

# The Acadia Athenaeum.

"Prodesse Quam Conspici."

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## NATURE'S PRAISE OF GOD.

THERE'S not a voice in all the earth,  
 However low or loud,  
 From the whisper of the daisy  
 To the thunder of the cloud,  
 But speaks the praise of Him who gave  
 The life of all that be,  
 And, echoing round this radiant sphere,  
 Sounds on eternally.

The splendor-winged worlds that float  
 Upon the waves of light ;  
 The suns that blaze thro' sapphire deeps  
 Transcendent in their might ;  
 From winds that breathe melodious sighs  
 In summer's glowing prime,  
 To storms that rend when winter winds  
 The orb with chains of rime ;

Deep calling unto deep, the tones  
 Of many waters tell  
 The glory of the Architect  
 Who buildeth all so well—  
 So nature speaks, and oh ! attune,  
 Proud man, thy heart with her,  
 And bow submissive to thy God,  
 An humble worshipper.

—E. B.

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## A LIBERAL EDUCATION.

*(The substance of an address delivered by Prof. Huley, at the opening of the College, October 6th, 1893.)*

ONE theme alone seems appropriate for such an occasion as this—the theme of education, in some of its multiform aspects. But the matter of education, always extensive and requiring for its successful discussion great breadth of view, has in our day become so important in its extent and so bewildering in its multitude of branches, that one scarcely dares attempt, even in his private thought, to form decided opinions upon it, much less to express these opinions in the presence of his elders and his teachers. It is my hope therefore, that you will not expect from me at this time any elaborate discussion of theories of education. No new views have I to offer, no new theory to propound.

In all that constitutes modern civilization we are the heirs of great ideas, of the experience of mankind, of the best thoughts of the wisest men of two or three thousand years of human culture. In politics we have the ideas of liberty, law, government, the state. In religion we have the ideas of God, faith, conscience, eternal life. In education we have the ideas of scholarship, culture, liberal arts and sciences. One of these ideas, traceable at least to the Greeks, is expressed by the term "liberal education."

There is at the present day a remarkable consensus as to the importance of liberal culture, and likewise perpetual disagreement with respect to the agencies by which it may be secured. Educationists should maintain a sharp distinction between liberal education considered as an end, and liberal education considered as a means by which it is promoted. It is quite possible that the differences of opinion are not as serious as they seem, and that there may be a consensus as to the goal to be reached, if there is not respecting the route to be followed.

What end should be in view when plans are made for the promotion of higher education? What should be the product of our colleges and seminaries of learning? What should be the marks of a liberally educated man? In common with strong characters not liberally educated he should have a strong will. He should also have certain well trained and developed intellectual powers. Among these may be mentioned the power of concentration and observation, and of judgment.

The contrast of opinion in nearly every field of thought, the struggle of old and new standards in religious and social life, touch the physical and spiritual needs of the individual far too closely for us to remain unconcerned observers of the age in which we live. That we live in an age of rapid social variation can scarcely be doubted by anyone who regards attentively the world about him. It is a period of strong socialist tendencies, a time of extremes in religious faith, distrust of authority, and questioning of long established methods and institutions. The rush and whirl of the great world may not be strongly felt here, but not a few of you have seen in other countries fierce contests between labor and capital, street processions and head riots, meetings of all sorts and descriptions, religious, semi-religious, anti-religious — characteristics which seem to mark almost a decadence of social unity. And in our own land we are often brought face to face with the most conflicting opinions and the most diverse party cries. With the increase of freedom has come the increase of individual responsibility. The young voter of to-day is thrust into a maze of political problems that is almost appalling. If his "tribal conscience has any stuff in it," he feels that the problems ought not to be settled, so far as he has the power of settling them, by his own family or personal interests, or by his individual prospects of profit or loss. He

knows that he is called upon to form a judgment apart from his own feelings and emotions—a judgment in what he conceives to be the interests of society at large. How is such a judgment, so necessary in our time with its conflict of personal opinion and its increased responsibility for the individual citizen—how is such a judgment to be formed? It is obvious that it can only be based on a clear knowledge of *facts*, an appreciation of their sequence and relative significance. The facts, once classified, once understood, the judgment based upon them ought to be independent of the individual mind which examines them.

Is there any other sphere, outside that of ideal citizenship, in which there is habitual use of this method of classifying facts and forming judgments upon them? For if there be, it cannot fail to be suggestive as to methods of eliminating individual bias and ought to be one of the best training grounds for citizenship. The classification of facts and the formation of absolute judgments upon the basis of this classification is peculiarly the scope and methods of modern science. The scientific man has above all things to aim at self-elimination in his judgments, to provide an argument which is as true for each individual mind as for his own. The classification of facts, the recognition of their sequence and relative significance is the function of science, and the habit of forming a judgment upon these facts, unbiased by personal feeling is characteristic of what is termed the "scientific frame of mind." The scientific method of examining facts is not peculiar to one class phenomena and to one class of working; it is applicable to social as well as to physical problems, and we must carefully guard against supposing that the scientific frame of mind is a peculiarity of the professional scientist.

Now this frame of mind seems to me an essential of good citizenship, and of the several ways in which it can be acquired, few surpass the careful study of some one branch of natural science. The insight into method and the habit of dispassionate investigation which follow from acquaintance with the scientific classification of even some small range of natural facts, give the mind an invaluable power of dealing with many other classes of facts as the occasion arises. I do not believe that this power can best be acquired by giving a student a smattering of many sciences. Our true aim should be to impart an application of *method* rather than mere knowledge of facts. And this is far more readily achieved by concentrating the student's attention on a small range of phenomena than by leading him in rapid and superficial survey over wide fields of knowledge.

I should carefully state that I am only praising the scientific habit of mind, and suggesting one of the methods by which it may be cultivated. No assertion is made that the man of science is necessarily a good citizen, or that a student's judgment upon social or political questions will certainly be of weight, because he has read few scientific text books or performed a few

experiments in the laboratory. It by no means follows that, because a man has won a name for himself in the field of natural science, his judgments on such problems as Socialism, Woman's Suffrage, Free Trade, or Biblical Theology will necessarily be sound. They will probably be sound or not according as he has carried his scientific method into these fields. He must properly have classified and appreciated his facts, and have been guided by them, and not by personal feeling or class bias in his judgments. Minds trained to scientific methods are less likely to be led by mere appeal to the passions, by blind emotional excitement in deciding upon important public questions.

I have mentioned certain intellectual powers which, it seems to me, should be the property of every liberally educated man. But it is not enough to have these powers. The man of liberal education must also have certain possessions, necessary alike for the promotion of his happiness in the increase of his usefulness. Among the branches of which he should possess I would name the knowledge of his own physical nature, especially of his thinking apparatus, "the brain and the nervous system by which his intellectual life is carried forward." He ought to know how best to lead an intellectual life, how best to discipline his body by the proper laws of sleep, diet and exercise, and by the right employment of those supports which may be helps or may be causes." The liberally educated man should also have a good knowledge of his own tongue, of its history and development, its laws, its idioms, its use. He should have a knowledge of other modern tongues. He should know something of the great literatures of the world, of the great master pieces of the ancient classics. He should have some acquaintance with the experiences and opinions of mankind, such knowledge as can be acquired only by a study of ancient and modern history and politics, and by a perusal of the words of the great philosophers. Finally, the educated man should be acquainted with the leading facts and principles of science. "It is surely no small part of education to put us in possession of the most important and most universally interesting facts of the universe, so that the world which surrounds us may not be a sealed book, uninteresting because unintelligible." This, however, is but the simplest and most obvious part of the utility of science, and the part which, if neglected in youth, may be most easily made up for afterwards.

If the view presented be accepted, it will be easy to enumerate the studies that should be pursued in order that a liberal education may be acquired. The ingredients ought not to vary much in any wisely established courses, but the amount of each ingredient will differ with the peculiarities of individuals and of institutions. I do not believe, as some educationists would have us believe, that the whole modern college should be turned into a professional or technical school. The proper function of such an institution as this, is, first of all, to train and discipline the mind, to turn out, if possible, capable and fairly cultivated human beings,—in a word, to impart a good general education. I hope, therefore, that the prominence still given in our curriculum to mathematics and the languages will ever be maintained. A college which does not require these studies may assume the name of college or university,

if there be any magic in a mere name, without being true to the meaning and spirit of either. It is because I believe that in this matter of electives we have drawn the lines in the right place that I for one support the changes recently made at Acadia.

It must be generally admitted that a liberal education is not to be limited to a period devoted to a college course. All science, all knowledge is "liberal" wherever acquired. It is by no means certain that the college actually provides a liberal education because it nominally stands for that idea. There are always the drones, the dunces, the hangers-on, in every college, who succeed in "graduating" in some unaccountable way, and whose chief education has been acquired by researches into methods of shirking work. Steady, concentrated effort is unknown to such as these. By steadily "cramming" for a few days a young man exceptionally expert may "get up" a subject, of which he would be troubled, the morning after examination, to give an intelligible account. "A special organ—the examination organ—becomes developed, which is as specific as the water-sacks attached to the stomach of a camel, intended only to carry a certain amount of refreshment over a very dry place for a very dry time."

How many of us realize that the pursuit of learning is our first and most important object here? Self-evident as this should seem, it cannot be repeated too often or too impressively. "Axioms are not axioms," says one, "until they have been felt upon our pulses."

There are some who, while recognizing with clear intelligence the superiority and even the obligation of a certain course, remain with only a sentimental recognition of the fact. In truth, most men, whatever may be their general strength of character, leave themselves at times the victims of idle musing over work to be done at some more convenient time. In our relations to nature, to mankind, it is the hardest of all things to rise from susceptibility to energy, and to do our part instead of expecting everything to be done for us. The earnest worker, and he alone, can know that a determined purpose may be as creative as the powerful fancy or the inquisitive intellect.

The most characteristic trait from college life is our influence upon one another. Individual culture is poor and fragmentary without social fellowship. True humanity is not individualized, but associated. We need not go far into metaphysics to prove that each individual shares in the intellectual and moral capital of his associates, for the first principles of our social nature prove this fact. There is a law of gravitation in mind as well as matter. The greater influences the less. A bright day, surely, that sends into a class a few generous, gifted, high-minded youths who are more determined on doing right than the idlers are on doing wrong. In spite of all opposition they are sure to triumph in the end and to establish that blessed consummation—a sound and ascending public opinion in college, such as puts scholarship and fellowship together and brings the true spirit to bear upon the objects of study.

God grant that we may work together for the college, the common mother of us all; that the young men and young women who come here year by year may, under the influences of the place, be strengthened for every good word and work; that the establishment of liberal and enlightened sentiments, the elevation of the standard of scholarly character may become our one, our common, aim.

## SHAKESPEARE'S HAMLET.

THE character of Hamlet as delineated by Shakespeare has caused more perplexity and discussion than any other character in the whole range of art. The charm of his mind and person amounts to an almost universal fascination; and he has been well described as "a concentration of all the interests that belong to humanity."

One man considers Hamlet great, but wicked; another, good, but weak; a third, that he lacks courage and dare not act; a fourth, that he has too much intellect for his will, and so reflects away the time of action. Some consider his madness half genuine; others consider it altogether so: while a third class of critics considers it wholly feigned.

Notwithstanding this diversity of opinions, all agree in thinking and speaking of Hamlet as an actual person. Regarding him as such and not merely as a product of the poet's imagination, we can, with a greater degree of interest, enter into a study of his character.

It has been variously argued whether Hamlet's madness be real or feigned, or whether it be sometimes the one, sometimes the other. On no point do critics engage in so much controversy; and yet the subject remains an unsettled one.

From a careful study of the play we are forced to conclude that Hamlet feigns madness. The main reasons for this judgment are as follow:

1. We have in Hamlet's own words a striking proof that his madness is feigned:—

"Here, as before, never, so help you Mercy,  
How strange or odd, soe'er I bear myself,—  
As I perchance hereafter shall think meet  
To put an antic disposition on, &c."

These words prove conclusively that Hamlet intended to feign madness. So that his actions throughout the play, when he starts off into such wild courses of behavior, do not justify us in concluding that he is really mad, seeing that we have in his own words an expression of his intention "to assume an antic disposition."

2. His power to adapt his conduct and conversation to the disposition of the person with whom he is conversing proves that he is not mad.

If Hamlet were really mad he would certainly, on some occasions, act so towards all persons with whom he comes in contact. But such is not the case; for on all occasions we find his conversations with those who were present when the ghost first made its appearance to him, and who were therefore in the secret, to betray anything but a spirit of madness. We cannot fail to be impressed with the profound sense and judgment which

at all times characterize his conversations with his friend Horatio. When, on the other hand, he converses with old Polonius he betrays an altogether different disposition. He seems to regard the old gentleman as a target against which to direct all his remarks of scorn and wit. In short, he regards him with the utmost contempt.

When again he converses with the king and queen, both of whom he considers guilty of his father's death, he strives to point the "barbed arrows of conviction" to their very souls, and therefore on all occasions assumes such a disposition as is most likely to accomplish this end.

His actions toward Ophelia in the earlier parts of the play lead us to conclude that he really loved this honest, truthful, and beautiful girl. Afterwards he acts towards her in a very different manner; and, although on one occasion he tells her that he never loved her, we are forced to conclude that he was moved by some such feelings when he penned her the tender words:—

"Doubt thou the stars are fire;  
Doubt that the sun does move;  
Doubt truth to be a liar;  
But never doubt I love."

So that although his feelings of love and admiration towards her have changed into those of a different character, we must remember that he was a man of human passions, subject to such change; and that these feelings were naturally increased by the bitter experiences which he was called upon to undergo, and also by the hatred which he had contracted for her father Polonius.

3. Hamlet's keen perception proves that he is not really mad. When the king and Polonius plan the meeting between him and Ophelia in order to confirm their suspicions as to the cause of his madness, he immediately perceives the object of the meeting; and the words which he gives expression to in his conversation with Ophelia are especially intended to sting the eavesdroppers, whose presence he has detected. In several other instances this trait of intellect is shown; and it suggests to us a mind strong, clear and active, rather than that of a madman, as some are pleased to regard Hamlet.

4. The ghost has enjoined a very difficult task upon Hamlet; and he has to accomplish it in such a way as to justify his course of action to the public mind, and also to prove that his revenge is just. The accomplishment of this task would require a mind fixed in purpose and fertile in resources. This Hamlet shows that he possesses in no small degree by the manner in which he proceeds to "trap the conscience of the king."

He must have exercised a great deal of patience and strength of mind in restraining his natural inclination of sweeping to his revenge as soon as the ghost had finished its story. But as such

a proceeding would not be justifiable in the eyes of the world he must wait and restrain his just indignation and desire for revenge until he can in some way prove the guilt of the murderer. How to accomplish this upon the evidence of the ghost alone is a difficulty which would render its performance impossible for anyone but Hamlet. But he proves himself quite equal even to this task ; and his actions for the accomplishment of it are the outcome of the musings of a mind which has all its faculties unimpaired, and not of those of a mind whose judgment is dethroned.

Perhaps in no respect have we the true character of Hamlet brought before our minds more clearly than in his soliloquies. He seizes the favorable opportunity presented by each moment of seclusion to ponder over the enormity of the crime which has been perpetrated, and to devise a means by which he can prove the guilt of the perpetrator and bring him to justice. In his first soliloquy we have brought before us the reflections of a noble and exalted mind. In these reflections the thought at first presents itself to his mind of ending his misery by committing suicide. But he immediately dismisses this thought upon the reflection that " God has fixed his canon against self-slaughter," and that the miseries of a never ending eternity awaits him.

In his reflections just before his interview with Ophelia his thoughts again wander above the things of this world to " that undiscovered country from whose bourn no traveller returns," and by these reflections he is again dissuaded from ending his misery by self-slaughter.

It is very interesting to notice the manner in which he acts towards his mother on all occasions. When the ghost has made its horrible disclosure to him it directs him as to how he shall act toward his mother in revenging the foul deed : " But however thou pursuest this act, taint not thy mind, nor let thy soul contrive against thy mother aught."

This command Hamlet virtually obeys as far as his outward actions are concerned. But he makes the most of the means at his disposal ; and he paints the queen's character and shameful conduct so vividly and impressively before her that her mind, hardened as it is by sin, completely gives way before the onset of disgust and anger.

All the other characters of the play seem to have combined all their resources in attempting to ascertain the cause of Hamlet's strange actions. It is while carrying one of these schemes into execution that Polonius meets with his untimely end. This act on the part of Hamlet does not prove that he is mad. He is engaged in private conversation with his mother when all at once he becomes conscious of the presence of someone behind the arras, who is there for the purpose of betraying his conversa-



tion. He jumps to the conclusion that it is the king; and, forgetting the restrictions laid upon him, and in his zeal to relieve his mind of the burden resting upon it, he deals the fatal blow. But instead of being relieved of the old burden, he has brought upon his soul a new one; and for his rash act he is punished by being henceforth regarded as a murderer.

His hasty dismissal to England with injunctions to have him executed is the direct outcome of this act; and the manner in which he averts the impending doom proves further that his mind is gifted with marvelous resources. Instead of meeting the fate which is intended for him he sends Rosencrantz and Guildenstern to England with their own death warrant.

Not till the hand of death is already upon him does it become possible for him to strike. Now, at length, the seals are opened; now for the first time his hands are untied, his passion, his avenging impulse, his will, are set free. All this he sees instantly just as it is; instantly, consciously, he deals the stroke for which his Divine Helper has secretly prepared the way. He himself falls indeed, but falls as a pure and spotless victim; so falls as to leave upon us the hallowed sense that "flights of angels sing him to his rest."

M. A. M., '95.

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#### SPARKS FOR YOUR TINDER.

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THE REV. G. R. WHITE, a graduate of "Old Acadia," and pastor of the Temple Church, Yarmouth, has launched on the "tempestuous literary sea" a little skiff freighted with nineteen addresses, to which I would call the attention of the students. He has modestly christened the book "Sparks for your Tinder." The Rev. D. A. Steele, of Amherst, introduces it to the public with these words:

"This is my brother's first-born, and it is a child of promise. It is like the sire, plain, straightforward, honest and practical, relieved, as all teaching ought to be, by glimpses of poetry. Here and there, as on page twenty, in his plea for the Jew, he strikes a chord that may be called eloquent.

"The author is alive. He talks to the college man inciting him to question what God wants of him. He counsels the boys and girls in that friendly, off-hand way that young people like. He will be sure to win them. He freely uses illustration, like the great teachers of all ages, and thus prevents the loss that many teachers suffer.

"The book will do you good. It has the *vim* of youth in it, of a man determined to help men. The writer is a preacher of

righteousness, who believes that what he says to one of our most intelligent congregations is good enough to be put into more enduring form. He is right. The address that will not bear to be put into cold type, nowadays, is hardly worth believing at all."

The author himself says that it is with the prayer and the hope, "that the breakers may not engulf her," that he has launched his little skiff; "but that some tempest-tossed seaman, sailing the ocean of time, may take heart again, as over the crest of the waves he espies our pennant, and along with us cast anchor within the veil."

I think the writer will be not disappointed in his hopes. All the addresses will give pleasure and profit to the reader, and some will be very helpful to the young Christian worker. The first chapter contains the discourse delivered in College Hall, Oct., 1892, entitled "Every Life a Plan of God." The key-note of this one is the saying of the late Prince Albert: "Find out the plan of God in your generation; then beware lest you cross that plan or fail to find your own place in it."

"The Stunted Grace" is a most racy and pointed paper on a much neglected topic. The opening sentence will indicate the matter and the manner of it: "I have no apology to offer for discussing the subject of Christian beneficence." This chapter is packed with facts and motives designed to arouse the "stingy" soul who would "sell his share of the sunshine for filthy lucre."

The most fertile Jewish question on which a man can preach in any community without offence is handled in a new and popular way. But the author entirely forsakes his orthodoxy, according to the standards of all modern churches, when he comes to deal with "The claim of the Church on the Pastor's Wife." He has the hardihood to assert, in the face of the almost universal belief of good Christians to the contrary, that "to strive by all possible means to maintain the harmony, welfare, and spiritual interest of the church, and to seek directly the salvation of unsaved—in short, all that is required of any faithful, consecrated sister in the church—just that and no more is the claim of the local church on the pastor's wife. There is much more the same in kind with this quotation; but "early training" makes it impossible for me to quote more without compunction. Indeed, according to all the standards he proves himself to be a veritable Briggs on this subject. But read for yourself. It is both amusing and instructive.

I know space is precious in the ATHENÆUM, yet I cannot refrain from urging my fellow-students to read the chapter on "Kindness to Animals," in which he summons Agassiz, Cuvier, Luther, and other great men as witnesses to the immortality of our brute companions. Get a copy, boys. The book is amusing, stimulating, edifying.

W. C. V., '94.

## THE CLASS OF '93.

“IT'S a peculiar class,” remarked a Sophomore, as '93 was about leaving its Alma Mater; and he was right. No class that has come under the observation of the writer ever held itself so entirely aloof from the remaining classes in college. Except in one or two very remarkable cases, which seemed to involve the life-long happiness of some of its members, the unity of the class was admirable. In scholarship it ranked high. It would not be just to compare it with some previous classes, such as the class of '90, as the members of the latter were on an average much older and more matured at the completion of their college course than those of the present class. We look for great things from '93 in the future however. Do we miss them at Acadia this year? Yes, very much. Not to mention the three banjos, which Hard. and Mac. and Arthur used to manipulate far into the small hours of the night, we will go directly to the campus. There, the splendid form of Harding dashing for his opponent's goal, with the foot ball under his arm, will long be remembered by all lovers of that sport among Acadia boys. John Chesley and base ball will be associated on Acadia's campus long after the majority of the athletes of '93 are forgotten. But the champion at Acadia of Canada's national game, what shall we say of his achievements? We are afraid lacrosse will become a thing of the past, Mac, at Acadia, without the enthusiasm inspired by your prowess among the boys for this noble game.

In the ATHENÆUM society we miss the philosophical arguments of Mac, the clear cut statements of Wood, the wandering, disjointed, yet often profound remarks of Starratt, the Socratic wisdom of Davis, and the fiery eloquence of Baker, especially on all questions touching his religious belief.

The variety of professions and pursuits which the different members of the class have in view is a fair indication of the value which the general public attaches to the mental training received at our institution. Six of the class have medicine in view, three law, two journalism, five teaching, four the ministry. Bentley, Harding, Jost, Harvey and Wood are at Dalhousie. All with the exception of Wood, who is taking the law course, are studying medicine.

DAVIS is now a Rev., preaching at Lower Economy, and enjoying the blessedness of conjugal felicity. His rapid footfalls and reiterations of his sermons of the previous summer for practice in voice culture, will long echo in the memories of the other occupants of the hall.

CASE is teaching mathematics at St. Martins. If the faithful execution of the duties assigned one insures success, Case is sure of a large share of prosperity in his chosen profession.

The MISSES McLEAN are teaching at Atlanta, Georgia. Acadia may graduate many young ladies, but it will be hard to find the superior, of the two of '93, not only as students, but as whole-souled workers for the interests most vital to the best life at their Alma Mater.

WILSON is at present in an insurance office. He has the teaching profession in view. He was one of the most apt students in his class.

SAUNDERS is preaching at Elgin, N. B. His excellent judgment and steady influence for the right, will be much missed among the boys.

MACFARLANE is engaged in journalism in his native city. He intends taking a special course along his line of work next year.

NICHOLS got his A and is now teaching in Kentville Academy. He has law in view.

HARRIS is still in the Land of Evangeline waiting for receptions.

JONES is attending Normal School at Regina, N. W. T.

BILL is taking the theological course at Newton.

WYMAN is taking the medical course at McGill.

MUNRO is still sheltered by the paternal roof.

CHESLEY is in a law office in his native city.

STARRATT is teaching in Annapolis County.

BAKER is preaching at Woodstock, N. B.

### EPHEMERIDES.

#### VERSICLES.

##### SWINBURNE.

Lo ! Summer suns are over ;  
The snow the fair fields cover ;  
Mild maid and languid lover  
Sing Swinburne's swinging strains.  
And ringing roof and rafter  
Re-echo tears and laughter,  
And artists all are after  
A theme of joys and pains.

##### BURNS.

NA' simmer robes the earth in green,  
And doon sins dimplin a' in sheen ;  
Blithe o'er the field my bonny Jean ;  
Comes trippin' sweet ;  
In a' the land she's beauty's queen,  
Sae trim and neat.

##### POPE.

Let nature be ; seek not for God to grope ,  
The proper study for mankind is—Pope.

BYRON.

I hate the wise man just because he's wise ;  
 I hate the fool for his stupidity ;  
 I hate the wealthy and the great likewise ;  
 I hate the meek for their humility ;  
 All kinds of government I too despise ;  
 Hate all mankind because they're not like me ;  
 But there's one thing I love and never tire on,  
 And that is saddening with the sad Lord Byron.

SHELLEY.

LIKE the zephyr breathing  
 O'er Æolian strings,  
 But the soul bequeathing  
 Of its symphonings :  
 Over the minstrel spirit move all lovely things.

VERGIL.

MOUNTING on pinion majestic to regions serene and lofty,  
 Sweepeth the Mantuan swan o'er an ocean of melody onward.

HOMER.

UNDEVIATING and strong the career of his long-rushing gallop,  
 Over the death-cumbered war-plain Pegasus forward advances.

SAPPHICS.

ALL the livelong day have I trod the meadow.  
 Heard the sweet songs flow from the thicket near me,  
 Saw the Spring unfolding her varied treasure  
 Blossom by blossom.

Soft the breeze blew laden with dewy odors,  
 Breathed from blown buds decking the merry May-time,  
 And the rills ran shouting in freedom's gladness—  
 Nature a child was.

But the scene soon changed as in sorrow changing ;  
 Mighty clouds came forth from the courts of Phœbus ;  
 Dimly flames flashed out as the throbbing thunder  
 Rumbled reluctant.

Rain in torrents severed the awful twilight ;  
 Fiercer lightnings blazed, and the thunders bellowed ;  
 And the night rushed throned on her car of shadow  
 Over the planet.

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## The Acadia Athenæum.

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W. I. MORSE, '97.

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Business letters should be addressed to H. A. STUART, Secretary-Treasurer. Upon all other matters, address the Editors of the Acadia Athenæum.

## The Sanctum.

ACADIA has started upon a new year with prospects the most encouraging. As year after year passes, each leaves the imprint of progress. Her advance is constant, steady; her growth enduring. The attendance of a College can not be regarded as a true criterion of standing. Its popularity may be affected by influences foreign to the actual merit of instruction given. Yet, other things being equal, the student seeking scholarship will attend that College or University where the best facilities for gaining scholarship are offered. Acadia's popularity betokens well. The present Freshman class number nearly forty, and there are enrolled in all more than 120 students, who are pursuing the Arts course. The Collegiate Academy is also largely attended, and the number of students at the Ladies' Seminary is fully up to the average. Ever a popular institution, Acadia is gaining popularity every year. Those who enter her walls to study do not go away disappointed.

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THE work of the academic year at the University began on the first Wednesday of October. The former custom of an opening lecture was this year revived. F. R. HALEY, M. A., the popular Professor in Physics, was the lecturer. A thoughtful, scholarly address, we gladly reproduce the substance of it in another column. It will be read with interest. The optional courses of study in the Junior and Senior classes have this year been widely extended. This is decidedly a move in the right direction. The students are reaping benefits from the change. While doubtless a prescribed course within certain limits can be defended, it seems arbitrary to exact the same course of study, extending over four years, from the student of law as from the student of medicine. It can be

readily seen however, that the change has not been made at the expense of scholarship. The age demands specialists. If the student contemplating law, after having laid a sure foundation on which to build the superstructure of education which shall bear directly on his life work, can receive the same discipline from studies in the line of his intended profession as those which have a leaning rather upon some other calling, may he not without sacrificing his scholarship, pursue the former and neglect the latter? The purpose of the optional system is not to shorten the course in the law, or medical or theological school. It is to give to the world abler lawyers, physicians of wider knowledge, clergymen of broader scholarship. It is indeed a step in the right direction. In line with the optional system, a more extended course in the natural sciences would be desirable. Provisions thus might be made by which those students who wish might be graduated in Science instead of Arts, and revive the B. Sc. degree.

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THIS year Acadia has taken a step in advance in securing a course of lectures by noteworthy men. In former years the lack of such a course has been deeply felt. By no means insignificant is that factor in the education of the student afforded by listening to eminent lecturers. So important indeed is this considered in many of the larger universities that provisions are made by which the students on each Sunday may have an opportunity of hearing one of the great preachers of the day. The members of the ATHENÆUM have arranged for a course of five lectures, for the academic year, the first of which was delivered before the students and the public on October 28th. Such names as Rev. H. C. Hovey, D. D., F. G. S.; Elia S. Yovtcheff, the Bulgarian lecturer; "Judge" William B. Green; John DeWitt Miller; and George W. Penniman, of the Boston *Traveller*, speak for themselves. The first lecture, that of Rev. Dr. Hovey, was enthusiastically received. To the geological student it was especially interesting. The subject was, "Caves and Caverns," and magnificent stereoptical views of many of the famous subterranean wonderlands of the continent, including Marengo and Mammoth caves were presented. His descriptions graphic, his language eloquent, his explanations clear, the large audience were at once entranced and edified. The next lecturer is Elia S. Yovtcheff, and his subject, "The Czar and the Jews." Though a native of Bulgaria, Mr. Yovtcheff received a large part of his education in this country, having been graduated with high honors from Hamilton College in '77. Returning to his native land, he became successively Clerk of the Supreme Court, Chief of the National Library and Museum, and Postmaster General. The compilers of the Encyclopedia Britannica considered him of such authority as an educationist, as to secure his

services as a contributor to that work. Mr. Yovtcheff is now in America as a political refugee. His lecture on "The Czar and the Jews," has been spoken of very highly in many of the American cities, where it has been given. A treat is expected. "Judge" William B. Green is too well known as a humorist to require any comment here; and an opportunity to hear the scholarly, witty and eloquent John DeWitt Miller is one which the public will not care to let pass unimproved. Those who have been following George W. Penniman's racy articles descriptive of our province by the sea, in the Boston *Traveller*, will be charmed with the anticipation of hearing from his own lips the results of his travels, and of having a look at our beautiful land as viewed by the talented Bostonian. As a finale to the course of lectures, there will be an evening with the "Old Homestead Quartette," which for many years it will be remembered, was with Denman Thompson in his noted play, "The Old Homestead." An opportunity to hear these famous singers will be looked forward to with eagerness. The quartette will be assisted by Miss Alice Giardeau, the attractive and talented young reader who for two seasons was one of the famous "Kelley Tableaux d'Art Company." An excellent closing will this be to the "Star" course. The students are indebted to the Lecture Committee of the ATHENÆUM Society, and especially to Mr. S. R. McCurdy, one of the committee, of class '95, for securing such an admirable course. If the project succeeds from a financial point of view, and it bids fair to do so, the proceeds will be set aside as the nucleus of a fund for securing noted lecturers for the future.

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THE high reputation of Acadia Seminary for a school for young ladies is well deserved. Under the efficient principalship of Miss Graves, the school has made great advance. Each year marks progress. Though losing some efficient teachers during the past year, their places have been filled by teachers of recognized ability, and the school sustains no permanent loss. Miss Wallace, the talented reader and elocutionist, severed her connection with the Seminary at the close of last term, and has become the wife of A. E. Shaw, B. A., the rising young barrister of Windsor. The place made vacant by Miss Wallace's resignation was not easy to be filled as it had been during her connection with the Seminary. However, the students are enthusiastic over the work of her successor, Miss Burnett, a graduate of the Boston School of Elocution. Miss Burnett came with high recommendations, and has not disappointed the high expectations entertained concerning her. Miss Crowell, though absent, has not severed her connection with the Seminary. She has received a leave of absence to pursue further studies in English Literature and Science at Harvard Annex, Cambridge, and will return better fitted



to fill the position of teacher, which she has successfully filled in the past. Her position is ably filled by Miss Jackson, B. A., Acadia, who as a teacher in New Hampshire Normal School has won an enviable reputation. The course of study for the piano, under Fraulein Suck, the clever graduate of K nigliche Hoch School, Berlin, is especially deserving of comment. Unbounded praise is bestowed upon the teaching in this course, and the fact that nearly fifty students are pursuing it is sufficient testimony to the popularity of the teacher. The school is fortunate in having the services of this talented musician. Fraulein Suck is ably assisted in this department by Miss Sawyer, whose abilities as an instructor in piano work has been deservedly recognized in the past. The department of vocal music is under Miss Trefry, and is meeting with great success. Miss Trefry was a pupil of Arthur Hubbard, of Boston, and does credit to her famous teacher. Miss Alice M. Fitch, M. A., who for four years so faithfully and successfully labored here, has accepted the Principalship of Moulton Ladies College, Toronto. Toronto has thus secured the services of another of Nova Scotia's excellent teachers. Miss Alice R. Power, formerly of '95, succeeds Miss Fitch. The success of Miss Mary Harding Fitch, as teacher of violin, and of Miss Patten, as instructor in Gymnastics and Calisthenics, is a sufficient guarantee of efficient and successful work by them in the future. The new departments of typewriting and stenography (Pernin system), under Miss Saunders, is one which will be appreciated by the patrons of the Seminary. This study is receiving a great deal of attention at present in schools for young ladies, and deservedly so. The knowledge of typewriting and stenography is certainly a very important element in a young woman's education, and the opportunity of acquiring such will doubtless be gladly taken advantage of by the students of the Seminary. The object of Acadia Seminary, "to provide a broad and thorough education for young women," is being yearly attained. The school is this year well attended, and admirably equipped with a staff of efficient and experienced teachers. Good work is expected.

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WE are glad to notice the improvements in Chipman Hall. The building has been thoroughly repaired. The rooms present quite a cheerful and homelike appearance, since the boys have got settled. But where are the bath-rooms? Many, if not a majority of the boys came into the building with the understanding that they were ready for use. This is a phase of Chipman Hall life that should make the patrons of Acadia blush, when they compare the accommodations of our fair institution with those of our neighboring colleges. The Hall seems much more orderly this fall than in previous years, but there is still

room for reform. A large majority of the boys feel the need of this reform, but the custom of being around the corridors at all hours of the night, always with more or less disturbance, has become so thoroughly established that it is really difficult to introduce a new order of things. Why not have the building quiet at eleven o'clock? There would be better work done in the class rooms, and it would be much more healthful for us all. The Faculty seem inclined to leave the government of the building entirely in the hands of the students. If they would take the initiative and have a bell sounded in the hall at eleven o'clock, they would find the majority of the occupants ready, even anxious to have their regulations carried out; but leaving the matter in the hands of the students alone, makes it a difficult, if not an impracticable undertaking.

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THE editors and managers of the ATHENÆUM feel deeply grateful to you, Mac, for your timely aid. May Acadia always find among her sons those who have her interests so deeply at heart.

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ALTHOUGH we feel a little timid about giving advice to our superiors in wisdom and experience, we cannot refrain from making a suggestion to them about our text books. The students returned the first days of October. It was November before all the text books were on hand. Surely this state of affairs could be remedied. Each professor knows about how many new books will be required for his department. Why not order them during the summer and have them ready for use at the beginning of the Academic year?

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WE are glad to see our much esteemed editor in chief out of doors again. He has been suffering from a severe attack of sciatica.

## The Month.

ON Friday evening, the 6th inst., the college year was formally opened, the opening address being delivered by Prof. F. R. Haley. This is the revival of a custom regularly observed at Acadia in by-gone years, but which, for some unknown reason has been neglected in recent years. We are glad that the custom has been revived, as there is no reason why it should not have a beneficial effect. There was a full attendance of the students of the College, Academy, and Seminary. The Faculty occupied seats on the platform. Dr. Sawyer made some introductory remarks, after which Professor Haley delivered an address on "Liberal Education," dwelling particularly on the Optional Course of Study which has been adopted at Acadia. The hearty applause which greeted the speaker as he resumed his seat

manifested the approbation with which his remarks were received. The students of Acadia will ever look forward with pleasure to this opening address of the year, and we hope the custom will not again be disregarded.

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ON Friday evening, the 13th inst., the Y. M. C. A. gave a reception to the young men of the College and Academy. The special object of the reception was to welcome the young men who are with us for the first time, and to get them interested in the work of the Association. The President, Mr. W. C. Vincent, delivered an address on the workings of the Association, its claims upon the Christian young men of the institution, and the object for which we are thus banded together. Prof. Kierstead followed with some choice remarks based upon John ii, 14.—“I have written unto you, young men, because ye are strong.” Refreshments were served, after which the boys joined in singing those popular college songs which so often tend to relieve the monotony of the student's life. At a late hour the company dispersed, each one animated with new purpose and zeal to engage in the religious and secular work of the year.

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ON the evening of the 20th the Y. M. C. A. gave its regular reception. The hall was beautifully decorated, and reflected much credit on the managing committee. Most of the new as well as the old students were present, and all seemed to enjoy to the utmost the hours spent in mutual intercourse. The program, usually carried out on such occasions, was lacking, owing doubtless to the fact that we have no teacher in Elocution. Notwithstanding this the evening was an enjoyable one; and when, at a late hour, the company broke up, all went home feeling grateful for the opportunity thus given them of meeting and becoming acquainted with their fellow students.

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AT the first regular business meeting of the Missionary Society the following officers were elected: *President*, M. B. Whitman; *Secretary*, A. H. Armstrong; *Treasurer*, M. A. MacLean; *Executive Committee*, A. Murray, J. Corbett and Miss Sawyer. On Sunday, Oct. 22nd, the Missionary Society held its first regular public meeting of the year in College Hall. Two excellent papers were read: one by N. E. Herman on “Difficulties in French Canadian Missions,” and one by S. R. MacCurdy on “Some Encouragements for Missionary Work.” Mr. Gionlund delivered a very instructive address on “The Moravian Movement.”

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THE Athenæum Society held its first meeting of the present college year on Saturday, Oct. 7th, when the following officers were elected: *President*, J. E. Ferguson, '94; *Vice-President*, D. P. MacMillan, '95; *Treasurer*, H. Moffatt, '96; *Corresponding*

*Secretary*, I. Oakes, '96; *Recording Secretary*, C. E. Morse, '97; *Executive Committee*, B. K. Daniels, '94; F. W. Young, '94; G. L. Miller, '95; C. A. Tufts, '96; and M. A. Bowlby, '97.

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THE Propylæum Society held its first meeting on Friday, Oct. 6. The following officers have been elected for the ensuing year: *President*, Miss Parker, '94; *Vice-President*, Miss Coldwell, '95; *Secretary*, Miss Strong, '96; *Executive Committee*, Miss Cook, '94; Miss Archibald, '95; and Miss Yuill, '97. The Society has had a large increase in membership this year owing to the large number of ladies in the Freshman class. It still continues its work along literary lines. The Misses MacLean of the class of '93, are much missed as they always took a lively interest in the working of the Society.

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AT the first business meeting of the Y. M. C. A. of the academic year the following officers were elected: *President*, W. C. Vincent; *Vice-President*, S. R. McCurdy; *Treasurer*, K. Armstrong; *Secretary*, W. I. Morse. The Association begins the new college year under favorable auspices. The first of the monthly devotional meetings, to which the public are invited, was held on Sunday evening, November 5th. The sermon was preached by Rev. D. J. Fraser, pastor of St. Andrew's Presbyterian Church of the town. The theme was "Character," and the text Proverbs xxiii, 2, 3. The discourse was a powerful one. True character, said the speaker, must be bought. It is the pearl of great price, to possess which a man must part with everything else. The great reason the speaker gave why we should be willing to pay such a price for it was because of its inherent value. Wisdom is the principal thing. Ancient systems of philosophy always considered the *summum bonum* of life as some form of happiness. Modern systems of philosophy too often fall into the same mistake, telling us that "Happiness is our being's end and aim." Heaven is of course a place of happiness, but it is not the happiness merely which makes heaven; character it is which makes heaven. The true aim of the Christian life is, "Be ye perfect," and the motive is: "Even as your Father in heaven is perfect." The true spirit of Christianity is to do good disinterestedly, looking for no reward. But while happiness should not be the great aim of life, the speaker brought out the truth that the pursuit of character alone will yield the highest happiness. Pleasure from its very nature cannot be secured by pursuing it directly. It is simply the feeling which accompanies our pursuit of some object. Pleasure as an object must defeat itself. The men who make enjoyment the chief end of existence find that pleasure when chased vanishes. They who aim at wisdom find happiness, for happiness is the necessary companion of virtue. The sermon was highly appreciated by the students.

The Annual Convention of the College Y. M. C. A. of the Maritime Provinces will be held this year in Wolfville, on the 24th November. Preparations are being made for an excellent program for the occasion. A highly interesting and helpful Convention is anticipated.

## De Alumnis.

H. S. ROSS, '92, is studying law at Cornell University.

D. B. HEMMEON, '91, is preaching at Wood Lawn, Halifax Co., N. S.

W. B. WALLACE, B. A., '90, and lately graduated from Newton Theological Seminary, is pastor of the Baptist Church of Oswego, N. Y.

M. D. HEMMEON, '88, has charge of the English department in Truro Academy.

N. H. MCNEILL, '90, for some time pastor of the Chester Baptist Church, has gone to Newton.

A. W. FOSTER, '89, and H. W. McKenna, '89, have just passed successfully the final law examinations.

REV. H. S. SHAW, '88, lately ordained and married, is now in charge of a congregation at Mahone Bay, N. S.

REV. W. H. JENKINS, '89, recently of Brandon, N. W. T., is settled in Granville, N. S.

C. A. EATON, M. A., '90, was graduated from Newton last spring, and is now in charge of a church at Natick, Mass.

REV. H. D. MCQUARRIE, '91, is at present in charge of the Baptist Church in North Sydney, C. B.

A. A. SHAW, '92, after graduating, preached a year in Canso, and is now studying theology at Rochester.

J. H. DAVIS, B. A., '93, was ordained at Lower Economy on July 12th, and settled over the Baptist church of Economy and Five Islands.

CHURCH E. MORSE, '91, is in Chicago. We understand he has a good position in one of the leading dry goods houses in that city.

L. H. MORSE, '91, after teaching two years at Bear River, has gone to McGill to take course in medicine. Success to you, Lew.

HARRY W. BROWN, B. A., '90, has succeeded in passing his final law examination and was admitted to the Nova Scotia bar on October 24th.

REV. O. E. COX, '66, has removed from Patterson, N. Y., to become pastor of the Baptist Church in North Easton, Mass.

MR. J. E. BARSS, who was graduated from Acadia with the class of '91, and who received the degree of M. A. at Harvard last spring, is teaching in the Roxbury Latin School, of Boston. Mr. Barss did excellent work both at Acadia and Harvard, and is well fitted to fill the important position which he occupies.

E. A. READ, '91, is continuing his studies at Chicago University, taking the theological course, with related subjects, and is making a good record.

M. H. McLEAN, '92, W. L. Archibald, '92, and A. F. Newcomb, '92, are taking a post graduate course at Chicago University, where they are highly esteemed.

M. S. REA, '91, spent the summer in the province. He was fortunate in being elected to a scholarship in the Sage School of Philosophy, Cornell.

A. DeW. BARSS, M.D., Lecturer on Physiology and Hygiene, is, we regret to say, unable through ill-health to meet his classes. He is now in Boston for medical treatment.

REV. F. D. CRAWLEY, '76, has closed a very successful pastorate in Fredericton, N. B., and will spend the winter in study in Boston, before entering on another pastorate.

HENRY B. HOGG, '92, got his A last summer and at present has charge of Bridgewater Academy, Lunenburg Co. He, too, has taken the first step towards domestic bliss.

MISS H. E. WALLACE, late of Acadia Seminary, is now Mrs. A. E. Shaw, and lives in Windsor. Miss M. G. BROWN, of the same institution, is now Mrs. Grew, and resides in Boston.

REV. GEORGE R. WHITE, '87, has published a book entitled "Sparks for Your Tinder." Rev. D. A. Steele, '65, furnishes the introduction. We congratulate Mr. White on his enterprise and wish him success.

BYRON H. BENTLEY, B. A., '90, lately graduated from Newton, was ordained at Summerside, on Tuesday, 26th September. He is now pastor of the Bedeque and Summerside Baptist churches.

F. S. MESSENGER, class of '90, having completed his course in medicine at the New York University, is now practising at Petite Riviere, N. S. Besides a diploma he has also taken unto himself a wife.

JOHN E. EATON, class of '90, is taking the M. A. course at Harvard, having completed the B. A. course last year. We hear reports of your scholarship, John, that should make Acadia proud to own you as one of her sons.

G. W. COX, B. A., '80, is taking a post-graduate course at Harvard in Political Economy and History. Mr. Cox was the leader of his class at Acadia, and won two scholarship prizes. He is doing good work at Harvard.

REV. E. W. KELLY, '76, has returned to Rangoon, Burmah, to resume his work as a missionary of the A. B. M. Union. During his furlough Mr. Kelly studied some time at Chicago University. We learn indirectly that he is highly esteemed by the officers of the Union as well as by his fellow labourers, who regard him as an able, devoted missionary.

REV. JOSEPH MURRAY, '65, has been for several years pastor of the Baptist Church at Falmouth. The Jubilee Services of this church were recently held, and gave evidences of the esteem in which its pastor is held.

REV. HOWARD BARSS, B. A., '75, who for two years past has been laboring as a missionary in India under the Baptist Foreign Missionary Board, has been compelled to return, we are sorry to learn, on account of the illness of his wife.

A. E. SHAW, '88, is practising law at Windsor, and is making a success of it. He has, during the summer, taken a partner who will do him good and only good. The ATHENÆUM congratulates Mr. and Mrs. Shaw and wishes them many years of happiness.

REV. M. C. HIGGINS, B. A., '89, has received a unanimous call from the Baptist congregation of North River, Kingston and Long Creek, P. E. Island, to become their pastor. Mr. Higgins was previously engaged in ministerial work in Michigan.

PROFESSOR J. E. WELLS, '60, after editing the *Educational Journal*, of Toronto, in a very satisfactory manner for the last five years, has now become proprietor of the paper. Mr. Wells will still be editor of the *Journal*. Under his management we are assured that the paper will continue to be one of the best educational periodicals in Canada.

## Collis Campusque.

A SENIOR asks, "Where is the *Moncton Times* edited? In Sackville?"

THE bellicose Freshmen who slept with a revolver under their pillow had better look-out for a *second* trial.

CHARLIE could not afford to buy a ticket for his best girl, but was not a morsel backward in offering to see her home after the lecture.

FRESHMAN to Soph.: "By George, that beer has gone to my head."

SOPH.: "I don't see that there is any other vacancy to which it could go."

THE word "moustache" is defined in the dictionary as, "long hair on the upper lip." Can that name then be applied to the tufts of hair dimly discerned above the corner of a certain Soph's. mouth?

At the last reception Captain Eddie engaged a mate for the homeward voyage. When the mate was ready to ship, he did not recognize her. It is needless to add that the captain did not set sail that night, but returned alone to his anchorage in Chipman Hall.

By their knocks ye shall know them. Chip. Haller plugging.

Timid rap on the door. "That's a Freshman,"—"BUSY!"

Two heavy fists strike the door. "That's a Soph."—"WHO'S THERE?"

A resounding kick. "That's a Junior."—"WHAT'S WANTED?"

Both feet through the panel. "That's a Senior."—"COME IN!"

A PAIR of very chubby legs,  
 Encased in woollen hose ;  
 A pair of very lengthy boots,  
 And glasses on its nose ;  
 Important air and verdant mein,  
 Imagine if you can,  
 That right before you stands in state,  
 A very green Freshman.

SAYS a certain jocular Geological junior, "Two other professors and meself seen Elisha and another feller talkin' to some Seminite women." This junior has probably not been near the limits for some time, or this circumstance would have called forth no remark, as this appears to afford the chief amusement of a number of students during recreation hours.

THERE are two young Freshies in Acadia fair,  
 From Milton they came ; they play euchah down there.  
 "Play on that, you *eggah* ! The *jokah* is mine,"  
 Sing ten spot, right bower, left bower and nine.

Supreme Court was held in Acadia fair,  
 The jury was ready, Judge Ferg. in the chair ;  
 These Freshies in coal-box stood trembling with fear,  
 Sing guilty, not guilty, six months or a year.

The jury said, "Guilty" at Acadia fair,  
 And the judge stern'y said, Let all Freshmen beware  
 How they play euchre here, and six days in the week  
 Sing Algebra, Latin, English and Greek.

SOME young men appear to be unaware of the fact that it is proper for the young gentleman to offer his arm to the lady whom he is escorting home, and not to *take hers*. A certain junior, ignorant of this, *toddled* up to the charming freshette after prayer-meeting with the intention of seeing her home. She manfully resented the above mentioned familiarity, and during the walk home the sidewalk was scarcely wide enough.

O GIVE me a club that I may kill,  
 The squeaking tenor and growling basso ;  
 Hand me an axe that I may spill  
 The blood of each upstart jackass O.  
 Ah, when my weary brain is trying  
 From mathematics something to win,  
 My thoughts are interrupted by  
 The *coon* that plays the violin.

Another starts the auto-harp,  
 Plays "Annie Rooney" and other stuff,  
 And I with tasks but just begun,  
 And seeking knowledge, think it rough.  
 I had not looked upon my Greek.  
 And just as I tried to begin,  
 My thoughts were interrupted by  
 The *coon* that plays the violin.

I'm going to rise in all my might,  
 And pass around a strong petition ;  
 I do it for I think it's right  
 To keep our marks in good condition.  
 We've got to kill that singer brave,  
 And make the auto-harp give in,  
 And bury in the same cold grave  
 The *coon* that plays the violin.