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The Acadia Atheneum.

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WE congratulate the *King's College Record* on its enterprise in issuing so fine a Christmas number.

To the steamboat and railroad companies who issued tickets to students at special rates during the holidays, we tender our sincerest thanks.

THE resignation of Miss Harding, teacher of vocal music, has deprived the Seminary of another valued instructress. During her residence here Miss Harding has lived in the affections of her pupils, and by her popular manner has added much to the grace of the social circle.

G. W. Ross has been elected Minister of Education, in Ontario. Sir Leonard Tilley was called upon to assist the Opposition in the election campaign, and the Liberal Press everywhere is now claiming the result as a

Liberal victory. Thus the election was clearly more an affair of party than of education—a fact which compels us to look with disfavor upon this method of educational control.

It affords us great satisfaction to announce that the didactic question has been settled. For three months we have been bored with discussions which have been remarkable for their profuseness, commonplace repetitions, and irrelevancy. In fact the controversy was beginning to inspire disgust in quarters where it did not provoke ill will. Any settlement of the difficulty would, in view of these facts, have been welcome; but if, as is asserted, the two parties have found common standing ground, there is special cause for congratulation. Dr. Rand will take a seat in the college as professor of history and education, at a salary equal in meanness to that received by the other professors. We have no doubt but that Dr. Rand will prove a source of strength to the college.

THE following quotation from the *King's College Record* will show how Acadia is regarded at Kings:—"The Faculty of Acadia College ha. e., we think, very peculiar ideas as to what a student is. We have always been taught, and we hold it true, that when a boy leaves school, which latter restrains his liberties to a certain extent and endeavours to train him up in the way he should go—when he leaves school and enters college he is no longer considered a boy, but takes the place of a man. Of course, every college has its statutes and every undergraduate should be compelled to obey them, but these ought to be of such a nature that highminded youth should find it hard to comply with. But to apply school rules to college life is we think a great mistake. This seems to be the case at Acadia, etc."

IN approving of the recent educational appointments in New Brunswick, the *University Monthly* outlines a doctrine of promotion to which we are unwilling to subscribe. Against the appointments we have nothing to say. Doubtless the men are worthy of their positions. But, while we admire the loyalty of the *Monthly* to Alma Mater, we beg the editors not to deny the free air of heaven to the unfortunates who have not been educated in the University. To make birth in the Province and graduation at the provincial university essential conditions of preferment would be to inaugurate a policy savoring of Chinese exclusiveness.

We fail to see how the rights of a naturalized citizen are less than those of one native born. It is illogical to make them less. It is formally admitting to citizenship and in truth refusing to admit. Again, why should candidates be graduates of the University? What is there about this institution that confers a right of preference. What about the boys of the Province who are educated at Acadia, Kings, Dalhousie, Sackville, &c.? Wherein have they forfeited the right of equality with the university men? We think the *Monthly* is claiming too much, and betraying a discreditable uneasiness when it asks for any other privilege than that of free competition.

A TEACHER'S REMINISCENCES.

— No. 3.

The school room is sometimes found to be the lurking place of that hoary-headed relic of antiquity, old fogyism. One would hardly expect that such an intruder would be admitted here, much less suffered to remain; but it appears that no place is secure against his invasion. The school-room fogy is a perfect representative of his class the world over. He is generally antiquated in appearance; his beard is of the patriarchal trim; he rejoices in a claw-hammer coat which looks as if it might have been a legacy from one of the Plia-

roahs. He idolizes umbrellas and faithfully carries one which was apparently constructed to ward off the waters of the deluge. He wears a watch, but shades of Tubal Cain, how ponderous! It might have been worn by the giant of Gath. In short, he looks as if he had fallen rapidly from the Pyramids, and now lives and moves with the dust of forty centuries still clinging to his garments. His notions, too, are redolent of the must of ages. Talk to him of modern improvements! You might as well lecture to a sphinx. Enlarge upon the advantages of a new system of teaching, and he immediately attacks it with zeal and pronounces it an innovation. To prove that a method of instruction is antiquated is only to secure for it a certain passport to his favor. To him, any departure from the established order of things, means retrograde motion. Because a certain custom has existed for years, he holds that it is above criticism, and any attempt at modification would be as absurd as to revoke the laws of the Medes and Persians. He never imagines that curricula must change to meet the altered demands and peculiar habits of thought of the times. He clings tenaciously to the doctrine that "whatever is is right," and will not be convinced that he is being ignominiously outstripped in the progressive march of thought, until he awakes some fine day to discover, that as his ideas, tendencies, and sympathies all belong to a bygone age, there is no longer any demand for his services. Thus the intellectual fogy is left to "chew the cud" of bitter reflection, while the great heart of modern life throbs on, sending the warm current of active, vigorous thought through every vein and artery of society, awakening its dormant energies, giving it broader views and nobler aspirations, and withal, kindling within it a wholesome dislike for that animated fossil, that shade of hoary antiquity, that deadly incubus on learning, that insufferable fogyism.

Few characters are more frequently to be met with in the school room than the *fashion*

able teacher. In appearance he is the very antipodes of his antiquated brother, the fogy. He is intensely modern in dress and manners, and believes himself to be the very embodiment of wisdom and a paragon of masculine perfection. He parts his hair in the centre, with mathematical exactness, and imitates the vapid conversation and apes the silly manners of the latest dandy. Probably an unhappy combination of circumstances recently elevated him from the school-boy's desk to the teacher's chair. Hence, as might be expected, he is distressingly conceited. He refuses to be guided by the council of his elders, but takes council of himself alone, and of course has a fool for his adviser. Juvenile caprice, and crude, preconceived notions, are the only mentors of this inexperienced tyro. He sometimes originates a new method of teaching, as puerile as the mind whence it emanated, and fastens it on the little community under him. This is regarded as the most perfect system yet discovered, and he views with suspicion every other method that differs from it. Or probably he has no method at all, but teaches in a sort of hap hazard fashion, as if the apex and base of teaching consisted in stuffing the minds of his pupils with abstract characters, or compelling them to memorize pages of dry and useless matter, forgetting, in his simplicity, that such a course has long been abandoned by men of thought, and is now regarded as a relic of barbarism.

The next character worthy of notice, is one that too often finds his way into the school room, viz., the *lazy teacher*. This adjective has been applied to teachers as a class, but with evident injustice, and by persons unacquainted with the trials of a teacher's life. There are men who, by industry and perseverance have attained to an honorable position in this profession, and they shoud not be classified with the careless and indolent. Laziness is disgraceful in any vocation, but when it enters the school room it becomes an "abomination of desolation standing where it ought not." The *lazy teacher* is a fraud and a hum-

bug. He does little during school hours but read newspapers and smoke offensive pipes. He rarely assumes the perpendicular, but clings to his pedagogic chair with provoking persistency. If a spasm of activity does seize him, he looks unhappy, and quickly settles down again into his normal condition, where he remains like a poorly executed statue, oblivious of his own deformity. Could not somebody be induced to pursue the whole fraternity of lazy teachers out of the country with a scourge of small cords?

The *cross teacher* comes next in order. He is never lazy. On the contrary, his activity is marvellous. One would almost imagine that he had discovered the law of perpetual motion, and applied it to his pedal extremities with abundant success. He is the terror of juveniles and rules them with a rod of iron. His orders are issued with emphasis and obeyed with an alacrity born of fear. As a teacher he is pretty successful, still his pupils do not love him, and when the day comes bringing the tidings of a great railroad accident, in which his name appears among the "fatally injured," the boys hold high carnival, but next day when they see him in his accustomed seat, they conclude that the partiality of Providence for such a petty despot is unaccountable, provoking, and extraordinary.

SOCIALISM.

The progress of the world in culture and refinement during the past hundred years stands unequalled by any other century in its eventful history. Man's insatiable thirst for discovery has led him to investigate every department of literature, to invade and explore every realm of science from each of which he has borne the richest spoils as proofs of his tireless activity. Human genius has penetrated the mountain and spanned the river. It has erected factories on every stream, and placed steamboats on every ocean. To-day the locomotive with "smoky breast and thundrous step" disturbs the solitude which

broods over the classic hills and sandy deserts of the East, while the sound of the pioneer's axe, and the shout of the sturdy emigrants, proclaim a glorious destiny for the mighty regions of the West. Industry, on her car of triumph has pursued her onward career with unparalleled success, daily opening up new avenues of wealth, and bringing within the compass of human skill sources of prosperity of which less favored ages never dreamed. The tendencies of the times are evidently progressive. The age looks toward universality. The sweep of its thought is growing vaster, its investigations more bold, its reforms more radical. Theories venerable with age are summoned to the bar of Reason, and found guilty of fallacy. Institutions rooted and grounded on the very core of society are overturned, and new ones, more in harmony with the spirit of the age, erected on their ruins.

Where all this may end it is difficult to conjecture. While there is ground for rejoicing, there is also much reason for grave apprehension. While it is pleasant to indulge in captivating reminiscences or golden anticipations, it cannot be disputed that dangers lie concealed beneath this fair exterior. It requires no philosopher to perceive that our modern civilization is menaced by formidable foes. Grave and startling possibilities lurk beneath the fabric of civil society. Every age has had its own scientific and political problems to solve. It may remain for the nineteenth century to grapple with one which persistently and threateningly forces itself into prominence, viz., the problem of socialism. This is a power whose slumbering energies threaten to mar the fair form of our civilization. For ages it has dogged the footsteps of progress and grown with its growth; but never at any other period did it present a more formidable character, or more extensively ramify itself through every grade of social life.

Centuries before the Christian Era, this question confronted the statesmen of Greece and Rome, arousing the speculative mind of Plato, and affording a fruitful theme for the

splendid talents of Cicero. One of the most prominent of modern speculators in this line of philosophic inquiry was Sir Thomas Moore, who propounded in his famous Utopia, a chimerical scheme of perfect government. His ideal commonwealth, however, grew and flourished under impossible and extravagant conditions, and never was designed to be a practical solution of social difficulties. At a still later date Fourier in France, and Owen in England endeavored to arouse the public mind to the necessity of re-organizing society on a different basis. But notwithstanding the profound abstractions of philosophic minds, socialism still remains an unsolved problem, presenting to the mere political economist an ample field for thoughtful investigation, but to the practical statesman a question of deep and serious import demanding wise and liberal legislation.

The socialism which threatens the foundations of our civilized society is a system of philosophy which proceeds upon the principle, that a more equitable and happier adjustment of social relations could be obtained than that which now exists. It has appeared in different countries under peculiar forms and a variety of names; but everywhere its fundamental principles are substantially the same. It is the Communism of France, and the Nihilism of Germany and Russia; but here has assumed a more aggravated form, and a more revolutionary aspect. With the Gaul, the Teuton and the Sclav, it is something more than mere theory. With them it loses its passive nature, and at once presents the dangerous front of organized activity, and is in deadly antagonism with every existing form of law and government.

This question was originally evolved from the profound depths of social need, and depends for its continued existence, upon the unnatural and inharmonious development of civilized society, as well as to a loose and inefficient administration of social affairs. The extraordinary and ridiculous notions of popular government with which the minds of

many rulers, both ancient and modern, have been imbued; the absurd doctrine of the "Divine Right of Kings," and the subordinate but equally extravagant theory, that the "Common people were made only to be governed," tended largely to generate an element of discord among the masses which, in many cases, proved disastrous to social and national prosperity. When rulers, ignorant or negligent of their peculiar functions, confine their attention chiefly to foreign relations, leaving civil society to take care of itself, they need not feel surprised if it become a prey to every unprincipled demagogue who may feel disposed to fan the smouldering embers of discontent into the lurid glare of revolution. The governments of to-day are, to a remarkable extent, guilty of the same errors and indiscretion as marked the policy of many of their predecessors. Few of them seem to have learned wisdom from the experiences of the ages. Political systems have been swept down, and crushed beneath the relentless heel of social rage; thrones have been overturned, and nations baptized in blood, when civil society, goaded to madness by oppression and misgovernment, rose in its might determined to introduce a better order of things; but apparently blind to the repeated and terrible admonitions of the fact, and heedless of the direful portents of the present, many modern governments, with fatal recklessness, pursue a line of policy similar to that which ended so disastrously to preceding administrations.

If it be true that civilization implies, not only the full development of man as an individual, but also the "utmost attainable perfection in all political and social relations," then even our boasted civilization is sadly defective; as perfection can hardly be said to exist either socially or politically. We need no statesman to inform us that few nations possess a really popular system of home government, nor do we require a profound knowledge of statecraft to perceive that domestic relations are constantly forced to subserve a ruinous system of foreign policy. The

strength of the nation is expended and its resources squandered by gigantic armaments, foreign wars and general extravagance. What wonder then, that the knowledge of these facts—labor misdirected, revenues misapplied, society neglected, should awaken and vivify the slumbering principles of socialism that smoulder beneath the upper stratum of society!

While the re-organization of social affairs on a more equitable basis might be desirable, and would indeed, in many cases, be in accordance with the advancing tide of progressive thought; yet the undertaking of such a project would be disastrous, and consummation impossible, under the leadership of such wild and reckless spirits as the Hoedels, the Hoblings and the incipient Catilines of the day. To embrace the philosophic lunacy of such anarchists would be to open the flood-gates of social chaos and perform a gigantic somersault towards barbarism.

Altogether the question is one of serious import, and deeply concerns the present as well as the future of the race. It puts a premium on crime by instigating men to murder, as a means of advancing its interests. Its traces are detected in the stealthy step of the midnight assassin, and the bloody hand of the regicide. In its darkest form it is a blight, an unsightly stain on the enlightenment of the age. Whatever be the deficiencies and inequalities growing out of our modern civilization, whatever be the excesses of social and political life, there are surely other means of redress than the dagger and the bomb. Concessions obtained through the fear of death are seldom permanent. Terrorism is not the most successful means of securing the triumph of party or principle. It is the child of a barbarous age and is not in keeping with the enlightened opinions of our times. The highwayman-like style of demanding redress so characteristic of socialism defeats its own object. It awakens the deepest prejudices against a system so dangerous to the lives of monarch and statesmen. The crimes which it had committed under the guise of patriotism

have shocked the moral sense of Christendom and aroused men to a sense of the dangers which menace the very foundations of society. While the doctrine that "desperate grievances demand desperate remedies," may be true in a qualified sense; yet the important fact ought not to be forgotten, that all true reform should be based upon a firm conviction of right. Gunpowder and dynamite may be useful elements in the department of science and art, but when employed by revolutionary agents to secure political reform, they invariably fail of success. Here principles and not physical force should rule. The enlightenment of the age refuses to be guided by the gleam of the incendiary's torch or the flash of the assassin's steel. The world, though sometimes blind, is not always incorrigibly wicked. Patient persevering agitation will secure what insurrection and blood-shed will fail to accomplish. To-day the pen and not the sword is the dominant power, the philosopher and not the soldier rules, ideas and not gunpowder are the conquering agencies. In view of these facts may we not cherish the hope that the voices from the past reverberating across the centuries in warning and admonition, together with the beneficent influences evolved from the newly awakened life of the present, will so elevate and purify the character of the age, that it will effectually counteract and neutralize, not only the dangerous principles of socialism, but every other power which militates against the spirit of true christian civilization.

SIR STAFFORD NORTHCOTE, the great conservative leader would seem to approve of the voluntary principle in education. Addressing an immense audience at Caernarvon, Wales, he says:—

"I have been greatly gratified by the scheme set on foot by the miners of Wales to endeavor by what they call their farthing scheme, to found and establish bursaries in connection with the colleges. Such efforts as these are efforts of a noble character and reflect the highest honor upon those by whom they are made. I say that self help of that kind is of a hundred times the value of State-imposed taxes, or of the rates you are called on to pay for compulsory education."

ECHOES OF THE PAST.

NO. 10.

I remember, I remember, M. Peple. Was he French or Belgian or Swiss? I ...now not. But what he was, how diminutive he was, how petite, how amusing, how gossipy, how unprofessional, all this memory holds vivid as yesterday. Long after '58 or '59, when he slipt away unregretted, I know what an evil reputation he had left for the study of French and German. There was a general and particular and universal disgust for those tongues. The mere mention of them revived Peple's name, and that was too much. A story was current in his time showing his diminutiveness. I don't quite believe the story, but here it is. The little man felt much the severity of our winter. To meet it he was wont to wear many coats. He also had a very poor memory. On this account he frequently had to trot quickly down from his class to the Village House for some book or paper he had forgotten. One very cold day, so the story goes, he, as was supposed, appeared before his class, looking somewhat stouter than usual. Then began the removal of overcoats. What was the surprise of the students when it was discovered that after half a dozen coats had been removed Pepe himself was *non est inventus*. He had forgotten himself. There was nothing there but overcoats. This accident was gotten over by sending down for the Professor himself, after which the class went on.

Some things I must say in Peple's favor. We have a complex nature. There is thirst for the ludicrous in us. We like comedy. We insist upon the relish which nonsense gives to serious life. These wants of our nature Peple supplied. The trouble was the supply was too great. Satiety begat disgust.

All which is only introductory to a short talk on the study of "Modern Languages," in an "Arts Course." What have I said? An "Arts Course?" What is that? A course in

Arts, is it? What kind of arts? I won't stop to explain but I will say the word "Arts" as here used is a much worn relic of the past. How much better always to speak of the "course of study."

Well, about "Modern Languages." I don't like that expression either. It does not express what we mean. We don't want Mic-mac, or Gælic, or Telugu, or Chinese taught in Acadia. The term may be ornamental but it is delusive. It is not honest. The term usually brings first to our mind French and German. Now I challenge German. I stop it at the gate. I say, enter not here. Four years are two brief, other subjects are too urgent to admit of you. Other things promise more usefulness. I say, remain without. Many will come out probably to go with you but inside we cannot entertain you.

But the French language we admit. We speak in the hearing of the Senate, as it were, and we say by all means, and as soon as you can, plainly declare the very great propriety of making it a condition precedent that every applicant for a B. A. degree shall be able to handle the French tongue as thoroughly as the English. Stop not short of that.

Reasons why. We are a double-tongued people. The entire population of the Dominion (1881) was 4,824,810. Of this number 1,298,929 are French speaking. Almost all others speak the English language. In Nova Scotia we have 41,219 French; in New Brunswick 56,635, and in P. E. Island, 10,751. How shall our ministers preach and teach the gospel to all their fellow-countrymen without a knowledge of French. Shall we spend so much for the land of the Telugus and leave so large a proportion of our own people actually unapproached, except by the most feeble missionary effort. How grand it would be if all Acadia's graduates now preaching the gospel could discourse in French as well as in English. How would our Normandy rejoice to have Cohoon and Warren and other of Acadia's sons take a few weeks in his wide field and sound out the everlasting gospel in

the sweet accents of the French tongue. Will you tell me how our politicians and statesmen can understand and thoroughly discuss political questions anywhere and everywhere in this Dominion without the use of French? It is impossible. Tell me how the lawyer in this country can rise to the highest place in his profession without French. He cannot do it. A perfect understanding of the French is absolutely necessary to a perfect understanding of the Quebec laws, and these laws are the subject of review at Ottawa at every session of our supreme appeal court.

Another reason. More than half the period of our provincial history is a history of French occupation. It is simply impossible correctly to understand and interpret that history without the knowledge of the language of the people who made it. Being English myself I assume our race is the predominant one in this country and that eventually French must go and all must yield to the impetuous and irresistible tide of Anglo-Saxon progress and advancement. But that time is far ahead and few things will so hasten it as the knowledge of the French language by the English speaking people of this country. The assimilation of our laws and institutions will be greatly accelerated by the power to use freely and correctly the language in which our French people speak.

Another reason. It is a beautiful language. Its study means the cultivation of the grace of speech. It opens the portals, not only to our own early history and to a ready acquaintance with our French fellow-citizens, but also to the rich stores of French literature, and the thorough knowledge of French in Acadia will do much to bring our French youth to her halls.

The acquisition of this language so as to be able to think and speak in it as readily as in our mother tongue, means discipline, it means the quickening of the ear, the cultivation of the vocal organs, the instant translation from our own tongue into it, the pleasure and even fascination of being able to express

ourselves with ease in a new language, and it improves our knowledge of our own tongue and it makes easier to our missionaries and others the acquisition of other languages. Latin and French are studied with advantage together; they are as mother and child. You trace the features of the mother in the child, and you come to know both almost as readily as one.

I plead for French, oh Senators. I do not disparage Latin and Greek, I love them. Still you know the student gets but a smattering of them at best. You know that. But give him the power to use French as well as English, and you have done much to qualify him for active life among this bi-language people of Canada.

A knowledge of French on the part of all the teachers at our institutions at Wolfville would add greatly to the study of French there. It is discouraging for students to meet no one but their teacher to whom they can speak in French. Finally think how the knowledge of French propagates itself. A child can as easily learn to speak in two languages as in one, and so our young ladies and young men who, being thorough French scholars can go on, making their own houses schools for the study of French.

These are "among the reasons" for introducing French as a *sine qua non* into our college course. Let us not delay its introduction.

OUR LECTURE COURSE:

On Friday evening; Dec. 7th, J. W. Longley, M. P. P., lectured at Wolfville, under the auspices of the above Society. The subject was "Politics Considered as a Fine Art." The lecturer traced the system of government from the rude form of patriarchal rule in primitive times to the fully-developed system of constitutional government as illustrated in British countries. He showed how the people by degrees wrest power from the hands of the King and exercise it according to their will.

The exercise of the popular franchise is the greatest educating power in the state.

The design of the lecture was to develop the science of popular government; that is, to show how in free countries like Canada, it can be made a fine art. How to get into politics, how to do the right thing when once within the pale, how to obtain and preserve power—these were the subjects embraced in the lecture. The difficulties of securing a popular nomination, the best agencies for gaining an election, and the best means of grasping the reins of government, were successively elucidated. Various illustrations were given in the career of successful men bearing on this point. The lecturer claimed that party government was the best form ever invented. Each party was aiming in its own way to promote the best interests of the country, and every young man who proposed to devote his energies to political matters should early ally himself with one of the great political parties in the State and work for its advancement.

The incidents and humors of a hotly-contested election were graphically described. To inspire the confidence and zeal of the party; to secure thorough organization; to be personally agreeable to every person and to work vigorously and energetically—these were among the essentials to a successful campaign. Nothing was to be acquired in political life without increasing devotion to the cause. The rewards fell to those who were most deserving.

High ideals were held up to the aspirant to political life. Selfish scheming, unworthy methods and low aims might work a temporary success, but these in the end would have to give way to ability, competency and high purpose. The political arena afforded the highest prizes in the gift of the State, and these were the rewards of those who, forgetting themselves, thought only of the cause.

The lecturer held the marked attention of the audience for about an hour and a half amidst unbounded applause. His delivery is clear and distinct, his style terse and forcible,

and when stirred by some grand sentiment of patriotism or politics, he rises into passages of superlative eloquence.—*Chronicle*.

BACON-ISMS.

Praise is the reflection of virtue.

Virtue is like a rich stone, best plain set.

The mould of a man's fortune is in his own hand.

Dissimulation is but a faint kind of policy or wisdom.

A wise man will make more opportunities than he finds.

The greatest trust between man and man is the trust of giving counsel.

The winning of honor is but the revealing of a man's virtue and worth without disadvantage.

A man's nature runs either to herbs or weeds, therefore let him seasonably water the one and destroy the other.

This is certain, that a man that studieth revenge keeps his wounds green which otherwise would heal and do well.

The virtue of prosperity is temperance, the virtue of adversity is fortitude, which in morals is the more serviceable virtue.

Certainly it is heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of Truth.

We ought not to attempt to draw down or submit the mysteries of God to our reason; but contrari-wise to raise and advance our reason to the divine truth.

It were good that men in their innovations would follow the example of time itself which indeed innovateth greatly, but quietly, and by degrees scarce to be perceived.

There is in human nature generally more of the foci than of the wise; and therefore those faculties by which the foolish part of men's minds is taken are generally most potent.

It is not any quantity of knowledge how great soever, that can make the mind of man to swell; for nothing can fill much less extend

the soul of man but God, and the contemplation of God.

The knowledge of a man is as the waters, some descending from above, and some springing from beneath; the one informed by the light of nature, the other inspired by divine revelation.

SCHOOL AND COLLEGE.

At Williams the faculty excuse the editors from essays.

In the St. Louis public schools 20,000 pupils study German.

The Elective course at Harvard embraces 148 subjects.—*Ex.*

Of all the students that enter American colleges only one out of ten graduates.

The study of Railroads will be pursued this year in the graduate department of Yale.

The "marking system" is now the subject of serious discussion in some of the leading American colleges.

Out of 303 colleges in the United States 155 use the Roman, 114 the English and 34 the continental pronunciation.

Cornell claims that she employs the only professor in the United States who devotes his time exclusively to American history.

Over one hundred of those instructed in the John Hopkin's University during the six years since its founding have become professors in Colléges.

Amherst and Dartmouth are to have daily papers. Harvard, Yale and Cornell are the only institutions where dailies have succeeded so far.

The original endowment of Harvard College made by John Harvard, for whom the college was named, amounted to only eight hundred pounds sterling.

The University of Wisconsin has five debating societies. Sixty-five per cent. of the ladies are members while only fifty per cent. of the men are present.

Amherst's project of student government has been at last matured; and will consist of four Seniors, three Juniors, two Sophomores, and one Freshman.

The Freshman class of Harvard number 275; Yale 171; Princeton 150; Cornell 140; Columbia 92; Williams 84; Dartmouth 71; Amherst 63; Rutherford 33.

Oberlin College has established a chair of Political Economy and International Law, and has called to fill it Mr. James Monroe, formerly United States Minister to Brazil.

Commencement speakers at Colby are chosen as follows:—three for excellence in general standing, three for excellence in rhetoric and composition, and three for excellence of the article. This gives all classes an opportunity.

There are twenty universities in Germany. Of these Berlin has the greatest number in attendance, 5,000; Leipzig has 3,000; Munich, 2,000, and the others from 1,500 to 250, a total of 25,520 students, of which number 7,000 are Americans.

QUIPS AND CRANKS.

The ladies literary society of Nebraska University have adopted the following motto:—"arma virumque cano."

The school directors of Monongahela City, Pa., require every lady teacher employed to sign a contract not to marry during the college year.

A bald headed man, who has heard that the hairs of a man's head are numbered, wants to know if there is not some place where he may obtain the back numbers.—*Clip.*

There is an anti-circumlocuting society in the University of Nebraska, organized by the boys for the prevention of electric communications among students. One of the conditions of membership is that "no one of the society shall escort feminines who electrify to or from any place whatever." This is a clear case of "Societyism gone mad."

Calisthenics may be fit and proper and healthful and dignified and graceful, and have many other advantages; but when it comes to teaching young ladies to swing clubs scientifically we object. Any one who favors a system by which the innate club-swing propensity of the gentle sex is increased, has not the welfare of mankind at heart. We do not deny that the exercise is healthful and greatly enhances their charms, but for all that they are ruining their matrimonial prospects.—*Clip.*

ORIGINAL TRUISMS.

BY OUR COLLEGE PUNSTER.

The *Miller* grinds the corn to be *Eaton*.
A *Bishop* is a higher official than a priest.
The heaviest axe is not always the *Sharpe-st*.
The best *Walker* is not always the best runner.
Life af-*Fords* many *Days* of pleasure as well as pain.

Our grosser sins are generally followed by remorse.

The *Porter* can fasten the *Gates* without a *Locke*.

The *Sweet-est* fruit is often *Brown*, the bitterest *White*.

A *Hall* of learning is second only to a house of worship.

Heaven is the *Freeman's* home. Who does not *Lovitt*?

A black-*Smith* becomes *Armstrong* by swinging the sledge.

Be a commander before you attempt to *Marshall* your forces.

Learn to shake hands before you propose to *Lock-harts*.

Marshy *Boggs* often obstruct the traveller more than steep *Hills*.

All our *Cummings* end goings should be governed by a high purpose.

JUNIOR EXHIBITION.

A large audience assembled in College Hall on Thursday evening, December 20th, to witness the rhetorical exhibition of the Junior class.

Apart from the fact that the delivery of orations by our fellows is a matter of much interest, and that these exercises are the immediate precursors of the Christmas holidays, a double interest is derived when it is remembered that this is one of the few occasions of relaxed prerogative, upon which the gentlemen of the institutions have the privilege of attending their fair acquaintances as escorts—a privilege which in the present instance they were not slow to recognize.

As Dr. Sawyer, the President, was compelled to be absent at a meeting of the Board of Governors, Dr. Higgins, the Senior Professor, presided.

The following was the order of exercises for the evening:—

PRAYER.	
MUSIC.	
Arctic Exploration.	Selden W. Cummings, Truro, N. S.
Agricultural Education.	Lewis J. Donaldson, Wolfville, N. S.
*The Influence of Poetry.	Howard S. Freeman, Milton, N. S.
Elements of Decay in Institutions.	J. W. Tingley, Margaree, C. B.
MUSIC.	
Language—Fossil Poetry.	Alice M. D. Fitch, Wolfville, N. S.
*Modern Oratory.	Edgar A. Magee, Melvern Square, N. S.
*Canadian Literature.	Henry T. Ross, Margaree, C. B.
The Athenian Bema.	Smith L. Walker, Truro, N. S.
MUSIC.	
The Revelations of Palæontology.	Irving S. Balcom, Paradise, N. S.
*The Nature of Geological Evidence.	William F. Kempton, Wolfville, N. S.
The Thought of an Age.	J. A. Ford, Bothwell, P. E. I.
MUSIC.	ADDRESSES.
	NATIONAL ANTHEM.
*Excused.	

The subjects as seen from the foregoing were wide in their range and exhibited in their treatment the personal characteristics of the speakers, yet the essays were uniformly marked by clearness of argument and a skilful choice of language.

The style of speaking was pleasing and effective, and the results of that careful practice necessary to secure a proper degree of sympathy between speaker and audience were clearly manifest. One feature distinguished the present exhibition from all previous ones, namely, that a young lady, a member of the Junior Class, graced the evening's performance by her presence on the platform.

The music was of a high order and in no small degree contributed to the success of the Exhibition.

At the close of the exercises H. T. Ross was awarded an honour certificate for extra work performed during the Sophomore year in English Literature.

The exhibition, on the whole, was a marked success, and furnished a strong plea for its continuance.

Service was held in the Wolfville Episcopal church on Christmas day. Rev. Mr. Ruggles officiated. A number of the congregation and others attended. Driving seemed to be the popular amusement of the afternoon. The rink was opened during the afternoon and evening.

Locals.

The Seniors have a new song.

The last Sunday lecture was delivered by Prof. Kierstead.

Our lady junior donned the cap and gown at the exhibition.

Return tickets for Junior Exhibition were very popular this year.

The governors were in session for three days over the didactic difficulty.

The personnel of the Seminary will be somewhat changed next term.

One freshman, three juniors, and one senior remained in Wolfville during the vacation.

Senior:—Doctor, is that story well authenticated?

Doctor:—I think so Mr. S.

Senior:—Perhaps I am incredulous.

An observing senior while intent on a fresh track in the snow, innocently asked the lady owner if she was the corporation snow plough.

It is said that the learned professions of law, medicine, and civil engineering, will be represented by ladies now studying in this college.

An accident occurred in Chipman Hall a few nights ago, by which one of the students received an ugly wound in the leg. Had there been lights in the hall this unpleasant affair would not have happened.

The traffic on the W. and A. railway is so reduced that the authorities could only grant to students return tickets at one and a third fare instead of one fare as heretofore. Smallest favors thankfully received.

To the tune of "The girl I left behind me."

We students pay, upon the juice
Drawn from Oporto's vines, Oh!
(If we indulge) a heavy tax
Sir Leonard puts on wines, Oh!

But add to it a maiden's charms,
A wondrous change we see; Oh!
A tax for these the Junior pays,—
The port itself is free, Oh!

At the last meeting of the Athenæum the following officers were elected:

President, H. Bert Ellis.

Vice-President, S. W. Cummings.

Treasurer, F. H. Beales.

Recording Secretary, T. H. Porter.

Corresponding Secretary, H. A. Lovett.

Executive Committee, E. H. Sweet, (Chairman), J. W. Tingley, F. Eaton, E. L. Gates, E. R. Morse.
Junior Editors, H. S. Ross, J. A. Ford.

Scene. A vivacious Sem., a senior and several others looking at a flock of geese.
Viv. Sem. "Oh-h-h ! isn't that goose pretty?" Senior:—"Which one?" Viv. Sem. (eagerly):—"Why, that one *with the red feet*." Senior, (solemnly):—"Ah-h, yes!" Roars of laughter from the rest, in which Viv. Sem. soon joins but Senior remains imperturbably grave.

The closing exercises of Horton Academy and Acadia Seminary took place on Thursday, the 20th of December. In the morning, classes in Political Economy, Arithmetic, Algebra and Greek were examined by Prof. Tufts, Mr. Haley, Mr. Kempston and Mr. Sawyer, respectively. The result testified to the efficiency of the present staff of instructors. In the afternoon a rhetorical exhibition was given in college hall. The following programme was rendered:

Piano Duet:	Military March.
Reading:	Misses Hill and Rogers.
Reading:	The Death of the Old Squire.
Essay:	H. S. Shaw.
Reading:	C. R. Higgins.
Reading:	John Bunyan.
Piano Solo:	Putting up Stoves.
Reading:	C. W. Eaton.
Piano Solo:	Desidro.
Reading:	Miss Alice Eaton.
Reading:	The Dead Student.
Essay:	C. R. Minard.
Reading:	M. D. Hemmeon.
Reading:	Persistent Effort.
Vocal Solo:	John Smith's Will.
Essay:	A. E. Shaw.
Reading:	Shadow.
Vocal Solo:	Miss Rogers.
Essay:	Samuel Johnson.
Reading:	H. S. Shaw.
Reading:	Artemus Ward's Mormon Lecture.
	E. T. Stevens.
	GOD-SAVE THE QUEEN.

PERSONALS.

- A. G. Troop, '82, recently paid us a flying visit.
J. E. Lockhart, '83, was at the junior exhibition.
R. W. Dodge, '82, is reading law in the city of Winnipeg.
A. J. Denton, '79, has been appointed to a position in the High School, Halifax.
J. G. Parker, of Annapolis, contemplates joining the Senior Class after Christmas.
F. H. Schofield, '82, has recently been appointed to a position in the Manitoba College.
S. W. Cook, '82, having given up the study of law, has entered a Medical College in Philadelphia.
Silas Macvane, '85, has recently been appointed assistant professor of History in Harvard University.

Frank H. Knapp, formerly of '84, expects to return to Acadia and join the Sophomore Class next term.

R. M. Hunt, '70, who graduated at Newton Theological Seminary last year, has since been ordained to the gospel ministry at St. Stephen, N. B.

Rev. J. H. Robbins, '73, for four years pastor of the Baptist Church at Middleton, has accepted a call to the Baptist church of Vermont, U. S.

C. R. B. Dodge, '80, who graduated at Morgan Park Theological Seminary last June is now pastor of the Baptist Church of Milton, Queens Co.

W. H. Robinson, '76, having resigned his charge of the Port Hawkesbury Baptist Church, has accepted a call to the pastorate of the Baptist Church at Canning.

J. E. Wells, '60, for many years President of the Baptist Institute of Woodstock, Ontario, is now editor and proprietor of the *Moose Jaw News* in the city of Moose Jaw, Manitoba.

Rev. A. N. Roscoe, for two years a member of the class of '81, on account of failing health has not been able to preach for more than a year. He is now at his home in Halls Harbor, Kings.

A. C. Chute, '81, who has been at his home in Stewiacke, during the past year, finds that his health has greatly improved and purposes to resume and complete his theological studies at Morgan Park next term.

Benjamin Rand, '73, having been awarded a scholarship last year at Harvard University amounting to five hundred dollars and tenable for three years, has since been studying in Heidelberg, Germany, under the renowned philosopher, Dr. Xeno Fischer.

MARRIAGES.

CURRY-CLINCH.—At the residence of the bride's father, Musquash, N. B., by the Rev. Sydney Welton, Rev. E. R. Curry, B.A., of Wisconsin, and Miss Laura Clinch, of Musquash.

ARCHIBALD-HAMMOND.—At the Baptist Mission House, Bimlipatam, India, October 25th, by Rev. R. Sanford, assisted by Rev. G. Churchill, Rev. I. Chipman Archibald, of Halifax, N.S., and Miss Carrie Hammond, of Andover, N. B.

THAT man has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come under control by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—*Clip.*