freshman. Two more Juniors and several Freshmen are still expected.

AT the recent Law Examination in Halifax, W. P. Shaffner '79 passed his final, T. S. Rogers '83, E. H. Armstrong '86, H. A. Lovett '86 and T. W. F. Harris '87, their preliminary examination.

TWO students were tossing coppers in a class room. "Which will you have, *heads* or *tails*?" demanded one, as the coin whizzed in the air. "I think I will take *to my legs*" whispered the other slipping around the corner as a Prof. entered.

AS a Soph. was displaying in a delighted manner a pair of new boots, a Senior caustically observed: "Yes you have a *good understanding* but to get it into the right place you will have to stand on your head."

THE Freshmen are plainly models of humility. One of them dilates freely in public upon his *funny-bones*; speaks proudly of the *two hundred men* he formerly controlled; and modestly affirms a belief that he could even *meet the faculty* successfully.

A curious specimen of juvenile humanity has been giving amusement to the students on the hill, by wandering around decked in a gown that gives one the impression, by what it lacks, that it must have passed through a Football match, or at least, a Sioux war.

TWO Sophs. entered an orchard and one of them accosted the owner (who happened to be present) thus:—"Say Squire are these apples free?" But unfortunately for their suit, the other just then opened his mouth, and the farmer evidently mistaking it for a *portable cider mill*, hastily replied: "No sir, we don't supply the whole college."

"Music hath charms." A number of students had gathered to practice a few pieces of sacred music, when Miss—looking briskly around, inquired: "Now gentlemen what are you familiar with?" Imagine her surprise as one replied, "More love to thee;" another, "Draw me nearer;" whilst "I am thine" was faintly whispered from the background.

A fifteen of Horton Collegiate Academy played a match game of football on their own grounds in Wolfville, with a fifteen from King's Collegiate Academy. Acadia's men were evidently too heavy for their opponents. They secured four touch-downs and their Capt., Foster, obtained a goal by a fine drop kick. The playing was very good on each side, and no doubt these youths will in the future sustain the reputation of Kings' and Acadia's football players.

THE Seniors a short time ago had a discussion in class concerning the beautiful. The question arose as to whether the beauty was in the object viewed or in the impression made on the mind. A few moments after a well formed member of the class, with shoulders erect, head carefully poised, and a becoming smile playing over his countenance, inquired of the Lady of the class, as they were viewing some finely tinted autumn leaves, "Now do you think that beauty is in the leaves or me?" The question was laid over, and is probably still under consideration.

PROF.—"Gentlemen, you will observe that science is a progressive study."

JUNIOR (quizzingly).—"Do you think Prof., that if it advances as rapidly the next ten years as it has during the last, the missing link will be found?"

Prof. proceeds with his lecture.

JUNIOR (persistently).—"You did not answer my question Professor!"

PROF. (quietly).—"If some persons continue to develop as rapidly as they are now doing, no doubt it will be discovered at a much earlier date."

FOOT-BALL.—On the 15th inst. a foot-ball match was played in Halifax, between the First Fifteen of Dalhousie and the Acadia Team, resulting in a decided victory for the latter.

As this was the first time for the Acadia Club to visit the city, a considerable amount of enthusiasm prevailed among the boys. The pleasure of the drive was not a little increased by the presence of Prof. Jones, whose amusing anecdotes and keen witticisms were highly relished by the jolly Fifteen. As they sped along the 'iron rail,' the more hilarious members of the Team mingled their crude melody with the harsher music of the clattering car. At intermediate stations, on any prolonged detention of the train, the ball was kicked, punted and tossed from one to another, an exercise which not only gave free circulation to the blood, but also aroused the curiosity of the inhabitants in the vicinity of said stations. Thus the time whiled away until they reached Bedford, where they were met by two of the Dalhousie Club, carrying baskets richly laden with refreshments. This courteous act, whatever may have been the hopes of our opponents, clearly argued that their minds were not wholly absorbed with thoughts of victory.

On arriving at Halifax the Fifteen were immediately driven to the South Common, where the contest was to take place. The grounds were rather unsuitable, but the day was fine, and the air cool and bracing: the wind, however, was too strong for satisfactory playing.

After some deliberation, in the presence of quite a crowd of intensely interested spectators, the two teams arranged themselves for the contest. The men were placed as follows:—

DALHOUSIE.

FORWARDS.—Campbell, Gammell, Langille, Fitzpatrick, Creighton, McLeod, D. H. McKenzie, A. S. McKenzie, J. W. McKenzie.

QUARTERS.—Locke, Putnam.

HALF-BACKS.—Robinson (Capt.,) Morrison, Stewart.

BACK.—Martin.

ACADIA.

FORWARDS.—Knapp, Eaton, Corey, Wallace, Miller, Freeman, Smith, Tingley.

QUARTERS.—Cummings (Capt.,) Walker, Lovitt.

HALF-BACKS.—Haley, Magee.

BACK.—Anderson.

At the signal, with the wind in favor of Acadia, the ball was kicked off by Dalhousie, and the forwards of both teams rushed furiously to seize it; but Acadia soon forced the ball near their opponents goal, where by continued scrimmaging they succeeded in keeping it until Magee of Acadia captured it, ran in, and made a touch-down. But in consequence of the strong wind, Acadia failed in kicking a goal, and the struggle began again, and lasted until time was called, the ball being then near Dalhousie's goal line.

After an intermission of ten minutes, the teams changed goals, Dalhousie now having the advantage of the wind. The ball was kicked off by Acadia, and then ensued the most determined struggle of the day. Once Dalhousie succeeded in forcing the ball to their opponent's goal line, where a maul took place between Prescott of Acadia and Creighton of Dalhousie, which was one of the most exciting features of the game. With difficulty the umpire made room for the competitors amid the eager and enthusiastic crowd. The struggle lasted for several minutes, when Prescott by his peculiar skill and herculean strength, wrested the ball from Creighton, and made a touch-down in his own goal. After the ball was kicked out, the Acadia blood rose and our boys, forced the ball gradually against wind and opponents, until they got it about the centre of the field, when time was called. The result of the match was in favor of Acadia by one "try for goal." During the whole game Acadia evidently was more than a match for their opponent.

As the larger part of the time was spent in scrimmaging, the forwards necessarily did the most of the work; but all played well. The half-backs of Dalhousie manifested skill in tossing the ball across the field and the forwards displayed pluck and muscle. Haley and Miller of Acadia made some good runs. After the contest was decided, both teams repaired to the Halifax Hotel, where a sumptuous dinner, furnished by the Dalhousie club, was disposed of. The Acadia boys were then accompanied to the station by the Dalhousie Fifteen.

After a hearty farewell and cheers of the respective clubs, the train started for Wolfville, with the Acadia Fifteen singing "They are all jolly good fellows there is none can deny."

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