

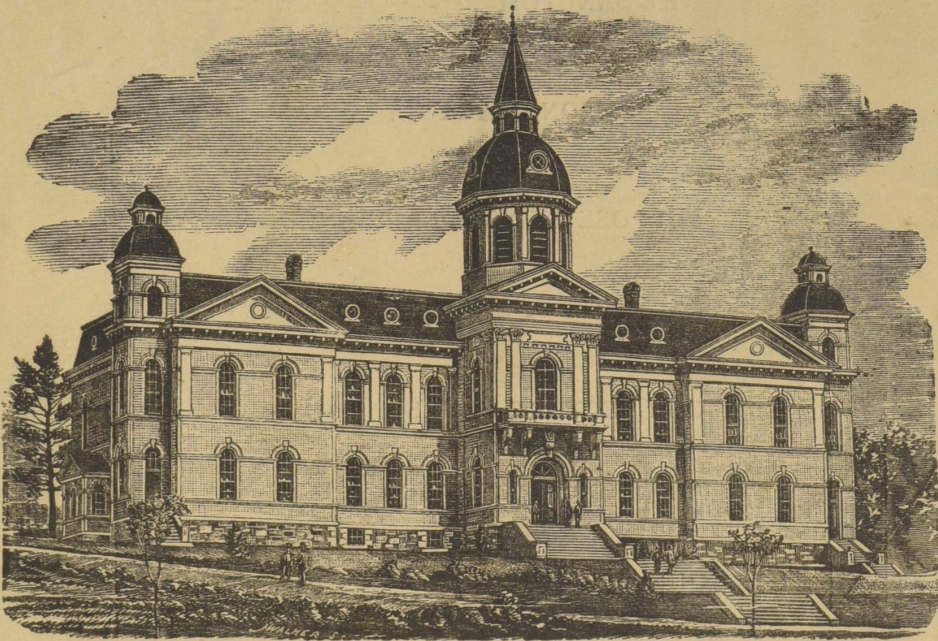
ACADIA ATHENEUM.

Prodesse quam Conspici.

VOL. XI.

WOLFVILLE, N. S., DECEMBER, 1884.

No. 3



The University of Acadia College.

FACULTY OF INSTRUCTION.

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

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THE ACADIA ATHENÆUM.

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WOLFVILLE, N. S., DECEMBER, 1884.

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THE Acadia Athenæum.

Published Monthly during the College Year by the
Students of Acadia University.

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TERMS:

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The Sanctum.

THE mechanical appearance of the October number of THE ATHENÆUM has been made a subject of unfavorable comment by some of our friends as well as a few of our more fortunate exchanges. We admit the justness of the criticism but question the fairness of holding the editors responsible for a matter of which they were ignorant till the paper made its appearance. The Board of Editors were quite as much disappointed as any of their readers could be. Since then they have made such arrangements as will they hope prevent any similar annoyance in the future.

WE refer with satisfaction to the improvements that have recently been made in the College Reading Room. From being an unfurnished and somewhat cheerless apartment with papers and magazines lying around in splendid disorder, it has become, by a small expenditure and a little judicious management, an attractive resort for students during their leisure hours. A large table, a number of chairs, as well as several additional supports for the larger papers and periodicals, contribute much to the comfort and convenience of those who frequent it. The names of the different papers and their places of publication are neatly printed on the walls, so that visitors can now readily find what they are seeking without the annoyance of having to examine every paper in the room in the search. Something further however, is necessary before the reading room will be in a satisfactory condition for occupation during the winter: the heating apparatus is insufficient. While we cheerfully acknowledge the co-operation of the College Executive Committee in the improvements already introduced, we hope that the health and comfort of the students will be still further consulted by the introduction of some more rapid and effective method of raising the temperature of the room.

IT has been said by one who laid claim to some practical knowledge that the tendencies of the present century were uniformly progressive. However true this proposition may be, in a general sense, its particular application will not be so obvious. While the history of these institutions during the last decade reveals a good deal that is encouraging inasmuch as it lies along the line of progress, still we cannot help observing that

there are certain existing conditions, in our small circle on the Hill, that are clearly out of harmony with this hopeful view. Time was, when the students of the three departments looked forward with considerable interest, and even with some degree of enthusiasm, to our monthly lectures; not only because they provided a welcome break in the monotony of ordinary life on the Hill, but because they placed the student in direct contact with the fresh and vigorous thought of gentlemen of marked ability and acknowledged scholarship from the outside world, and also afforded that opportunity for relaxation and harmless enjoyment so essential to a normal condition of mind. In those historic days the Academy Hall of the old College was usually crowded with an eager appreciative audience. Note books and pencils were in demand; the lecturer's best thoughts were captured and discussed, and the occasion generally made interesting and educative. The students who habitually absented themselves from these gatherings were few in number, and were regarded by their fellow students as peculiar, and at once set down as essentially lacking in literary taste. In those days too the Academy Lyceum was a flourishing organization but its members were never guilty of the discourtesy of holding their regular meetings on the evening of the monthly lecture. The old College was a few yards nearer the Ladies' Seminary than the present one, and perhaps this proximity may account for the fact that the latter institution was always well represented on such occasions, not only by the young ladies themselves, but their teachers. The phenomenon of five Seminar-ians at a lecture would then have called for something more than passing comment, but "times have changed and sadly too." Evidently there was a better understanding between the students of the three departments in those good old days than at present; there was a unity and sympathy among them which students of to-day might do well to emulate. Whether the

meagre attendance at some of our recent lectures is to be explained wholly on this ground or not we will not presume to say. There may be other elements in the problem, too subtle for masculine comprehension; but we will not seek for causes. The fact concerns us most. Experience has taught the members of THE ATHENÆUM that they cannot rely on the patronage of the other societies on the Hill in maintaining a course of lecture. What the consequences of this want of mutual support may be, might be difficult to determine. It would be sad if a spirit of retaliation and the discontinuance of an institution that has afforded so much instruction and enjoyment as this lecture course were among its possible products.

THE Temperance question has once more been brought prominently before the students by the establishment of a new temperance organization in the village, of which a large number of the young men on the Hill have recently become members. Some years ago a society existed in connection with these institutions exclusively for the benefit of students: but like many societies of the same character it came to a sudden and inglorious end, not however, from inconsistency among its members, but rather from a want of unanimity on a question of some considerable importance. Since that time no systematic effort has been made to cultivate temperance principles among the students. Perhaps the general good conduct of the students themselves in this particular may have argued that no apprehension need be felt. It is true that in no college in the province is sobriety more uniform and marked than in Acadia; but this is due, in some measure, to our remoteness from large centres, to the decided policy of those in authority, and to the moral restraints that belong to our peculiar associations. These advantages are not to be ignored. They are so many

auxiliaries to the developement of manly principles and moral force. As such they are to be prized; but after all they are merely accidents of life in these institutions. As influences they are potential, but they are not aggressive. To become obtrusive and forceful they should take shape, they should be embodied and crystalized into systematic effort, and not only impress the students silently, unconsciously, but they should, in some judicious way be made to force themselves upon his notice, to awaken his interest in the principles of which such influences are the outgrowth. The student's attitude towards the temperance question should not be one of passivity. Opportunities should be afforded him for forming sound and intelligent opinions on a question of so much moment. To this end a well constructed temperance organization may powerfully contribute; and yet the ordinary lodge has many features connected with it that are objectionable. Inasmuch as it aims to mould, centralize and reflect the temperance sentiment of the community, it is a power for good; but when it degenerates into organized inactivity, ignoring its possibilities and despising the intemperate as too vulgar for membership, then it ceases to deserve the support and sympathy of the thoughtful. Again, many Lodges have the characteristic of being short-lived. They flourish for a time like a "green bay tree," but afterwards vanish like the "morning cloud." Such ephemeral existences indicate weakness somewhere, either in the principle itself or in the men and methods by which it is advocated. We argue that it is the latter. Societies are too often hastily formed-sometimes indeed without an intelligent appreciation of the responsibilities assumed or the dignity of the question to be supported. Novelty, more than principle, is the attractive and cohesive force, and as time removes the former, the latter diminishes in proportion, until the society resolves itself into its original elements, while its memory alone lives to strengthen the argument of its foes. With regard to the

recent movement however we have nothing to say but approval. Its object is praiseworthy, but dangers are concealed where least expected. Every institution carries within it the germs of its own decay. May the newly formed Lodge have a happier destiny, and a record worthy of the great question of which it claims to be an advocate and exponent.

FOR some years past, in the face of many discouragements, the students and teachers of the three departments on the Hill have sustained a missionary society. This organization meets the third Wednesday evening in every month, and after the transaction of the regular business the entertainment is taken up. The programme generally consists of music, a synopsis of missionary intelligence, essays, and addresses; but this order is often varied with readings and recitations. The funds of the society are supplied by initiation fees and benevolent contributions, and at the end of each year, after the necessary expenses are deducted, the balance is forwarded to the treasurer of Foreign Missions. The prospects of this year are as encouraging as they have been other years, and perhaps more so, but the desirable degree of prosperity has not yet been reached. We believe that a little more zeal and determined effort on the part of the members would supply the deficiency. Such a society is worthy of the interest and labour of its constituents, inasmuch as it furnishes a means of acquiring valuable knowledge. In tracing the progress of missionary labour we not only gain information in regard to the work itself, but we are made acquainted with the manners, customs, and resources of the countries in which it is done. At the recent meeting of the society, a corroboration of this assertion was afforded in the programme, which consisted of an essay on mission

ary work in Northern Africa by Mr. Porter, a paper on mission work in Southern Africa by Mr. White, and an address by Dr. Sawyer continuing the thought of the essays just delivered.

The missionary organization is not only a means of instruction, but tends to develop character. The student is apt to live a life too much isolated from the world at large. He frequently loses sight of the great wants of humanity, and often forgets that he is educating himself to be a power in elevating man to a higher plain of life. But when facts are held up before him as they really are, when scenes of multitudes dwelling in superstition and ignorance are clearly revealed to him, and he becomes sensible to the claims of these upon the educated, a true philanthropic spirit must inevitably be awakened in him. But especially is this true in the case of the ministerial student. On meditating upon millions of souls starving for the Bread of Life his heart must be fired with zeal to make known to them the Gospel of Peace. The missionary society is, therefore, a factor in cultivating and developing in the student a noble trait of character. We could present other and forcible arguments in favor of the claims of this organization on the support and interest of the student, but we will forbear.

In conclusion we may say that a change has been made in the order of the programme, and henceforth, instead of several different subjects being brought before the meeting as heretofore, the whole entertainment will bear upon some particular phase of missionary work. This subject will be known a month previous to the entertainment. Thus to all the members of the society is afforded an opportunity of reading in connection with the topic assigned, which is essential to prepare them for a hearty appreciation of the programme.

THE holidays have come again, the happiest season of the year. The winter vacation is essentially one of rest and fun. The summer vacation is longer but there is a sadness mingled with its joy. At the termination of each College year many leave the precincts of old Acadia, and are known among us no more as students. We miss their friendly faces, their genial smiles, their pleasant fellowship; we look ahead to the time when we too shall depart and come not hither again.

Christmas holidays bring no such mournful thoughts. All return after two or three weeks of unalloyed enjoyment. The many tender memories which surround that delightful word "home" invite us, and the months of absence make the friendship of that sacred place more fully appreciated. Another term ended, some dreaded text books mastered and laid aside, examinations over, all these things have prepared the student to enjoy more fully his deliverance. The first half of the College year has been passed pleasantly, and we think profitably, by all members of our Institutions. No disturbance of any kind has occurred to retard or interrupt our progress, and reports from the various departments show most favourably. Each student will return to his home with increased knowledge, benefitted in every way by the term's work, and with bright thoughts of happy days in Wolfville lingering in his mind and enticing him to return when the brief period of relaxation has ended. And now, fellow-students, we send with you our very best wishes. In the midst of your gaiety and enjoyment do not altogether forget those of us who are compelled to remain here. As you are drawn swiftly over the crisp, sparkling snow to the merry music of the sleigh-bells, as you skim steel-shod the frozen surface of the lake with a fair one by your side, at the social gatherings, the parties, the re-unions, in the keen air without, or by the cheerful fireside within, remember, oh remember, your less-fortunate

fellow-students, who are dragging out the weary days in this semi-deserted village. Think of their loneliness, as their voices echo and re-echo along the empty corridors, as they sit in their solitary rooms, listening to the moaning of the wind, or as they wearily wend their way through the quiet streets so lately trod by the youth of Acadia. Let not such thoughts as these, however, detract from your merry-making. Enjoy yourselves to the full in your absence from us, and return refreshed and benefitted, to cheer us with your bright faces and merry laughter.

In conclusion, we wish all Acadia's students, and each and every one of our subscribers, a MERRY CHRISTMAS AND A HAPPY NEW YEAR.

LET the students remember that the business men who patronize us by advertising in our columns have stronger claims on us than anybody else. Boys spend your money among those who are your friends indeed.

AT this festive season, when hearts are warm and hands are open, we hope our subscribers will not forget us. Friends we need money.

ELOCUTION IN ACADIA.

The following thoughts respecting the need of instruction in elocution in Acadia College are submitted, rather with the object of bringing an important subject to notice than in a spirit of criticism.

The time given to written and spoken language is thought by the writer, to be out of proportion to their relative importance; not that the former of these subjects receives too much but the latter too little attention. Under exist-

ing regulations, weekly or monthly essays are required in which the student is taught to write correctly, if not elegantly. He is subjected to this discipline from the beginning of the first to the close of the fourth year, and is, let it be granted, when his course is completed, able to write fairly well. But at no time during the course, excepting the public exercises of the third and fourth years, which only serve to give him a mortifying sense of his deficiency, does he receive any direct elocutionary training. Of course instruction in composition as regards purity and perspicuity in style applies, as far as it goes, in speaking. But it is a fact receiving constant verification that the incidental attention given to pronunciation, enunciation, modulation, inflexion and gesture is far inferior to that which their importance demands.

The easiest way to dispose of the matter is to argue that elocution does not belong in strictness to an Arts course. Granting this, the need of training in this department being admitted, it follows that it must be received either before or after the regular course. The conditions for receiving it before would require an examination of the system of teaching reading in our common and preparatory schools, as well as of the standard of matriculation; and as in the one case the subject of elocution is left out of consideration altogether, and in the other the examination in this subject for a teacher's license is merely formal, the conclusion is inevitable that the prospect of receiving elocutionary training before entering college is extremely doubtful. Concerning the propriety of leaving instruction in the principles of elocution to be obtained after graduation much might be said. There is little room for doubt, however, that such a course is not advisable if it were in all cases practicable, and among others for the following reasons. First, the college suffers. Every graduate, in popular estimation, is a representative of the college. Now whatever may be said of its

justice, it is true, that 'ability to make a speech' is the standard by which the majority measure, not only the literary standing of the graduate, but also the efficiency of the college. Second, the student suffers. Many a man strong in other respects has often found himself crippled at this point. There are times when speech is better than silence. But the student has a disposition to reverse the proverb when he finds himself unable to respond, with any degree of fitness, to the invitations he is continually receiving 'to make a few remarks.' He is like a man who has the tools and muscle necessary to build a house, but who has not the skill to make the one effective by means of the other.

But the student suffers most keenly from the formation of wrong habits. During his course on occasions, varying in importance from the class-suppers to the pulpit, he is compelled or rather is expected to speak. And it is here where those habits of monotone and awkward gesticulation which so frequently offend the ear and eye of a suffering public, are contracted. It is no uncommon occurrence for a speaker to expect his audience to listen attentively and perhaps devoutly, while he is making gestures, which, if made before a mirror, would seriously disturb his own gravity. But he is more to be pitied than blamed. These habits formed, it is almost impossible to escape from them. The speaker who acquires the habit of sawing his audience will continue the practice regardless of the evil effect, because unconscious of it. The monotone once acquired it will be continued in spite of the tendency of a similarity of sounds to produce sleep.

Now these habits could be avoided by a few hints from some number of the present staff of teachers, with occasional vocal practice, during the course. It would be presumption even to suggest how or by whom the instruction should be given. The object of this article will be accomplished if it be made to appear when it should be given.

But there is cause for hope. For one cannot but conclude, that as a popular teacher of elocution is engaged to instruct the young ladies in the Seminary who will have little opportunity for publicly displaying their proficiency in the art, and indeed, whose right to address public assemblies, to say the least, is seriously doubted by many, the time is at hand when elocutionary training of some sort will be provided for young men whose life-work will be chiefly in the line of public speaking.

PURPOSE AND SELF RELIANCE.

There was an unusually large attendance at the Athenæum on Friday evening, Dec. 5th, all the members, with one or two exceptions, being present. Instead of the ordinary programme for the evening an address was delivered by Dr. Rand. His subject—"Purpose and Self-Reliance"—was discussed by the Doctor in his usual vigorous and practical manner. The close attention of the audience and the frequent rounds of applause were indications of the interest and appreciation with which the lecture was received. After a few well-chosen introductory sentences, the Doctor said that it was a matter for consideration whether young men, as a class, are facing life with that resolute and definite purpose which is essential at once to manhood and external success. Many of them appear to be floating with the current, drifting. He wished to interrupt this tendency, to induce those before him to aim at a far end rather than a near one; to make secondary the thought of present enjoyment, and get to thinking of attainment; to conceive of life as an out-putting of well-directed energy instead of a drift; to bring their life under a purpose rather than leave it a prey to impulse. The world is made up of two classes of people,—those who have an ear-

nest purpose and those who have not. He did not say that a strong purpose would always carry a man to his goal, for every man has his limitations, but a determined purpose is sure to carry him forward to some kind of success. It often proves greater than that aimed at. Providence has nothing good or high in store for one who does not resolutely aim at something high and good. Nothing can take the place of an earnest purpose, neither talent, nor genius, nor the chance of events, nor the push of circumstances, nor the unfolding of faculties. It underlies character, position, and all attainments. One reason of this is that an earnest purpose schools the energies into aptness and masses them. A man must get his possibilities converted into powers,—he must get the use of himself. To get potential faculty turned into free faculty and subject to the will is the aim. Life is cumulative in all ways. This is another reason. A steady purpose attracts everything to itself. It gives that concentration which is essential to excellence. It lays hold of what ever can serve it—Again, an earnest purpose antagonizes the tendency to trust in luck and venture. Chance belongs to the epoch—

“When eldest Night
And Chaos, ancestors of Nature, held
Eternal anarchy amidst the noise
Of endless wars, and by confusion stood.”

It is to be abjured by every young man. Let him hold fast by reason, and order, and law. He did not wish to be understood, however, as urging that energy should be exhausted upon a pursuit. The breath of one's nature should be recognized. The social, domestic, and religious elements are to be embraced under a purpose. Let there be manly completeness. As a profession or occupation, it may be quite right to train a boy to a calling, but never to the exclusion of his choice. If the handle of one's faculties can be grasped, the entire energy of one's

being can be wisely turned to account. One should get down to the central facts of his being. The superstructure of one's life should be grounded on the abiding qualities of one's nature. Fullness of life and realness of success are from within. It is of the first importance that there be correspondence between the man and his work. The work first entered upon may prove too limited; one should be ready for its higher forms. In this way sound advancement is possible, since previous experience is utilized. There is almost always this continuity in a successful life. It is the outcome of intelligent purpose, never of chance. When the purpose has embraced the life-work, let the young man nourish and strengthen his capacities, cherishing the helpful, and repressing the harmful. A man is not a man till he is born into a world of purpose and attainment. Life should not be entered upon with feeble conceptions of it. Better be born blind than having eyes not to see the glory of life. There is no tragedy like that of a life failing of its end.

Allied with purpose are self-reliance and courage. Many young men fail to gather themselves into a great purpose because they have no self to rely upon, they are without courage. Intelligent self-reliance can be had only by a deliberate survey of one's self. Education fails whenever it does not heighten being into personality. The religion of Christ emphasizes individuality. Christianity is the only religion which emancipates and dowers the spirit with freedom. It has given the world great original men in all departments of human effort. When the work of Luther gave Christianity its normal freedom in Europe, the world was electrified by the period of brilliant thought and discovery that followed. It is significant, too, that Christianity allies itself most readily to the strongest success. This attuned Anglo-Saxon blood of ours is the best in the world. It honors marriage and the home, it abides by the facts and verities of life, it does

not (save where debased) dissemble, it is rich in possibilities. Force is its characteristic, and individuality therefore is its exponent. 'I will find a way or make one,' was the motto of some of the old Norsemen. In view of all these considerations our young men are summoned to a lofty type of self-reliance and manhood.

There is little hope for him who has no personality.—'They all do it,' is a phrase which labels a man in a large round hand as a nobody—he belongs to the crowd, not to himself; he has no self. There is no objection to forming one of the crowd, and shouting lustily; but selfhood renders it imperative that one should know why one does it. Assent or dissent is a personal act, but the latter oftenest stands for character. The succession of all high and noble life is through personality. Life is begotten of life.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

Poetry.

TWO LIVES.

"We have two lives about us,
Within us and without us."

—Stoddard.

One like the surface of a stream
Where ripples break and swift oars gleam,
Cloud-shadows grey or white as snow
Float softly, and rich sunsets glow.

The other like its current deep,
Borne on with strong and constant sweep,
Through tangled wild or fertile plain,
To the deep, boundless, pathless, main.

Between these lives so closely mixed
No boundary lines are ever fixed;
So blended they forever run,
Though they are two, yet they are one.

And aught which stirs the bed's deep flow
Tinges the surface fair, we know,
While much which o'er the surface flies
Sinks down, and the still current dyes.

The one, unreal, all real appears:
A shifting scene of smiles and tears,
Greetings and partings, labor, strife,
Of gain and loss, which we call life.

The other hidden life of thought,
From unseen springs of being caught,
With feelings undercurrent rife,
Is life—the only real life.

—Selected.

OUR LECTURE COURSE.

The Rev. D. A. Steele, M. A., of Amherst, delivered the third lecture of the course in Academy Hall, Nov. 28th, Subject—'Manhood.'

The students were not unacquainted with the lecturer, and therefore expected "a feast of good things." Their anticipations were fully realized, and all were satisfied. The following is but a meagre portion for those who had not the pleasure of being present:

The lecture was introduced by a very pleasant picture of the aged David giving his son, soon to reign in his stead, the short soldier-like advice, "Show thyself a man." With some hesitation as to the propriety of the act, the lecturer proceeded to give a definition of his subject. Analogies were drawn between some of the more striking characteristics of men and these same features as displayed in the lower creation. Distinctions were also noticed and from these a definition framed. In the course of his remarks the lecturer said:—"A man is a thinking being; so is a monkey. A man has a memory; so has a horse. A man has a mind never at rest, which even manifests its workings in his sleep; so has the dog lying upon the hearth-rug. But man is the only creature who laughs, or, as far as we know, is capable of religious emotions; he alone uses fire, and has no clothing provided by nature. Hence the definition, Man is a laughing creature, nude, needing fire and exercising prayer.

Bacon has said:—"Man is an animal as well

as a beast, but he is 'something more.' This 'something more' is the topic of the lecture. Neither the nice young men of novels, nor the over righteous man of religious biographies are to be taken as ideals, but those who know the difficulties of life and meet them fairly. Skakel's portraiture of one of his characteristics is

'His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, this was a man.'

It is useless to try to be a genius. If nature has not made you one, rest assured you never can. Neither can any teacher turn you into a genius. Nor will the divine spark be enkindled by reading any number of books. Nor is it possible that you shall develop by putting on the airs of genius, copying its eccentricities, and imitating its gait and tone. But you will quote the couplet which I learned and oft repeated while in the Academy:—

'Lives of great men all remind us
We may make our lives sublime.'

Do they? Longfellow is dead and his lines may be perverted with impunity. Rather read them:—

'Lives of great men all remind us
That they made their lives sublime.'

But this was for your comfort; many of the men whom we call great are very much like ourselves, with all due deference to the Faculty. They had noble purposes, good institutions and they exerted themselves to the full measure of their strength. Let no one suppose that because he cannot be a hero or a genius, it is vain for him to attempt to be anything. To be a man, in the common acceptance of the term, is possible for anyone. To be a good citizen, helping to hold society together, keeping a kindly eye on the welfare of the body politic, and if necessary, giving time and thought and money to that end, is a nobler life than that of the blazing genius who devastates kingdoms that his ambition may be gratified.

I am reminded when I see a fine fellow of seventeen leaving the odoriferous woods and sweetly scented fields, bidding farewell to the care of cattle and his honourable remunerative toil, to weary his brain over musty books, or to enter into a wrangling life of politics, of the ticket issued by the Y. M. C. A. a year or to two since in New York.

COMPLIMENTARY.

P. S. HENSON, D. D.

Will lecture at Association Hall,

FRIDAY EVENING, AT 8 O'CLOCK,

ON 'FOOLS.'

ADMIT ONE.

No man need despair. The world is calling loudly for men to fill her offices of trust; to become her merchants, teachers, legislators and preachers. Young men, you who are just girding yourselves for the race, dig deep and lay a broad foundation. Cultivate the acquaintance of the great spirits of the past. Take as a guide that venerable volume the book of God. It presents the most illustrious examples of what men should be. Lessons of goodness and virtue are taught us upon every page, not only in abstract precepts, but as embodied in the lives of men like ourselves. The deep, dark sin of David, the cowardice of Peter, and the treachery of Judas are but flaming beacons held aloft for our warning. Here in the portraiture of a Jonathan is the bravery of a hero, with the tenderness of a woman. Here is Daniel, true to his principles in the presence of royalty, and maintaining his integrity at the expense of position, of wealth and life itself. Here is Joseph fleeing from the base woman who would degrade him, crying, 'How can I do this great wickedness, and sin against my God.' Here in fine we are shown how to conduct ourselves in all the ways of life. As the dusky wizard, following the star in the

East, discovered the priceless treasure of a Saviour-child, an enrichment for them at once for this life and that which is to come, so will it be with all who follow the guiding star of revelation."

From the foregoing it will be seen that the subject was treated in a mental and moral rather than physical aspect. The beneficial lessons taught were interspersed with flashes of a keen wit, which is the private property of the lecturer and can only be enjoyed in his presence. The unanimous comment of those present was "'Twas a success."

A HOLIDAY EXCURSION.

A few weeks ago the Academy table of Chipman Hall was favored with a dish of fresh trout, the result of a few hours fishing of the previous day. It is needless to speak of the glances cast across the hall, in the direction from which the sweet smelling savor proceeded; suffice it to say that many of the *fresh* collegians, who had forgotten during the previous month that they were once cads, had probably, on that occasion, a faint recollection of the fact. Whether the fish savor or flavor which filled the hall on that particular morning reached Academy Boarding House, it is difficult to determine. It is evident, however, that the fish fever did, from the fact that during the following week groups of matriculants might have been heard discussing the sporting probabilities of the immediate neighborhood, and stimulating the less adventurous members of the class with thrilling fish stories.

After some consideration, Davison Lake was agreed upon as the most suitable place for an excursion. Accordingly at an early hour on the following Friday, elated with the thoughts of camping out, we patiently awaited the arrival of our enterprising managing committee. At 3 p. m. they appeared with two, to say the least, unpretentious looking teams. Soon the carriages were filled with sixteen anxious pleasure seekers, armed with guns, blankets, and fishing-tackle, and accompanied by our esteemed teachers Messrs Sawyer and Haley, who readily participate in our pleasures and difficulties.

The view from the hill of 'Cadia's most fertile and historic plains, Blomidon's stately and majestic appearance, from whose feet extends the Basin of Minas, exposing to view at ebb the wonderful spectacle of ships, mudflats, and haystacks is too well known to need comment.

"Soon down the Gaspereaux hill we hurried, in vociferous and merry procession."

When within about two miles of our destination, as the road became obstructed, the centre of equilibrium of the fore axle of one of our carriages suddenly approached the unmagnetized pole, and soon became the centre of attraction. Not to be overcome by difficulties, we resorted to our usual evening exercise 'till the last rays of the setting sun ceased to illumine Davison Lake.

The horses being cared for, we erected, in the approaching twilight, a camp, which a Norman Baron might well have envied, and in which we hastily assembled to enjoy a well earned cup of coffee. The night was all that could be desired. The air was balmy for the season. The moon appeared decked in her most brilliant garments, and the stars shone with great brilliancy as if to greet the blazing watch fires which arose from every quarter of the Lake. The evening passed pleasantly. With no thought or care for the morrow, as we sat before a cheery fire, we were not a little surprised to hear one of our number anxiously inquire into the movement of the Semitic branch of the human family. When the retiring hour arrived, wrapped in blankets, we closely lay in sleeping posture. And although the camp was constructed on the right-angular principle, several of our number left it, gravely doubting the important and long established mathematical fact, that the square on the hypotenuse equals the sum of squares on the sides. The sound of axes immediately greeted our ears, and soon our enterprising neighbours were as comfortably situated as ourselves. Moreover they displayed their ingenuity and farsightedness by constructing in the early hours of morn, a raft of sufficient magnitude to accomodate at least four fishermen; but what was their surprise when it was found that the pedal extremities of half the number became endangered. Another was launched with a like result. Nothing daunted by repeated failures, they did not cease till all were thus provided for.

At an early hour, as one craft followed another to the happy fishing grounds, shouts adequate to arouse a senior somniloquist to wanton cloquence, arose again and again. The fishing was quite up to our ideal. One after another of the finny tribe arose to die; others amid many anathemas, escaped only to meet a watery grave. Having filled our baskets with choice trout, while some of our party searched the forests in vain, both Nimrod and Jonah assembled at the camp, entirely satisfied with the sport.

"Then rose from lake to sky the wild farewell." In this excursion we too, failed to find the slightest trace of the "missing link;" but notwithstanding all disguises, one could not but recognize a striking resemblance between apes and men, when in the early dawn of an October morn the creature lay before the dying embers of a camp fire.

No marked growth of brain has since been exhibited in our class, as a result of the legitimate distribution of phosphorus, which trout happily possess; but

we trust that the system of probation which has connected, to a certain extent, H. C. Academy with Acadia College, shall hereafter be looked upon as an institution of the past. CADAMUS.

OUR FRESHMEN.

A curiosity is destined to attract attention. Granting this, who can deny that some members of the Freshman Class have become objects of wonderment so great as even to demand notice in the columns of this paper? Thinking however that if the names of but a portion of the class should be mentioned the remaining part would perhaps feel somewhat slighted we have concluded to append a short sketch of each member commencing our list with

J. ARMSTRONG,—A new arrival—somewhat benevolent in appearance. He has a perplexed and uncertain air about him which fills one with commiseration. He is too patriarchal looking for a Freshie; but seems to be a sensible person and therefore needed in his class.

H. BROWN,—If his knowledge is in inverse ratio to stature, he is doubtless learned.

JOHN DEWIS,—A youthful Beau Brommell,—
Stand-up collars, gloves and canes,
Nice cuff-studs and flashy chains,
Mashing smiles and ladies' trains
Occupy his boyish brains.

W. O. DUNHAM,—A ministerial student on account of its pecuniary advantages. *Vale! Vale! Requiescat in pace.*

C. EATON.—To some extent a gymnastic student but we would recommend that he hereafter take his physical exercise in some other manner than by attempting to force a passage through the floor of his room.

W. EVANS,—A sort of globular personage, cherry in manner and withal quite a speechifier.

B. Y. GODFREY,—A recluse. The music of his voice abounds in flats. His general appearance is similar to that of a weeping willow. He is a thoughtful boy who will hold his own.

T. HARDING is an authority on etiquette—claims to be descended from a noble family, and possesses one or two other qualities which, however are not worth mentioning.

A. HARRIS—is a nice looking boy—loves work, but never does any—studies complexion more than books, and deludes himself by thinking that life is a perpetual holiday.

H. HARRIS—Ye Gods! The rippling laughter of this youth resemble the vociferations of a well known domestic animal. As a student he is not remarkable for anything in particular. He superintends a noise factory on the upper flat, and studies when there is nothing better to do. He seeks the admiration of the *fair* rather than the approval of the *wise*.

M. D. HEMMEON.—A solemn child who loves retirement—is always lost in meditation and appears as if he was not able to find his way out. He dilates on the big feet of his class-mates, and seems generally disgusted with his surroundings.

M. C. HIGGINS enjoys the distinction of being a Professor's son. This may account for his wearing a protracted smile, and being one of the jolliest youngsters in the class.

REV. W. H. JENKINS.—The general appearance of this person is similar to that of the Duke of Wellington or to a string of dried apples. Good material exists in him however, and we feel confident that as a student he will rank high.

REV. J. H. JENNER.—A burley looking chap who can shoulder a barrel of flour, as well as do his share at eating it. His mind appears to run in a direction best indicated by that time-honored quotation:

*Te, dulcis conjux, te solo in litore secum,
Te veniente die, te decedente canebat.*

L. LOVITT makes a fair Freshman—has a mind for the medical profession, but if he should ever be his own doctor he will likely die young.

C. R. MINARD.—His appearance passeth verbal description; but his portrait will be pencilled by our college artist and placed on exhibition. A good fellow withal, and not so cheeky as his class-mates.

B. C. MONRO.—The radiance of his countenance is enhanced by the tint of his mustache. He holds a grade B license, by virtue of which he takes the front seat in Didactics.

W. H. MORSE bangs his hair and wears his cap on the back of his head.—Never writes essays when he can borrow them—cares more for a good time than a good recitation—will perhaps be a *Conductor* some day, if he can get round in time.

L. D. MORSE.—A very precise and methodical person, with more knowledge of the Scriptures than all his classmates together. His sighs remind one of the soft murmuring of the sea-shell, and lo! he occupieth the front seat in the College synagogue. The *'Pallida Mors'* of Horace is here not applicable, for his complexion is like unto the 'rosy dawn.'

H. S. SHAW intends to embark in the teaching profession. Before doing so however, he himself should be taught a few things, especially as regards his voice in laughing and singing.

B. H. THOMAS.—A mild youth, who generally minds his own affairs. He will be a minister some day unless a certain Senior makes a cherub of him for disturbing his morning slumbers.

W. WALLACE.—A good natured sort of monster with plenty of muscle and grey clothes. Puts his feet down with emphasis when he walks, and lifts them with difficulty on account of their size. He is fond of narcotics, and smokes like a Turk.

H. H. WICKWIRE.—The freshman King, (if a superabundance of cheek entitles him to that position.)

--sort of modern Orpheus, second rate circus company and monkey show all in one. When he lifts his kazoo on high the lights go out, coal, suddenly animated, waltzes weirdly through the resounding corridors, the Freshmen emerge from their cells and assist him in preparing a miniature pandemonium. May his experience in this business end with time.

G A. WILSON.—Commander of the immortal *two hundred*, has a supulchral intonation of voice, and wears hair erect. He moves about with the air of one who had lost himself, and was frightened lest he should be found. There is good material in him however for something, but the material needs polish and the something may be difficult to determine.

Miss L.B. LYONS.—Miss Lyons comes last, though certainly not least. She has the sympathy of all the other students for having the misfortune to belong to the noisiest and most cheeky class in College. We believe her influence will be the salvation of the Freshies if she does not spend too much time studying the Greek for girl.

Locals.

Exams.

Christmas.

"Solid Facts."

The little dude.

A classical Soph. translates "De Laudibus Legum Angliæ," "concerning the laws of Angels."

Is it necessary for a man to roll up his pants in order "to wade through a crowd."

The Sophs. have been reading Horace. One of their number has made a practical application of his advice, "*Carpe Diem*."

At a special meeting of THE ATHENÆUM held Dec. 10th, E. A. McGee tendered his resignation as Secy-Trea., and Chas. H. Day was appointed in his place. Subscribers will please make a note of this.

A theologian being suddenly called upon by the Prof. in a Homiletic class to offer a few words of prayer, thus described the scene to the Seniors:—"I did not hear him at first, but afterwards *I sailed in*."

A vivacious Sem claims to have received some polite *lines* inviting her to the Junior Exhibition. The question is a disputed one and some even hint that the *lines* are the product of the gentle maiden's imagination.

A Senior in discussing the mental capacity of his canine friends, proceeded to give examples of what passes in their minds. His argument was considerably shaken by the following question:—"How do you know *what passes in the mind of a dog*?"

It is said that that the Rhetoric class in the Seminary lately furnished a good example of what is popularly known as *absence of mind*. A member of the class, about to correct the sentence, "Neither of the twelve Jurors could be induced to believe the man guilty," innocently began "Neither of the twelve Juniors—— but excitement in the adjacent chairs prevented the completion of the sentence. The mistake was supposed to be due to the combined effect of the last reception, and the approaching exhibition.

Small but neat busts of Mars and Minerva now grace the classical room. They were presented by the Sophomores. Mr. G. R. White in presenting them to the Prof. said:—"These are but small tokens of our interest in the Classics, and the pleasure we experience while under your instruction," Prof. Jones replied with his usual vivacity of manner. He said:—"This is peculiarly pleasing to me, coming at a time when so much is said against the study of Classics. New interest in our studies would be inspired if statuary were placed in every room," In concluding he expressed the hope that *the room* would be duly grateful for the new acquaintance.

THE Academy boys evidently enjoy their studies especially their explorations into the hidden beauties of our English tongue. Should any prove skeptical on this point let them read the following:—

TEACHER.—"Mr. C. read the next sentence."

MR. C. (with peculiar emphasis).—"What do you mean you blockhead?"

TEACHER (hastily).—"Pass on; there are no difficulties in that."

MR. R.—"What do you do with blockhead?"

TEACHER (with a satisfied air).—"It's a noun in apposition *to you*."

There was only one in the class who said *he failed to see the joke*.

ERRATA.

Page 27, Second Column, line 9, for "maintains a course of lecture," read "maintaining a course of lectures." Page 28, First column, line 21, for "Inso-much" read "In so far."

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