



Yours Truly,
Wm. Elder,

The Acadia Athenæum.

"Prodesse Quam Conspici"

Vol. XXIV, No. 5.

ACADIA UNIVERSITY, WOLFVILLE, N. S.

March 1898

At Minas Basin.

About the buried feet of Blomidon,
Red-breasted sphinx with crown of grey and green.
The tides of Minas swirl,—their veiled queen
Fleet-oared from far by galleys of the sun.
The tidal breeze blows its divinest gale!
The blue air winks with life like beaded wine! —
Storied of Glooscap, of Evangeline—
Each to the setting sun this sea did sail.
Opulent day has poured its living gold
Till all the west is belt with crimson bars,
Now darkness lights its silver moon and stars,—
The festal beauty of the world new-old.
Facing the dawn, in vigil that ne'er sleeps,
The sphinx the secret of the Basin keeps.

By special permission from "At Minas Basin and Other Poems"
by Theodore H. Rand, D. C. L.

The Value of a College Residence.

The College as a means of culture for the human intellect has for centuries justly held a foremost position among men. Even before the dawn of the earliest civilization known to the Eastern world, the possibilities of the human mind were in a measure recognized. Some products of this mind in action in those early times have come down to us, and contemplating them, though enchanted by their originality, we are startled by their crudeness, and enabled to form some conception of the infinite space traversed by human thought: yet finite, when we cast a glance ahead

at the *great unknown* before whose threshold, we, as inquirers, must ever stand, when we consider how crude many of our most cherished beliefs will appear to posterity perhaps not more than a century after we are silent

We are reminded that from the college with all its appliances for intellectual training, we have not received a finished product, a perfect man viewed from an intellectual stand-point. And what shall we say of him when viewed socially ?

The question has been asked, does the College-bred man about to enter professional life need, in the profession of his choice, those social qualities which society embodies, and which society demands of every one who wishes to enter its life-giving circle ? In the closing years of this century the question is not, does the social culture required of the college man add to, or detract from, his intellectual attainments ? but can he advantageously use those attainments for the betterment of himself and others without this social culture ? Will not the very nature of society, if he is to become one of its leaders, or even one wishing to partake of its advantages, compel him to acquaint himself as far as possible with the laws that govern society ? Carlyle has said, "The influence of mind on mind is mystical and infinite in the social sphere." He felt the power of society ; we in a lesser measure feel the same.

Its mystery also presents itself to us. We wish to understand and enumerate the benefits it confers on us, but we find that only a few of the minor ones can be gathered, on the dusty beach of an un-navigable sea, whose silent waves lave the banks of a real "Treasure Island" of mystic truth, within our view, but beyond our grasp.

We press forward striving to gain possession of this Mystic Island to find ourselves without a means of transport across the intervening sea. We cannot understand the influence of mind on mind, its power and inspiration all have felt, and feeling, have been conscious of new elements of strength within, derived from conceptions of the *unknown*, made possible by this mystic inspiration yet unexplained. Here more than "Two voices whisper to him, who enters this realm :-

"Moreover something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here :
Of something done, I knew not where ;
Such as no language may declare."

Language will express only a few thoughts, feelings and emotions, of the human mind, so that of the benefits conferred by society only the superficial can be enumerated.

"Until the middle of the present century the professional was not expected, to possess those social qualities that should fit him for soci-

ety. But since then, civilization, with education, its designer and builder, has done much to equalize all classes, to eliminate caste. Still civilization advances, towards our ideal,—its distant goal, of perfection, equalizing humanity, enhancing the value of individual life, establishing those mystic yet infinitely powerful bonds and influences, that unite and inspire the individuals of the social world.

This is the coming social condition that we as college men have to meet. Are we being prepared for it? The professional pedestal, that for centuries has held our predecessors aloof from those, over whom they have been placed as leaders in the different spheres of thought, is rapidly being lowered to meet the rising level of those among whom we expect to work. Society in its upward struggle justly requires us not to be recluses, nor merely social characters, but leaders in society, not observers of existing manners, but "makers of manners." The question thus suggested is, how are we, as college men in a world peculiarly our own to be trained so that when practical life for us begins, we may be able to adapt ourselves to the everchanging systems of society. Shall it be by becoming recluses, by living a life of seclusion which Emerson calls "The parent of despots," that in this atmosphere as dreamers we may proceed to the highest collegiate attainments; and receive perhaps for the average man the most unpractical education. This seclusion, although it may admit of almost unlimited mental culture, makes it impossible for us to become acquainted with the variety of sensations experienced by our fellows, or with the needs of humanity. For the recluse learned though he may be cannot come in touch with the masses, because they belong to a world entirely unknown to him. He cannot know the under currents that control their lives, because he has either never felt them, or in his seclusion he has forgotten the effects produced by the constant ebb and flow of those currents.

Do not these considerations speak of a felt need in our student life; and does not the society of students in a college residence such as Acadia now possesses in Chipman Hall, which was founded in 1876, and is controlled by the Faculty of the University, and managed by a most efficient staff, supply that need. Here we come in contact with men of all classes, we meet with minds and dispositions of all kinds, "for nature never repeats herself." Here we have many phases of human life,—creation's crowning work,—mankind's proper study. We have variety, one of society's most valuable characteristics, unveiling us for humanity's needs, and urging us to supply them; revealing to us those visible powers that keep in motion all social organizations.

Since our College residence gives this variety is it not an essential in student life? Does it not impart many of the requisites of a true education? Can we speak of that as a true education which does not bring a man into closer and more vital relations with the race to which he belongs? Or has that man any excuse to offer for

his existence who exists merely to solve the mysteries that emanate from the great Sphinx of the unknown?

In our college residence amusement has deservedly found a place. Students especially, under all circumstances, have felt; and have proved by experiment the truth of the old adage, "A little nonsense now and then is relished by the best of men." "The feast of wit and flow of soul" made possible by the assembling of students in a dining hall is in itself an invaluable object, as it relieves for a time those faculties already sufficiently taxed, by calling into action others of a conversational nature, developing in the conversationalist a spontaneity, which is regardless of usage,—the charm of conversation. A partial chaos occurs annually occasioned by the Sophomores moving out to celebrate in their time-honored way, their promotion from the position of an all-wise freshman to that of a studious sophomore. Other revolutions whose occurrence depends not so much on precedent and regularity, as on opportunity have in recent years been heard of. The results of those as far as the student body is concerned have been favorable.

But it is said "There are faults true critics dare not mend." None are at hand to advise so we pass on leaving further developments to the creative imaginations of our readers. Different forms of amusement will always have a place among college men. But those must be the controlled not the controlling elements. They are essentials in student life, but of secondary importance. Students have recognized this fact, and in our college residence have relegated amusement to its proper place. We realize that we are educated by the men we meet as well as by the books we read. And when again shall we be permitted to associate with so many men of kindred natures,—men who can sympathize with us because they have had to meet the difficulties arising from an attempt to solve the perplexing problems of a student's life.

Here we may learn where to place the limit to individual rights, and to respect the rights of others.—a training that will be invaluable, if in after years it should be our fortune to stand among those who rule. And it will not be lost though many of us shall find our life's work in secluded districts; there as we strive, without the inspiration derived from an observing and applauding populace, to impart the life we are here receiving, this training will remain as a controlling power. And when depressed by the burdens imposed by life's cares, in memory we will revisit those haunts made sacred by present associations and in imagination repeople them with those who now share with us the experiences of college men; and thus environing ourselves we shall be kept in touch with the life-giving influences of youth. Let us remember that to accumulate a great store of facts was not our only purpose in coming to Acadia; that facts do not imply faculty, but are only the rude instruments to be

used in its construction. The sage quotation. "Knowledge comes but wisdom lingers" is as true of us as it was of our predecessors. Facts may give knowledge, but from what source does wisdom come? Is it not seen in the creator? His wonderful adaptation of the myriad forms,—the opposite extremes, that blend in one, giving the natural world its beauty? Is it not seen in a lesser degree in the man who can place himself in working harmony with his environment, so that his life shall add to the usefulness and beauty of society. And what better school can he find, to train him for this end, than a College residence!

Here then let us come, and profit by the advantages offered. Let us endeavor to understand the motives that prompt action in our fellows, and adopt them when recommended by their excellence, and thus round out our our lives with real life. In a word "From society" let us "learn to live."

E. S. '99.

Professor William Elder, M. A., Sc. D.

BY REV. GEORGE E. TUFTS, B. A.

The subject of the following sketch was born at Hantsport N. S. In 1859 he graduated at the Normal School, Truro, and then spent several years in teaching. In 1863 he was matriculated in Acadia College, but before completing the course was selected for the chair of Natural Science. Prior to entering upon his duties, however, he spent a year ('67—'68) at Harvard in the study of Chemistry and Natural History. In 1868 he received the degree of M. A. at Acadia, and entered upon his duties as professor. The subject of his inaugural address before the Alumni was *The Progress of Science*. For three years ('68-'71) he taught Physics, Chemistry, Geology and Astronomy. Resigning his professorship, he again went to Harvard for further study, and for a year was assistant in the Laboratory of the distinguished scientist, Prof. Josiah P. Cooke. In 1873 he was appointed professor of Chemistry and Natural History at Colby University, Waterville, Maine, which position he filled till 1885, when the department was divided, and since that time he has occupied the chair of Chemistry.

It has frequently been my privilege to visit the recitation rooms of professor Elder, and I have always noticed that in teaching he kept in mind the two uses of the study—the acquisition of Knowledge as means—the development of mental power as end: that the value of total result will depend on the wise choice and thorough use of the

means. His aim has been not only to train the student to become perfect master of his subject by his own effort, and then to give independent statement in class of what he had learned, but also to cultivate the reason power of the student by prompting him to enquire into the causes and meaning of things, and training him to answer his own questions.

Before preparing this sketch, I communicated with a number of men who were either students under professor Elder, or were associated with him on the Colby faculty. From some of their letters I subjoin a few extracts.

The Rev. Dr. Henry F. Robins, who was president of Colby University nine years says :

"That professor Elder is a superior instructor, is the common judgment of those competent to speak in the matter. His power to inspire his pupils with high ideals, both intellectual and moral, is one of the secrets of his success. He commands respect at once by his manifest intellectual ability. He is always master of what he attempts to teach. Himself a learner, he is diligent in investigation, his eye ever open in his quest for new truth. His enthusiasm in his work is contagious, and his pupils catch it in their intercourse with him. He has great sympathy with young men, and appreciates their difficulties. He enters into their struggles, and gives them all the aid in his power. They are made to feel that their success is his success also. His decided Christian character always asserts itself. His faith in Christ is the mainspring of his life, intelligently grounded and indicated. Not a few of his pupils have found in him and in his words fitly spoken, a defence of Christianity which has proved to be a potent influence in determining their attitude towards the Master of believing souls."

Rev. T. J. Ramsdell of South Paris, Maine, a graduate of Colby, and a man of very scholarly tastes, says :

"Professor Elder was regarded by all the students at Colby as a thorough master in his department. Thoroughness characterized everything he did, and he demanded thoroughness of his students. Even students who had no special aptitude for science, were stimulated to do their best out of respect for his endeavors in their behalf. Moreover the deeply religious nature of the man continually manifested itself, though never in an obtrusive way. What to some other men might be simply "forces of nature," were to him the modes of working of Nature's God. While his health permitted, he taught Bible Classes composed of students ; and upon the minds of many of them he impressed lessons of reverence for and trust in God's Word that will endure. Professor Elder occupies a large place in the hearts of Colby Alumni. May he continue for many years his faithful work for the College."

Rev. F. M. Preble of Camden, Me., an alumnus of the College,

and one of the most successful men in the Baptist Ministry of the State, writes :

"Professor Elder is regarded as a great teacher. His method of teaching develops self-dependence on the part of the student. The student must know the lesson and intelligently impart his knowledge. Genuine work is demanded. His very presence in the classroom creates an atmosphere of strict discipline, and the feeling of respect accorded him is masterful. While professor Elder said but very little outside of the question in hand—following closely scientific paths—yet we all regarded him as a thoroughly devout Christian. He did not, however, lose an opportunity to defend the Christian faith by scientific fact. We often wished that he would publish something on the harmony of religion and science. It would be a positive contribution to religious thought."

Dr. Albion W. Small was one of Prof. Elder's earliest students, who, after completing his course graduated at Newton, studied at Johns Hopkins and in Germany. He then became professor at Colby and afterwards president. He is now professor in the University of Chicago, being Head of the Department of Sociology. He writes :

"No other teacher made upon me an impression that has been of such constant use in all my subsequent work. The key to his method was an unflinching resolution that we, as students, should compel ourselves to use every ounce of wit we had, first in wrenching all the meaning in sight from the things that went on before our eyes, and second to state that meaning in clear cut and adequate language. He believed that his business was not to make chemists, but to contribute to the making of cultured men. He believed that chemistry might be made an instrument of culture which, as he once said, "will be found effective when the student comes to interpret a poem of Browning, a Greek play, a problem in Mathematics or Economics, or anything else that calls for live intelligence and correct reasoning."

"It is not generally supposed that chemistry has anything to do with the social sciences, but I have never tackled a difficult Sociological problem without being reminded of the logic and the method that Professor Elder taught. Whatever I know about the method of discovery in my own subject, I trace back to rudiments which Prof. Elder revealed to me through the medium of Chemistry. He made us see not merely facts, but facts in their relations, and so the philosophy of the facts, and the proper way of approaching all facts."

Professor Elder conducted a Bible class in College for ten years until his health required him to give it up. He has also given, at various times, to the Students a course of five lectures on the *Relations of Scientific Truth to Religious Belief*. These lectures have now been printed.

The Subjects of these lectures are as follows :

- I. Matter and Energy Express thought.

- II. Difficulties and objections.
- III. The Search for Truth.
- IV. Natural Law and Miracle.
- V. Nature, a Manifestation of God.

I give a brief summary ;

From the Study of nature we acquire such ideas as order, contrivance, adaptation. Since nature is intelligible to the human mind, it must be the work of intelligence—of super-human mind. The Co-ordination of human life with nature in ways many and intricate, can be explained only by regarding this state of things as a designed end,—the Author of nature is a personal God. Science is a study of Phenomena—a search for their causes, but does not afford any answers to the question of origins. But all that it does give, in its presentations of the questions of being and cause, prepare the mind to accept the solution of religion ; “All things are of God.” The uniformity of law in nature does not disprove the direct, continuous government of God. Such is His method. Science casts no doubt upon Christian miracles, sustained, as they are, by their own peculiar proof. Nature is the manifestation of the rule of God in things material ; the Bible in things spiritual. Nature and the Bible are never out of harmony. The Bible teaches that a part of God’s revelation to man is given in nature. Science and religion are mutually helpful ; but to secure this helpfulness, we must recognize the truths of both.

O hour of all hours, the most bless’d upon earth,

Blessed hour of our dinners !

We may live without poetry, music, and art ;

We may live without conscience, and live without heart ;

We may live without friends ; we may live without books,

But civilized man cannot live without cooks.

He may live without books—what is knowledge but grieving ?

He may live without hope—what is hope but deceiving ?

He may live without love—what is passion but pining ?

But where is the man who can live without dining ?

—Owen Meredith.

Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge regained by study—alienated friendships smoothed into forgetfulness—even forfeited reputation won by penitence and virtue. But who has ever looked upon his vanished hours—recalled his slighted years—stamped them with wisdom—or effaced from heaven’s record the fearful blot of *wasted time* ?

—Mrs. Sigourney.

Essential Qualities of a Public Speaker.

A SYMPOSIUM.

OPINIONS OF REPRESENTATIVE GRADUATES FROM DIFFERENT VIEW POINTS.

College President ; Rev. Chan, O. C. S. Wallace, D. D.

In 200 words I am able to state but brokenly my view of the essentials to effectiveness in public speaking.

Assuming that we have a *man*; whose manner is tolerable: who is capable of articulate utterance; whose voice will carry; who is able to think clearly; who can make words his quick servants; who has a message; who longs to speak it, who is sympathetic and masterful, I would say that, above all else, *conviction is essential*. Fifty two years ago Joseph Howe, lecturing on Eloquence before the Literary Society of Halifax, took as his text these words:

“Speak the truth—and feel it.”

A speaker needs to make an impression upon the intellect; stir the emotion; kindle the imagination; come into harmony with æsthetic feeling,—in short, to relate himself, influentially, to the whole complex being of the intelligent auditor; but above all else he needs to stand before his audience as the *embodiment of a mastering conviction*. The Logos was the Thought and Word of God. This Mystery, rightly apprehended, suggests the ideal of public speaking. He speaks effectively whose word is a part of his being, who *speaks the truth, and feels it*.

Experienced Pastor, Rev. D. A. Steele, D. D.

First of all there must be the gift of free and ready speech, to give utterance to the idea which possesses you. A voice, too, is always the requirement, one that will penetrate; the moment the people hear that, they will yield to its sway. We have all heard the voice that commands, wins, fascinates. Try for that voice.

With this divine gift, endeavour to insinuate yourself into the good graces of your hearers. A little pleasantry, and humor, has this effect. But you must always sympathize with your audiences, then they will sympathize with you.

The first duty of a speaker is to be interesting. Learned stupidity will never carry ideas to men. Vivacity will do more than “words of learned length and thundering sound.” Life must flow from every pore of your being.

In addressing a multitude, remember that they are complex, but you can reach them all by good English. Plain English. Not American slang—will always best carry your thought. Your sentences must be direct, not involved—one thought in a sentence. Be so plain, that there may be no bother in thinking about your meaning.

Use adjectives to color your discourse, and emphasize them. Do not say, "He is a good *soldier*;" but "He is a *good* soldier."

Illustrate every point you want to make with something that really throws light upon the subject; than leave it fixed upon the hearer's mind. The best guide in this respect is Jesus Christ. Notice in Luke 11: 1-13, how simply, and yet how assuringly he illustrates the Lord's Prayer.

Above all things, pronounce every word, every syllable, distinctly. Never slur or clip any word, for people do not forgive those who slur their friends, nor is it honest to clip the golden coins you are passing to eager recipients. Never say, "Jrooslum" but "Jerusalem" nor "He wuz cumin' ta 'im" but "He was coming to him." Be careful of that connecting link a-n-d: Don't say "Milk-'n-butter-'n-bread"; but Milk *and* butter *and* bread.

Finally, you will strike the general average of ear-organs by addressing yourself to those who are a little hard of hearing, or by keeping in your eye the old woman in the back seat. Do not shout, as if at a fire, but distinctly, with measured intonation, giving the vowels a clear open sound, speak out what you want them to hear.

If you give heed to these hints, some fine morning you will be gratified to find a paragraph in your newspaper to this effect:—

"A large and cultivated audience greeted our tale at: . M. P. last evening, and were charmed to hear his famous oration on the British Constitution."

Physician, A. deW. Barss., M. A., M. D.

In order to be a successful public speaker the following qualities seem desirable.

1st. The ability to comprehend and master the details of subjects presented to the public. An audience will not be held nor persuaded by one who possesses only surface knowledge.

2nd. The faculty of selecting such language as will enable the speaker's ideas to be easily grasped—viz.—Salient points should be clearly defined, the most important coming last. Illustrations should be adapted to the subject; instead of the subject being distorted to suit the illustrations.

3rd. Conciseness, each sentence being replete with meaning, not merely a repetition of some previous sentence, verbosity is generally weakness.

4th.—A good voice, carefully modulated—Rasping, nasal and whining tones handicap a speaker.

5th.—A belief in the truth of the subject. This is essential to the success of a preacher of the Gospel—not necessary to the success of a political speaker.

Editor, Rev. S. McC. Black, M. A.

Without any remarkable qualities natural or acquired, one may

be some kind of a public speaker, but to the making of a good public speaker a number of qualities are more or less essential, of which I name the following :

1. Ability to acquire and digest knowledge. (It would be more direct to say that knowledge is essential, but knowledge is not a quality.) The successful public speaker must know his subject thoroughly, and that implies knowing many more or less related subjects. Failure at this point is fatal and lamentably common. Many a youthful orator, aspiring to rival Cicero, perishes for lack of knowledge.

2nd. Logical faculty, to enable the speaker to discern clearly the relation between premise and conclusion, and to marshal arguments to a given end.

3. Imagination, to enable the speaker to get the standpoint of his audience, and also to enable him to make his discourse clearly intelligible to them by apt and vivid illustrations.

4. Voice ; in spite of a poor voice a speaker may succeed, but a good voice helps greatly. It is wise therefore to develop and train the voice to its highest attainable excellence.

5. Expression ; the faculty of putting one's thought into correct, elegant and forceful language. In this men differ greatly in natural endowment, but the faculty of expression is susceptible of large development.

6. Sympathy, through which the speaker is able to come into kindly relations with his hearers.

7. Earnestness : Unless one is possessed and moved by the importance of his subject, he may not hope to move others.

8. Humor ; this is important, if not essential. Like oil, it is needed to lubricate the machinery, not to be spattered over everything. It helps the speaker to get and to keep on good terms with his audience, relieving the strain of long continued discourse.

As to what is called "magnetism" in a speaker, it may be that it is rather the result of a harmonious blending of the highest qualities than an endowment of itself.

Lawyer, J. E. Eaton, B. A., LL. B.

From a lawyer's standpoint, what elements in public speaking seem the most necessary to-day ?

The florescent style of argument of a century ago has rightly given place to more business-like methods. The present relations of man to man commercially need more adjusting than ever before, and the disputes so arising must be settled by arbitration, or in the courts. Our public schools, and a more advanced education for the masses have greatly raised the 'jury standard ;' and a pathetic appeal or the personality of an individual has now no such compelling force as formerly.

The lawyer to-day must present facts ; and these properly clothed with the surrounding circumstances, which may prove admissible,

are best calculated to persuade a jury of hard-headed men, desirous of reaching a just, yet speedy decision. Intricacies of form are no longer allowed to defeat the merits of an action, and the lawyer to-day must meet the real issue in as clear, forceful, yet brief a manner as is consistent with the requirements of each case. A more ornate style may well be reserved for a presentation of subjects based on fanciful theories and not on facts.

Teacher, Principal I. M. Longley, M. A.

The power of the public speaker lies primarily in his own knowledge of his subject. This implies no mere superficiality. Ability to instruct wins alike the respect and confidence of the hearer. Positive ideas definitely expressed impart dignity to diction without savoring of dogmatism. Truth has ever a charm for the thoughtful mind; and he speaks best who opens most of the hidden treasure or gives the clue thereto.

Herein lies the purpose of the public speaker—to gain some definite end by the use of reasons and persuasions. To do this most effectively is the mark of genius. It involves power to construct, analyze, concentrate, animate and inspire. It embodies matter and manner, talent and tact, in happy combination. The best spirit is that full of good substance expressed in the best language and fluently uttered. Ready repartee or mere sentiment, though beautiful as a poet's dream, can never take the place of practical common sense as a persuasive agency in human affairs.

No speech can be truly effective without being marked by the speaker's individuality. This is a secret source of strength which life alone can give. Thus character tells, and each intensive energy declares the human voice divine.

Young Preacher, Rev. W. L. Archibald, M. A.

Every desirable quality of public address is not essential to the success of each public speaker. Many of the most successful platform men of the present day are lacking in the possession of certain qualities which have always been considered as desirable. Frequently we have noticed a public speaker, without college education and with meagre knowledge of the requirements of finished address, who has however a compensating quality of earnestness in such a degree that he is able to move vast audiences to more noble resolve, or to the plane of his thinking. It is also true that men of striking personality may find success in a certain magnetic influence which they are able to exert over their hearers even while disregarding the ordinary requirements of public speech. These are exceptions. The great majority of speakers need to recognize certain requirements, and to cultivate certain qualities essential to a successful career.

Thoughtfulness is an essential quality. Before there can be an effective public address, the speaker must have something to say. His object may be to instruct, to entertain, or to convince his hearers.

In order to attain to his object the speaker must be thoughtful, for an audience will soon tire of a speaker whose addresses are barren of thought. Thoughtfulness is an element essential to true success.

The second essential element is Energy. The speaker must be interested in his subject and must treat it in an energetic manner. There should be life in the delivery as well as vitality in thought. The effect of many an address, speech, or sermon is lost because the delivery is lifeless or uninteresting. An energetic speaker is not necessarily loud or boisterous, but rather one who supplements a positiveness of language by a persuasive earnestness of tone and gesture.

A third element necessary to success is Tact. A speech may please one assembly of hearers and be an utter failure before another assembly. The tactful speaker will adapt himself and his message to the needs, the tastes, and the standards of the people to whom he speaks. The ablest address may fail in its object if the speaker lacks the essential element of tact in the presentation of his subject.

Thoughtfulness provides something to say and gives the speaker his message. Energy makes his hearers believe that the message is worthy of their consideration. By the quality of Tact both the message and the manner of delivery are adapted to the immediate conditions and surroundings. Thoughtfulness, Energy, and Tact are three of the "Essential Qualities of a Public Speaker."

Undergraduate, C. W. Rose, '98.

Carbon is the most important element in the formation of the earth and in sustaining life. When clear and crystalized it is the most costly and precious of all jewels.

What it is to the physical world that *truth* is to the mental. It is at once the most important and costly of all "essential elements." *Truth* in word, in action and expression, making a united whole, so that of such a speaker one would say, "thy word is truth." That something in the bearing of your favorite speaker which convinces you of his sincerity is naught but *truth* manifesting itself in one of its multitudinous forms.

The second element is *sympathy*; not that weak and decrepit thing which has passed so often as sympathy, but that strong and helpful quality which is the expression of sound minds in view of the joys or sorrows of others.

The third element is that *power* which wins and captivates an audience. This element though capable of great development is in-born and not acquired.

The fourth element is *appropriateness*. Thought must be clothed in becoming apparel. If it is sent forth in a tattered and time begrimed garment it will pass by unheeded "on the other side;" it will be lost, though precious, among the debris of the past.

The fifth element is *wisdom*. A speaker should be wise. He

should be able to grasp the situation of his hearers ; to give practical direction to their liberated energies.

The sixth element is the *voice*. This is very essential. He who would please must have a well governed speech ; a voice capable of expansion. A rough, rasping and contracted voice will not long find willing admittance at the delicate tympanum.

He who would be always a profitable speaker should strive to be universal like Shakespeare, profound like Bacon, simple like Dickens.

Day of Prayer at Newton.

January twenty seventh will not be forgotten very soon by the students here, for on that day we gave ourselves up to communion with the Father and received rich spiritual blessings. Two public meetings were held in our chapel, one, at 10 a. m., conducted by Dr. Hovey at which reports were read from the colleges represented in the Seminary and earnest prayers were made in behalf of these institutions, the other at 3 p. m. conducted by Dr. Barbour of Brookline. His sermon on "self" was much appreciated.

After dinner the Acadia men, N. E. Herman '95. J. H. Davis '93. J. L. Miner '95. S. R. McCurdy '95. C. R. McNally '97. Arthur Archibald '97 W. B. Bezanson, T. C. Allen and A. C. Shaw met and prayed for our beloved institutions at Wolfville—prayed that God would abundantly bless the efforts of all who would try to advance the interests of the College which has given the world so many honest Christian workers.

On behalf of Students,

A. J. Archibald '96.

Obituary.

Information has been received of the death of Mrs. W. W. Thomson on the 30th of January last at Riverside, Cal. Mrs. Thomson was for two or three years Teacher of Vocal Music in Acadia Seminary. After leaving Wolfville, she taught in Pennsylvania. Failing health compelled her two or three years ago to leave her chosen employment. She is remembered as an enthusiastic and successful teacher. The custom of public recitals by the pupils of the Seminary was inaugurated during her connection with the school, and she contributed much to the success of the undertaking. She was a favorite with the body of the students, and many of our readers will note with sadness this announcement of her death.

Sartor Resartus

Sartor Resartus was the earliest work from the pen of Carlyle. It is a bold and rugged production. Perhaps no literary effort of the author more truly illustrates his methods of thought and none is studied with more interest and profit.

Carlyle wrote this book under the guise of a review of a German treatise which had come to him. The German author's name was one Teufelsdröckh of Weissnichtwo. Really, however, Sartor is the product of Carlyle's own thought, the foreign coloring being imparted simply to lend whatever influence its assumed German origin would contribute.

The subject discussed is the philosophy of Clothes. Carlyle considers that in this lies the "essence of all science." "The heavens and the earth," he says "are but the Time-vesture of the Eternal," "Whatsoever sensibly exists, whatsoever represents spirit to spirit, is properly a clothing, a suit of raiment put on for a season and to be laid off." "In this one subject of Clothes, rightly understood is included all that men have thought, dreamed, done and been : the whole External Universe and what it holds is but Clothing."

All visible things are but emblems. Society itself is built upon cloth. Military classes, governmental offices, religious orders and social distinctions, and in a sense the very ideas for which these stand, are represented by cloth.

Beneath the wearing apparel, there is a coat of flesh, while under this is the real I which Carlyle calls "a force, a movement, an appearance, some embodied, visualized Idea in the Eternal Mind." To the eye of pure reason man is a soul, a spirit and divine apparition. Nowhere, according to Carlyle's philosophy, is God's presence so manifested to our eyes and to our hearts as in our fellow man.

To our author nature is the garment or symbol of God. So also every result of human effort is the "visualized embodiment of a thought." But the truest manifestation of divinity upon which our eyes have ever rested,—the divinest Symbol is, Jesus of Nazareth. "Higher has human thought not reached : this is Christianity and Christendom"

The series of chapters giving the account of Teufelsdröckh's character and career is full of intense interest. It is here we find the most consecutive thought. In this connection there are brought forward, in natural sequence, the writer's views of education, University training, love, sorrow, and in a masterly way is portrayed the progress of the struggling soul from the negative pole—unbelief—to the positive faith. These chapters, the 7th, 8th and 9th of the 2nd book are considered by some critics the grandest in the whole work. Dark, indeed, is the picture of the man as blind unbelief takes full

possession and he wanders in a maze of utterly confused doubt. "Man is, properly speaking, based upon hope ; he has no other possession." Take away hope, then, and what has he left ? Plunge him into perplexing doubt and what is there before but the blackness of darkness ? The soul that cries out despairingly, "Is there no God ?"—is already sounding the depths of the experience designated the Everlasting No. From still greater depths, if that be possible, comes the cry, filled with pathos from "the fearful unbelief in Self," "How can I believe ? Thus did everything come to appear as from a negative point of view. The Everlasting No had said, "Behold thou art fatherless, outcast, and the Universe is mine (the Devil's.)"

From this lamentable condition, the next step leads him into a brighter path. He is learning to look upon things indifferently, it is true, but at the same time he is proving that "experience is the grand spiritual doctor." He is gaining the knowledge that feeling must shape itself into thought and thought into action. He comes to know himself, when he finds what he can do. He embraces the gospel of work.

Thus through obedience to the God-given mandate "work thou in well-doing" is the experience of the Everlasting Yea attained—an experience as bright and joyous as the other was dark and gloomy. Here we see the man whom one word well characterizes, and that word is faith—faith in God, in heaven, in himself, and in human possibilities. Now the declaration is joyfully made, "The Universe is not dead and denomiacial, a charnel-house with spectres, but god-like and my Father's."

The style is peculiarly rugged : at times it seems needlessly broken and even well-nigh approaches the grotesque. In numerous instances words are used which in the case of ordinary writers would be styled pedantic.

On the whole Sartor Resartus is a wonderfully clever product of human thought and skill. If this were the only monument to the author's genius, the conception of plan and details is sufficiently happy, the philosophic insight is sufficiently acute, the literary style is sufficiently unique :—and withal there is on every page sufficient evidence of strong convictions and noble character and commanding force of intellect, to ensure lasting fame to the Clothes' Philosopher, Thomas Carlyle.

—Retsof.

Each small breath
Disturbs the quiet of poor shallow waters.
But winds must arm themselves ere the large sea
Is seen to tremble.

Wm. Hobington.

The Place of Graduate Study in Our System of Education.

ELIPHALET A. READ, '91, PH. D.

Educational systems are the product of educational ideals. Every institution of learning is the outcome of a ruling thought and desire on the part of an individual, a society, or a State. Used in this sense the term educational system includes all the work of instruction and administration, which has for its object the intellectual betterment of the people. We have no system of education if we mean by that, education organized upon a unified plan and controlled by an authorized power. Our conditions as a State and Nation will not permit the degree of systematization which prevails on Continental Europe. We believe the time will never come when the free initiative in educational matters will be denied churches or individuals. The ideal for the American people in the matter of educational organization is not State control, but co-ordination in spirit and purpose of all the existing means for intellectual welfare. Since our educational forces are not, and cannot be organized upon any one basis, there is very little probability that we shall agree as to what a system of education should include; neither shall we likely reach an agreement as to the relative importance of the different elements composing the system. As long as ideals differ, as long as individual activity has free course, as long as there is a difference among educators, of mental disposition, material advantage, social aims, and religious creeds, so long may we look for disagreement on nearly all educational subjects.

Under these conditions a discussion of 'The Place of Graduate Study in Our System of Education' can only be suggestive. The present state of disorganization in educational work, while not in itself hopeless or to be deplored, forbids anything like a complete analysis of the theme. Without a definitely outlined scheme, there can be no place as such for any department of education. To draft such a plan would for our purpose be futile. Even so there should be a tendency among educational leaders towards agreement on certain broad principles governing this subject. The function and purpose of our schools must, it seems to me, be agreed upon, or we shall suffer serious loss in time, money, and effectiveness. That principle of division of labor which does not go so far as to destroy individuality ought to be here as elsewhere recognized. We shall never discharge our obligation to the supporters of our colleges until we realize our true sphere, its limitations and its possibilities.

Two general topics suggest themselves as fairly covering the ground of this discussion, 1st, The Relation of Graduate Study to Education, and 2nd, The Relation of Graduate Study to the College.

(Continued in our Next.)

THE ACADIA ATHENÆUM.

PUBLISHED BY THE ATHENÆUM SOCIETY,

Composed of Undergraduates of Acadia University,
WOLFVILLE, N. S.

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Terms—One dollar per year in advance.
Business Letters should be addressed to
P. J. Stackhouse, Secretary—Treasurer.

Upon all other matters address the
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STUDENTS ARE REQUESTED TO PATRONISE OUR ADVERTISERS.

IMPORTANT. Will Business Correspondents kindly address their communications to P. J. STACKHOUSE. Letters addressed to our late Secy.-Treas. will be greatly delayed in their receipt by the ATHENÆUM and inconvenience to say the least will thereby be caused. Attention to this request will be appreciated.

MARCH.

The Sanctum.

Worthy Institutions.

Some weeks ago a letter came to the Editorial department of THE ATHENÆUM from C. F. FRASER, Supt. of the School for the Blind at Halifax, asking for an opportunity of appealing through these columns to the sympathies of our readers and of enlisting their aid in furthering the work of the school. Owing to the abundance of other material this letter has been crowded out of previous issues, but we take this earliest opportunity of calling attention to the important work that is being done by this institution.

For twenty-five years every available agency has been employed to make this school known throughout the Maritime Provinces and to bring its advantages within reach of every person deprived of sight ; and, as a result, many broad-minded and intelligent persons have been stimulated to co-operate with the directors of the school, and many of those for whose benefit it has been established have been brought within the scope of its advantages and blessings.

Still, the interest of the general public has not been as thoroughly awakened as could be desired and there are many whose present dark lives might have been very different if they had been influenced to profit by the training afforded in this institution. Mr. Fraser cites an especially sad case which was recently brought under his notice. He says :

"I found that the man was thirty-eight years of age, that he had accidentally lost the sight of both eyes when he was fifteen years old and that for these twenty-three years he had been sitting idly all day long, the monotony of his life being broken only by eating and sleeping. Physically and mentally, and I might say, spiritually, the man had become a complete wreck. Ambition and hope for the future, and even the power of enjoyment of the present had vanished out of his life and I found I had come to him too late, and that his destiny on earth was simply a dull monotonous existence."

Contrast the miserable, monotonous, dependent lot of this man with the happy, energetic, self-supporting lives of the men and women who have graduated from this institution and there cannot be any of our readers who will not feel impelled to faithfully perform their part, in securing for those who are partially or totally blind, the free education offered by this school.

If space permitted it would be a pleasure to make extended mention of other institutions in these provinces which are doing a work similar to the mission of the school for the blind, as for example the school for the deaf and dumb, etc. Such interests as these, whose object is the care and help of the unfortunate and afflicted are a pride of our Christian civilization. Their real advancement should immediately concern every one who has been favored with the choice gifts of health and its undimmed blessings.

Mr. E. P. Fletcher, a graduate of Acadia of the class of '91, is engaged in work of this nature in the province of Manitoba. Mr. Fletcher who is deprived of sight, took a course at the Halifax school for the blind where for a term also he was afterwards an instructor. It is hoped that he may be able to minister very effectually to the needs of the blind in Manitoba and that there through his efforts a school for their instruction may early be established.

J. B. B.

The Amherst Convention.

The Maritime Y. M. C. A. Convention held the sessions of its 30th gathering in the thriving town of Amherst, Feb'y 17 to 20. About 120 delegates were in attendance. The meetings were numerous, varied, and profitable. The entertainment afforded was of the most hospitable and delightful character. Those who attended the meetings of the Convention from the first to the last, found thorough social enjoyment and helpful spiritual stimulus. A delegate from Acadia could not fail to experience especial pleasure in Amherst. Rev. J. H. MacDonald '91, is the earnest and successful Baptist pastor and Rev. W. H. McLeod '95, is the faithful assistant in the work.

The proximity of Mt. Allison to Amherst gave this scribe the opportunity of visiting our sister Institutions of Learning. It was a sincere pleasure to see the pleasant residence in connection with the College. The debating hall, by the excellence of its appointments must of itself, inspire the speakers in the weekly assemblies to their

best efforts. While we take a genuine pride in our own Seminary edifice, so exceptionally admirable in every respect, we rejoice in the pleasures of Mt. Allison men, which their splendid home suggests. We congratulate the editors of the *Argosy* upon their excellent facilities for the use of the quill.

The Study of Expression.

Whether specially gifted as a public speaker or not, a college graduate is often placed in circumstances where he is called upon to address an audience with the expectation that the possession of a degree will be a synonym for the orator. In cases where little or no attention is given to the study of Expression during the College course, considerable disadvantage is experienced when called upon thus to make an address. It would seem thoroughly desirable that due prominence be given to Elocution in the Arts curriculum. If so valuable results are to be secured from its practice, in gaining freedom from constrictions and abnormal habits of voice and gesture, as has been claimed, then surely Expression should have a foremost place among College studies. It is hoped that the Symposium in this issue on the "Essential qualities of a public speaker," may furnish such valuable suggestions as in some way to compensate for the absence of copious notes. No doubt, at the earliest possible date a competent instructor will again be placed in charge of this department in the College.

The Second Term.

On Monday, 14th ult. the second term's work of the College year began. The half-yearly examinations closed the previous Saturday. Probably everyone was glad when they were ended. Although any reflections upon the use, abuse, or function of written examinations cannot fail to appear stereotyped, yet every renewed association with them invariably leads to the enquiry, "Are they highly profitable, every consideration being taken into account?" The impression persists that the professors, through the daily class work, know reasonably well, the character of the work each student is doing,—the exception to be made, certainly, in the case of those subjects in which the lecture system wholly prevails. Would not more thorough and efficient work be performed if the student knew that his standing depended entirely upon the character of the performance of class-room duties? However this may be, there is a decided feeling of relief in view of the fact that exams are, even temporarily, dismissed; a feeling to be replaced by renewed intensity and anxiety when the season of the terminal tests again comes around.

The final term of the year will soon come to its close. In fact, it will be a surprise how soon the days of our College sojourn will pass for each class. Fellow students, would it not be well for us to consider more carefully the value of these fleeting days and opportunities. This much appears certain that the chief significance of these advantages lies in the contact of minds, the influence of professors

upon students and the stimulus and inspiration afforded by the associations of those who entertain similar ambitions and whose lives are swayed by kindred purposes. If this is not true and the main end in view is the amount of information from the text which can be gained, then there is comparatively small inducement for the effort and sacrifice which are the attendants of so many who seek the secret of knowledge here. We apprehend, however, that the incentives to mental research and to conscientious thoroughness, to which the intimate relations of these College days so really contribute, are beyond estimation: thus, not simply is the earnest student led to aim at the fullest development and helpfulness, but also before instructors is seen an immeasurable field of influence—appreciation of which suggests weighty responsibilities. Shall not the determination be cherished to make this a term of the most successful co-operation.

The announcement of the death of Miss Frances E. Willard, has caused deep and wide-spread sorrow. Perhaps no lady of to-day was better known and the decease of no other worker in W. C. T. U. circles would be so serious a loss to the cause of reform which for so long Miss Willard had so significantly and worthily represented.

Mr. F. M. Pidgeon, an editor of the *Athenæum*, has the hearty sympathy of his associates in office, in the sad errand which called him home few days ago, to attend the funeral of his sister.

A Song of Subscriptions.

In ancient years the chevaliers
 Rode out on schemes quixotic,
 With hand on blade e'er ready laid,
 To draw at deeds despotic.
 But each true knight still aids the Right,
 However Cynics mock it;
 To aid Love's law we moderns draw—
 The money from our pocket.

In early ages the peering sages
 Sought long that great tradition,
 The chymic stone, and were it known,
 It were a great magician.
 But far above sweet human Love
 Makes roses out of nettles—
 To thought and light and calm delight transmutes the
 baser metals.

—*Cosmopolitan.*

The Month.

Since our last issue went to press that particularly interesting period of the College year has come and gone. The contemplative shadow cast on the brow of even the greatest delinquent, by gloomy forebodings of what might be, is being removed, as time separates us from those ordeals known as mid-sessional exams. Results are still unknown, so that "Unmerciful disaster" may yet follow. But remembering that exams. come on again on May 14th, and that success then means work now, we consign the difficulties and mistakes of the past to oblivion, and moving on to realms still unknown, we in action, await our several rewards. Numbers on papers in place of names of candidates is a change in Acadia's established custom of conducting exams., but a change that recommends itself to all concerned.

The class of '01 were entertained at the home of their classmate, Mr. A. V. Dimock, on Friday evening, Feb. 11th. Favourite amusements helped to while away the hours until the approach of mid-night, when an inviting repast was served, and the guests departed with best wishes for their much esteemed classmate.

On Monday evening, Feb. 21st, Dr. Trotter delivered in College Hall an exceedingly interesting and instructive lecture entitled "Sacred singers and their songs." The admirable rendition, by the Seminary glee club of the Selection "Saviour breathe an evening blessing" furnished a good illustration of a good hymn, as defined by the lecturer. Dr. Keirstead presided. The meeting was opened and closed with prayer offered by Rev. H R. Hatch.

The Rev. H. R. Hatch, late of Newton Theological Seminary has for the past three Sundays occupied the pulpit of the Wolfville Baptist Church. Those who have listened to the Rev. gentleman's earnest eloquence and lucid presentations of scriptural truths hope that he may find it convenient to prolong his visit among us.

The Rev. T. J. B. House of Boston delivered his popular lecture entitled "An every day Tragedy in City Life" in College Hall on Wednesday evening Feb. 8th. It was a temperance lecture without the monotony that so often characterizes temperance lectures. In a simple yet interesting way, he told the story of a young man, who, being conquered by his appetite for strong drink, fell from a position of honor and trust to the poverty and wretchedness of a drunkard's life, of a once happy home wrecked, of the subsequent loneliness and despondency of a man left alone in the world, and of his victory over his enemy through the power of the Gospel. The theme was illustrated throughout with about seventy stereopticon views, which left an impression on the audience not soon to be forgotten.

Mr. J. S. Clark '99 left on the 16th. ult. via Boston to attend the International student Volunteer Convention, which opens on Feb. 23rd. at Cleveland, Ohio. Mr. Clark expects to be absent about three weeks. We wish him a pleasant trip.

"At Home" Feb. 27th. Once more in the order of social events in our College life the annual "At Home" given by the Propylæum Society, has found a plac. Invitations were issued to over four hundred guests, and about three hundred were present. College Hall and Library were

tastefully decorated, by a committee of young ladies. The guests were received by Miss McNally, president, assisted by Miss Cook vice president of the society.

During the evening instrumental music was furnished by Misses Colcon and Richardson. The Concertina solo by Prof. Adams of Windsor and the piano solo by Mr. McVicar of '01 were received with deserved applause. Topic cards furnished by the committee on entertainment proved an entire success and met with the approval of all present. If a suggestion from us is in place, it would be that a similar programme be carried out on future occasions.

Exchanges.

The *McMaster University Monthly* contains a short poem by Dr. Rand, on "Founder's Day." McMaster is to be highly congratulated on having so gifted a writer upon her staff.

A large part of the *College Review*, published at Shurtleff, is given up to local matter, but the other articles are of merit, and more of them would make the magazine of even more interest.

We clip the following from the *Manitoba College Journal*. . . . "Editors of College Magazines are perhaps exceptions; they look for nothing in return for their services. But printers are not filled with such magnanimity. Every month they seek something more tangible than mere appreciation, in the shape of dollars. All the Journal asks of the subscribers is that each one produces a dollar to help meet printer's bills." This touches us.

The *Owl* for January devotes considerable of its space to an account of the disastrous fire which partially destroyed some of their magnificent buildings. Ottawa College has the sympathy of every student.

The *University Monthly* contains among others a good readable article on Specialization.

Prof. Crockett in the *Presbyterian College Journal* gives a splendid review of Wordsworth's poetry.

From an admirable editorial, upon College Chapel exercises, in the *Varsity* we quote as to attendance. "The best results are obtained where attendance of students is optional, as at Cornell, Columbia, and the University of Michigan."

"A few reflections upon the Life and Writings of Horace" is an article in the *Niagara Index*, which well repays the reading.

The *Colby Echo* has come out in a new form. We congratulate the members of the staff upon their enterprise, and extend to them our wishes for a prosperous year.

The exchanges received are *McGill Fortnightly*, *Varsity*, *College Review*, *McMaster Monthly*, *Niagara Index*, *Colby Echo*, *Presbyterian College Journal*, *Manitoba Journal*, *Dalhousie Gazette*, *Argosy*, *University Monthly*, *Vox Wesleyana*, and the *Owl*.

De Alumnis.

On Feb. 23rd, N. P. Freeman, M. D. of New Germany, N. S. was married to Lizzie Mc H. Crandall, daughter of Rev. D. H. Crandall, of New Canada. Dr. Freeman has a large and successful practice in his profession and Miss Crandall is well known as one of '97's talented young ladies. The ATHENÆUM joins a host of friends in wishing this newly-wed couple, many years of happiness and prosperity.

Rev. G. C. Gates, '73, of the Germain St. Baptist church, St. John, has arranged to leave about the first of March for an extended trip in the East. He will visit Egypt, make a tour of Palestine, and returning, will visit several of the chief points of interest in Europe and spend several months in the British Isles. This delightful trip will cover six months and it is to be hoped that it will be made under most favorable circumstances.

F. H. Eaton '75, holds an important position as inspector of schools for the city of Victoria, B. C.

F. S. Morse and E. Haycock, both members of '96, are doing the M. A. work at Harvard.

Rev. C. W. Corey '87, reports an encouraging state of financial and spiritual prosperity in the Baptist church of which he is pastor at Charlotetown, P. E. Island.

A. E. Dunlap '94, is studying law at Kentville with W. E. Roscoe—M. A. '97 the popular lecturer on contracts at Acadia.

W. N. Hutchins, '91, M. A. '94, is rendering very acceptable service as pastor of the Baptist church at Canning, N. S.

During the past year Rev. F. E. Bishop, '96, has been rendering very acceptable service, as pastor of a large group of churches in Queens Co., N. S., the centre of his labors being Port Midway.

From the time of his graduation from Dalhousie Medical school last spring, till the first of November, R. D. Bently, '93, held a position in H. M. S. Gulnare. Since then he has settled at North Brookfield, Queens Co. and his friends will be pleased to know that he is establishing a good practice in his profession in that district. His marriage to Miss Susie B. West of Acadia Mines, N. S. occurred on Feb. 17th. The ATHENÆUM extends hearty congratulations.

Miss Margaret Coates, '95, has been very successful as teacher of Modern Languages and is spending the winter abroad to fit herself for more efficient work in her department.

W. T. Stackhouse, '92, is performing an exceptionally valuable service as pastor of the First Baptist church in Vancouver, B. C.

J. E. Eaton, '90, has established a lucrative and increasingly large practice in the profession of law in the city of Boston.

Aggie H. Roop, '95, and Alice R. Power, '96, are engaged in efficient work in the public schools of Lunenburg and Kentville, respectively.

Throughout the Maritime provinces the name of Isaiah Wallace, '55, is familiar and his influence is felt. It is a pleasure to note from time to time, encouraging reports of the success that still attends his evangelistic labors.

O. H. Cogswell '88, is teaching at South Cedars, B. C.

About the first of the month, the highly esteemed pastor of the Maine St. Baptist church, Rev. J. A. Gordon, M. A. '94, leaves St. John for a visit

to the West where he has been engaged to supply, for two months, the pulpit of the First Baptist church of Winnipeg, Man. Mr. Gordon's ministry has been characterized by great faithfulness and ability and the churches with which he has labored have made substantial progress during his pastorate.

Prof. E. W. Sawyer has been confined to his room for a short time by a somewhat severe indisposition. All are glad to see him again able to discharge his accustomed duties.

De Omnibus Rebus.

The motto of this column is, "The truth, the whole truth and nothing but the truth"—so far as is consistent with circumstances.

The truth.—F-h-y (in answer to a question) :—

"No, my exams. are not three hours long. I can write all I know in one hour and a half."

Chip. Hall dining room:

Soph. helping himself to figs : "Say do these things grow or are they made"?

A member of the brilliant class of '01 was recently heard to remark that he had taught school for *one consecutive year*.

A star Soph : "Who wrote Gray's *Elegy*"?

Freshman : "I have a bad cold in my head."

Freshette : "Yes, they say a cold always attacks one in the weakest spot."

Prof : "Mr. D-s how do you pronounce v-i-c-i-s-s-i-m"?

"We-kiss-'em" immediately responded Bill, and there was a far away look in his eyes.

If at twelve p. m. in Chipman Hall,
You hear an awful roaring,
And search around to know the source,
You'll discover M-n-d snoring.

In vain you'll try to wake him up
By kicking on the door ;
Just save your strength and go away,
He'll continue still to snore.

And the occupant of room eighteen
The book, o'er which he pores,
Throws down, and heaps invectives strong
Upon the man who snores.

Doctor : "What force do you consider the most elevating to humanity?"

C-n-l-l (thoughtfully) : "Well, sitting on a bent pin is about as effective as anything I know of."

If anyone says that the Soph. quartette *can't* sing, he is a prevaricator !
So say its members.

If any one says that the Soph. quartette *can* sing, he is a fabricator.
So say the residents of Chip Hall.

And the oracle of the senior class exclaims in despair "well, according to that a man can't tell the truth anyway."

"Take away the women and what would follow?" shouted the orator.
"We would," calmly replied a man in the back seat.—*Exchange.*

Freshman : "Look boys, H-1 has shaved off his goatee."

Evil minded senior : "Oh no he has'nt, he has shaved off only the *e*, the goat is still there."

The freshmen give good evidence of their infancy by their continual use of *cribs*.

The Prof. of English recently asked the question, "Is it right for a man to say 'I don't think?'"

A Soph. who does not possess a proper respect for his superiors replied, that if the Seniors had any regard for truth, they would be compelled to say it.

The following lines recently posted on a boarding house door by one of the students of a college, are evidently not only straight from the heart, but from other hardly less essential organs :—

"Backward, turn backward, O time, in your flight,
Feed me on gruel-soup just for to night ;
I am so tired of sole-leather steak,
Petriñied doughnuts and vulcanized cake,
Oysters that sleep in a watery bath,
Butter as strong as Goliath of Gath ;
Weary of paying for what I can't eat,
Chewing up rubber and calling it meat !"—Everywhere.

(For omitted stanza apply at Sanctum.)

Acknowledgements.

F. A. Peitzch. 48c. ; Ernest Quick Th. G., \$1.00 ; C.H. McIntyre, \$1.00 ; R. J. Colpitts, 50c. ; C. R. Higgins, \$1.00 ; Ernest Haycock B. A., \$1.00 ; H. Bert Ellis M. D., \$2.00 ; Evalina K. Patten B. A., 45c. ; T. H. Rand D. C. L., \$3.00 ; R. H. Tweedell, \$1.00 ; Miss Vuill, \$1.00 ; Miss Atkinson, 50c. ; Rev. C. A. Eaton M. A. for extra copies, \$1.00 ; C. J. Mersereau, \$1.00 ; Hon. A. F. Randolph, \$2.00 ; Miss Godfrey, 50c. ; Globe Laundry, \$1.75 ; F. C. Ford, \$1.00 ; N. Crandall, \$1.00 ; A. L. Bishop, 50c. ; A. Dimock, 50c. ; J. D. Keddy, \$1.00 ; Frank Cann, 50c. ; Miss Bentley 50c. ; Percy Schurman, 50c. ; Fred Rice, 50c. ; H. D. Hawboldt, 50c. ; H. Roach, \$1.00 ; Miss Eaton, \$1.00 ; John Moser M. A., \$1.00 ; H. P. Calhoun, 50c. ; Rev. R. E. Gullison, \$1.00 ; F. L. Estabrooks, \$1.00 ; J. C. Rayworth, \$1.00 ; Miss Farquharson, \$2.00 ; N. B. Rogers, \$1.00 ; W. D. McCallum, \$1.00 ;