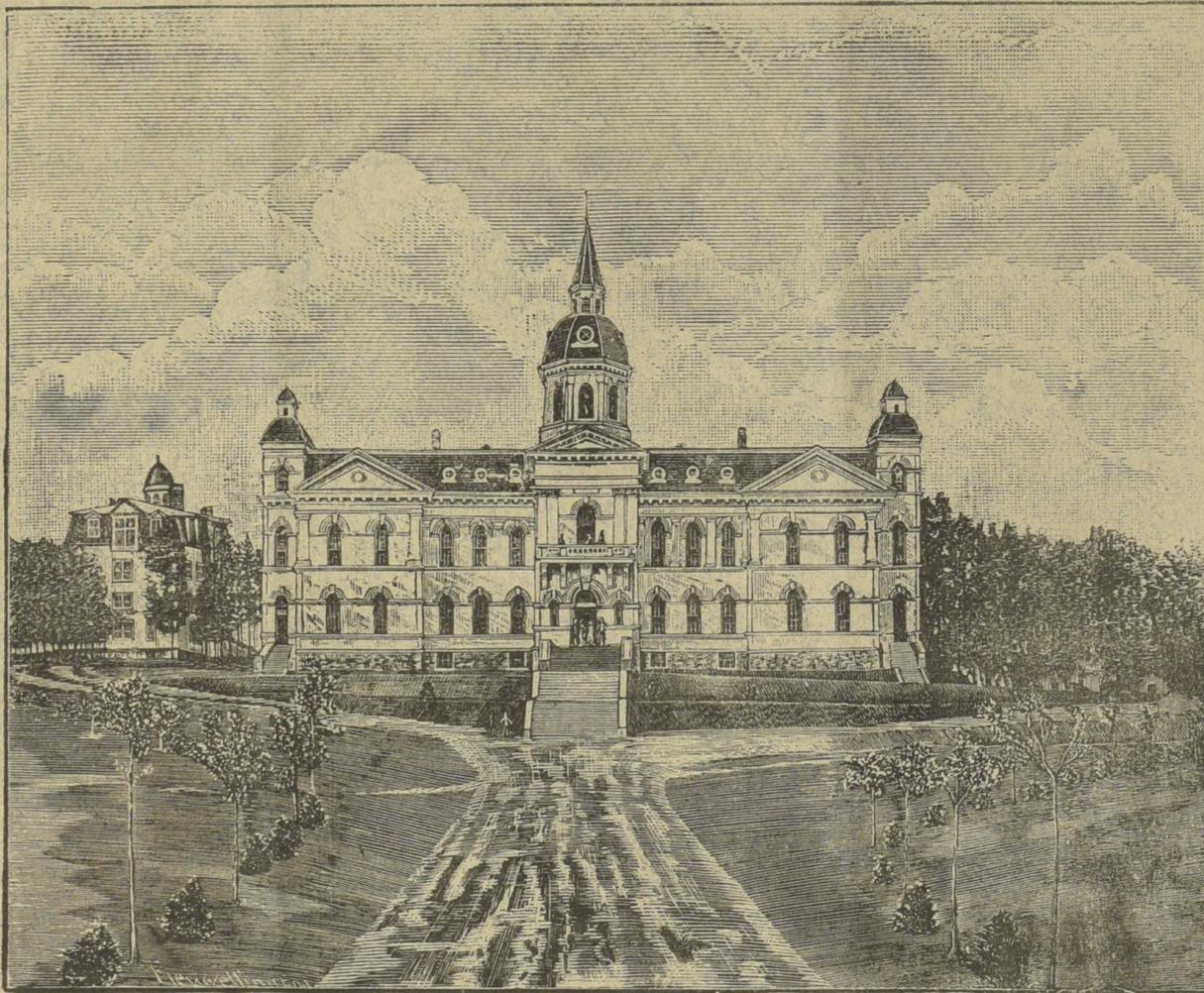


January, 1880.

Vol. VI., No. 4

The Acadia Athenaeum.



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THE ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR.

VOL. 6.

WOLFFVILLE, N. S., JANUARY, 1880.

No. 4.

TWO PICTURES.

A midnight drear,
A seeming conscious fear
In shivering earth and inky, gloom-bathed sky.
A frequent blast,
The sere leaf earthward cast,
From swaying, trembling tree, lament and sigh.
A youthful form,
A heart amid the storm
Unfearing,—full of buoyancy and power,
A spoken word,
As if a God was heard,
A calm; the winds grow mute; clouds cease to
lower,
In life a path
Of gloom. Th' opposing wrath
And bitter spite of spirits born of Hate.
A darkness dense,
No refuge; no defence.
A throbbing dread of hard un pitying, Fate.
A valiant will,
Within, a sudden thrill
Of joy. The birth of hope. A song.
Fast-lifting gloom,
The torturing dread of doom
Far fled. A life triumphant, grandly strong.

O.

REMINISCENCES OF EUROPEAN STUDY AND TRAVEL.—No. 12.

BY PROF. D. M. WELTON.

Those readers of the ATHENÆUM who would have me take them faster over the road to Leipzig, telling them less of things by the way, that they might sooner learn of University life in Germany and of distinguished University men, will please exercise their patience a little longer. As Leipzig is only ten or twelve hours distant from Frankfort, two or three hours may yet be spent in the latter city, and the former reached on the same day. These two or three hours

shall be given principally to two objects. The first is

THE ROMER,

historically the most interesting edifice in Frankfort. Nearly five hundred years ago the building was purchased by the city for a Town Hall. On the first floor is the Kaisersaal (Imperial Hall), where the coronation festival was held, and where the new emperor dined with the electors after having shown himself from the balcony to the people assembled in the Romerberg, as the open place in front of the building is called. The Hall was restored in 1840 and ornamented with portraits of German emperors from Charlemagne to Francis II., in all fifty-two. From the Kaisersaal the visitor is conducted to the Wahlzimmer (election-room), where the emperors were chosen by the electors, and which has been left in its original condition. The ceiling is most allegorically and burlesquely decorated.

One of the chief objects of interest in the *Archives* is the celebrated 'Golden Bull' of the Emperor Charles IV., promulgated at Nuremberg in 1356, by which the election of the emperors and the attendant ceremonies were regulated. In the 17th and 18th centuries this bull was regarded as the most notable sight of the city, and was only exhibited to persons of high rank. Goethe, in his autobiography graphically describes the public rejoicings which took place in the Romerberg on the occasion of the election of the emperor.

The second of the two objects referred to is

DANNECKER'S ARIADNE,

a most exquisite piece of sculpture. Dannecker, who ranks among the best German

sculptors, was born in Stuttgart in 1758, and died in 1841. Lubke, one of the best authorities on art in Europe, assigns to him a prominent place among those sculptors of the present century who have done most to redeem the plastic art from the affected *sweetishness*—for thus the term *susslichkeit* may be rendered—into which it had sunk during the preceding hundred years. He tells us that he particularly excelled in his representations of female beauty, and in proof of the statement adduces the celebrated Ariadne. She is represented sitting in beautiful poise on the back of a panther. The contrast between the delicacy of her form and the subdued, rude force of the animal she rides attracts the admiration of every beholder. It is not wonderful that ferociousness itself should be tame in the presence of such beauty. Dannecker's skill is also finely exemplified in the colossal bust of Schiller in the Museum of Stuttgart, and in that of Lavater in the Bibliothek at Zurich; but his fame rests principally upon the Ariadne group, which must be pronounced his master-piece, and which has become a European favorite in a reduced size.

There are scores of objects in Frankfort which the tourist will find it profitable to inspect, but if want of time obliges him to pass any of them by, it should not be Dannecker's Ariadne, which is found in Bethmann's Museum, giving to that museum its principal celebrity.

But our two or three hours are up and we must hasten to the train. We choose a round-about way, however, in order to get a glimpse at the new cemetery which contains the graves of Schopenhauer, Feuerbach, and Passavant, not failing to notice the Jewish section which is walled off from the rest, and contains the remarkable tombs of the Rothschild family; and then by the old bridge over the Maine, so familiar to the readers of Goethe, on which has stood for centuries in iron crucifix surmounted by the figure of a cock, commemorating, according to tradition, the unfortunate fowl which first crossed the bridge, but which, as antiquaries as-

sert, probably marks the spot where criminals in the olden time were flung into the river.

The road from Frankfort to Leipzig is much travelled and runs through a very interesting country. About half-way between the two places is

EISENACH,

which calls up the name of the Wartburg castle, which may be seen from the car window, nearly two miles away, conspicuously crowning the summit of a high hill.

When Luther returned from the Diet of Worms in 1521 he was waylaid and taken prisoner, in order the better to ensure his safety by his friend the Elector Frederick of Saxony, and conveyed to this castle, where, in the disguise of a young nobleman he zealously devoted himself to his translation of the Bible. His chamber, which is little altered, still contains several reminiscences of the Reformer, notably among them the ink-stains on the wall caused by his throwing his ink-stand at the devil. If he did not succeed in killing the father of lies, by putting the Word of God into the vernacular of the German people he dealt a blow at his empire from which it has not yet recovered and probably never will. The town of

ERFURT,

some two hours ride farther on, is also associated with the name of the great reformer. Here may be seen the old Augustine Monastery, now an orphan asylum, which contains the cell of Luther who became a monk here in 1505, and where he found the Bible the reading of which opened his eyes to the true way of salvation.

All reminiscences of Luther belonging to the place were destroyed by a fire in 1872, but I was greatly interested in one which was shown me of Tetzl whom Luther so heroically denounced, namely, the veritable Commission with its great dangling seals which he had received from the Pope for selling indulgences in Europe.

Next comes

WEIMAR,

which derives its chief interest from the

literary associations connected with it. Goethe resided here for 56 years till his death in 1832. During the last years of this period he was minister to Duke Charles Augustus, a liberal patron of literature. Herder, Wieland and Schiller, contemporaries of Goethe, also held appointments here under the Duke, during whose reign Weimar was visited by many other celebrated men of letters. The finest statues of Goethe and Schiller in all Germany are found at Weimar. They stand side by side in colossal size on the same pedestal. Schiller's left hand is laid upon Goethe's right shoulder; Goethe's left hand contains a scroll; their right hands grasp a wreath which each may be conceived as wishing to put upon the other's brow; while their elevated faces, as if looking away into the infinite, seem full of the wonderful sentiment which pervaded their souls. It is on account of the literary associations of Weimar — associations gathering chiefly about the names of Goethe and Schiller whom Germans almost adore—that it has become a kind of German Mecca which every man of letters in the country plans on seeing before he dies.

A little before sunset the tall factory chimneys of Leipzig became visible, and shortly after I found myself comfortably ensconced in the *Stadt Dresden Hotel*.

THE TONGUE.

There are influences at work in society which, though partially hidden and seemingly insignificant, are nevertheless potent agencies for evil. On account of working beneath the surface their effects are not generally appreciated. The greatest wrongs which are done by men to their fellow-men are not those which the civil law can redress. The deadliest poisons are the most subtle.

That "the tongue is an unruly evil, full of deadly poison," those given to thought and observation have not to live to advanced age in order to realize. The truth is felt by all who know themselves. Too little does thought precede expression, and all are, to a

greater or less extent, continually saying things which are not born of honest convictions. Convictions, creeds, possessions, worldly positions, and personal feelings have more power over speech than justice, reason, thought, and charity.

The mind is ever occupied about something. Persons of studious habits are not strongly attracted by surroundings. They have little worlds within themselves. Those who are not thus inclined are influenced by every external change, and the principal subjects of their conversation are the persons with whom they come into immediate contact. There being no such thing as mature thought with them, and their tongues being always ready for action at the shortest notice, it is not surprising that harmful words are so often spoken. In the majority of instances remarks which are derogatory to the characters of others are not made out of ill-will or with a design to injure, but are hastily uttered from some trifling or uncertain cause. The result of hasty remarks cannot be foretold. Seldom are they reproduced with their original value, whatever their nature. That they present new forms as they fall from different vocal spouts, seems to be a thing inevitable.

In every community are to be found individuals and families estranged from each other; and so great is the enmity oftentimes that one is warranted in supposing the cause to be an enormous injury or injustice done by some one connected therewith, whereas it may often be traced to a trifling remark. By those who affirm that such as deal in cheap talk are not worthy of notice, let it not be forgotten that this class forms no inconsiderable part of many communities. Men should strive to attain thorough acquaintance with themselves, for he who best knows himself has the most charity for others. All find it hard enough to breast the waves upon life's stormy sea without having the difficulties and perils increased by fellow-voyagers.

In every locality there are those who know none midway between gods and devils; and

since they are of the weather-cock species, the devils of to-day will be the gods of to-morrow. They rush at conclusions respecting others from inadequate data or no data at all. Upon nothing are they unwilling or slow to utter their opinions—especially if other men are the subjects of conversation. If they happen to be favorably disposed towards these persons, palliation is found for what is bad in their characters while good traits are raised into prominence. If the contrary is the case, evil is magnified and the eyes are closed to goodness. Noble acts are attributed to unholy motives, and unsullied lives are branded as hypocrisy. If the past has been stained by deeds of sin they take malicious pleasure in reviewing the dark record and giving it a deeper dye. Truly this is diabolical! One of the noblest sights in God's universe is to see a recent wanderer from right now heroically fighting against temptation, and striving to bring himself into harmony with the vast creation. Surely the mantle of oblivion should be joyously thrown over the past if the present witnesses to a life of purity.

Occasionally men are encountered who speak no good of any person or any undertaking. No sermon is sound, Sabbath Schools are worse than useless, Temperance Societies are a fraud—in short the days of vital godliness have passed. Question these pessimists and you learn that they are divines and philosophers of the infallible stamp. It is not worth while arguing with them. Let them first make their own lives models of virtue and holy living. They are not likely to do much harm since what they utter is too wide of the truth to meet with a reception. They rejoice in fault-finding, thinking that thereby they show their standard of morality and holiness to be high; but there is every reason to fear that such individuals are in the forerank of those who are travelling to the perdition which they unhesitatingly affirm yawns to receive a ruined world.

In society there is needed a fuller exercise of the mind and judgment and less, much

less, of the tongue. A careless use of this little member not only scatters seeds of discord and strife, but also has a reflex injury. Were the object of this state of existence to be kept clearly in view, all would be more considerate in making remarks respecting others, and the scene of this momentous life-battle would be greatly changed. "If any man offend not in word, the same is a perfect man, able also to bridle the whole body."

THIS PUFFING AGE.

Praise, no less than censure, should always be given where it is desired. Silence is not enough where success has been achieved. But there are limits to praise, which are prescribed by deserts. Constantly are these limits transgressed. We cannot take up a secular, literary, or religious paper without receiving demonstration of this fact. Every lecture is learned, interesting and instructive; every concert is delightful, chaste, and superb; every new book is the best which has appeared upon the subject, and its mechanical execution is elegant; every school examination is a marvellous display of advancement and precocity on the part of pupils, while the teacher is thoroughly competent and very energetic; every resignation of or entrance upon any public position witnesses an exaggerated account of what the late or future incumbent has performed or is capable of performing. The propensity passes to the literary from the commercial world. Sordid gold leads men into dishonesty by different paths.

The mark "superior" upon an article of merchandize does not now signify that the article *is* superior but *medium*: "thribble extra," or "double superfine" mean nothing more than *good*. The world is a little older than it used to be, and so are the people. More skill is now required to deceive than at any former time. No one pretends to accept commodities for what the stamp indicates; and the necessary discount is constantly increasing. Labels lie, that's the

best you can make of it. If it is said that it matters little since the majority know what value to attach to such representations, it may be said with greater force that it would be better to let each word pass for its face everywhere. What benefit can there be in a general depreciation of this currency?

However, if this sort of thing is to continue in trade, it should not exist in the sphere of literature. Here its effects are more pernicious as men in this domain are supposed to be actuated by a higher motive than wordly gain. If a new book is offered for sale, and a journal, professing to work for the moral and intellectual growth of its readers, reviews the work and pronounces it worthy of a place in every library, and adds that no library is complete without it, many who are desirous of obtaining an authority on this particular subject will purchase the publication. Most papers do something in reviewing works as they appear, and if editors are at all influenced by mercenary motives to utter what is unmerited, numerous purchasers of books are made the unconscious victims of avarice. Whenever there is a stepping aside from fair and candid criticisms faith is broken with a reading public. So also injustice is done when lectures, concerts, and exhibitions of any kind are so excessively eulogized as to receive increased patronage on subsequent occasions.

But unmerited praise is not all to be attributed, at least proximately, to mercenary causes. Literary journals and newspapers are becoming more and more abundant, so that all matters of importance and many insignificant things are heralded abroad and commented upon by contributors to this periodical literature. Misrepresentations are oftentimes due to looking at outward show, as well as to ignorance of the correct use of language. Both these causes are operative to a large extent. There should be closer scrutiny to discriminate between external glitter and internal value; and greater care that the signs selected answer to the things signified. It really seems sometimes as

though writers had ransacked the whole vocabulary of laudation without the least regard to fitness or truth.

If the dignity and power of the press are to be sustained, those who control it must discountenance all the mere froth and bombast of numerous aspiring correspondents, as well as maintain their own honor inviolate. Those who shut their eyes to these facts will, sooner or later, be borne on the rising tide of public opinion to where they refuse being led by requirements which are not only just but conduce to the general weal.

Our Exchanges.

Apropos. We wish our exchanges, one and all, to take notice that the name of this paper is not "The *Arcadia Athenæum*." It's too classical altogether.

We have received one number of the *Kansas Review*. Its article on "Our Indian Policy" is well written. There seems to us to be not a little incongruity between the professions of absolute liberty made by the U. S. authorities and their treatment of both the red and the yellow man. When, however, the exchange editor calls his fellow-craftsman of the *Index* "a mixture of pepper and tobacco" it does seem to be a slight departure from the "golden rule."

The *Academy*, from Worcester, Mass., is a pleasant little paper, and is very welcome to our table.

Our old friend the *Tyro* has departed, another evidence of that sad fact that "the good die young;" but as if to fill its place Toronto sends us a weekly called *The True Blue*. So the law of compensation still acts.

The *Collegian* and *Neoterian* is very good, all but the jokes. In that department it attempts to substitute quantity for quality. Such an attempt is always a failure, and especially in the case of jokes. We are aware that the *Collegian* is not the only College paper that is deficient in this respect.

The only genuine effect of a sincere scepticism is and must be, not the complacent and frivolous humor which too often attaches to it, but a mournful confession of the melancholy condition to which, if true, the theory reduces the sceptic himself and all mankind.—HENRY ROGERS.

THE ACADIA ATHENÆUM

IS PUBLISHED MONTHLY, DURING THE COLLEGIATE YEAR, BY THE STUDENTS OF
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ANOTHER holiday season has gone. The pleasant re-unions, the friendly greetings, the giving and receiving of tokens of affection and regard, all the joyous associations which cluster around glad Christmas—these are things of the past; but they will continue to cast rays of sunshine into the dreary and toilsome days of the year. Men of business, professional men, and students have returned to their several vocations with renewed energy and strength, and we trust this year will be one of general prosperity and enjoyment.

The halls of Acadia again ring with the sound of voices which tell of cheerful hearts; and the place which for a short time seemed desolate and lone is now the scene of earnest and joyous activity.

It is important that as students we begin the year aright. Readiness for terminal examinations depends much upon the work

performed in the early part of the session, since it is not easy to make amends at the close for negligence at the beginning.

If it is not too late, we wish our readers a HAPPY NEW YEAR. Let us *all* remember that we have it in our power to charge 1880 with the elements of good. Each closing year while it brings joy and gladness to many hearts, brings a kind of mellow sadness to others as they call up by-gone associations and the changes which time has wrought. Let us render heart-felt thanks to the Giver of all good for the inestimable blessings which continually fall upon us, at the same time not forgetting, nor failing to make a wise use of the recollection that

"On all save that o'er which the soul bears sway,
There breathes but one record—'Passing away.'"

WE feel that we owe our patrons some apology for the condition in which we sent out the last issue. Had we been aware before the papers were mailed we should not have allowed them to go out in such a state. But it is no use, now, to cry over spilt milk. As far as the blame is chargeable to us we are willing to bear it. As to many of the errors, however, we are at a loss to account for their occurrence, unless that some personage of a similar name got possession of that historic individual known as the printer's devil; and hence the horrible manipulation.

Of errata it seems necessary to append the following:—In *Exchange* column, for "St. Michal's," read "St. Michael's." In last note for "secono," read "second." *Personals*: "J. M. Longly is preaching," should be "is teaching." "'74 William Shafner," should be "'79 W. P. Shafner." *Editorials*: third column, line 16, for "same" read "sand." Column four, line one, for "reformatory," read "refractory." *Things Around Home*: second column, for "decrease," read "decease"; for "columns of forms," read "volumes of poems." Third column, last note, for "Shorad," read "Shand." As other errors do not destroy the sense it will not be necessary to insert them.

For the coming term we expect to make some changes by way of improvement, in the ATHENÆUM. We will add both variety and interest by inserting some notes or articles from the female department. For these notes we shall be much obliged to the contributors, and especially to the Preceptress, Miss Graves. We shall also attempt to start a column or upwards of notes on scientific matters. This latter addition may not be very fully developed this term; but it will, at least, be a commencement, and we hope that the result will be the establishment of a Scientific department in the paper. No subject is more important at the present time than natural science, and no Institution, in the Provinces, at least, has better facilities for working up such a department than our own.

THE JUNIOR EXHIBITION.

The Junior Exhibition occurred Thursday evening Dec. 18th. An audience, composed of members of the three Institutions, and friends from near and far, gathered, well filling Assembly Hall. The venerable Dr. Crawley, having been called upon by the President, in words and tones beautifully eloquent and reverent, offered the opening prayer. The exercises then followed the direction of the subjoined programme:—

Piano Solo by Miss Dodge.

“Causes Tending to the Extinction of American Indians.”—J. G. A. Belyea, Belyea’s Cove, N. B.

“The Comparative Value of Agriculture to Nova Scotia.”—John Donaldson, Wolfville.

Edmund Burke.—Orlando T. Daniels, Lawrence-town,

Solo by C. M. Pyke.

“The Press an instrument for Good or Evil.”

Charles L. Eaton, Halifax.

Marcus Aurelius, The Stoic,

Edward R. Curry, Windsor, N. S.

Piano Solo by Miss Dodge.

National Legends.—William F. Parker, Halifax.

Oratorical Culture a Desideratum.

Arthur C. Chute, Upper Stewiacke.

The Switzer’s Call.—*Chorus.*

National Anthem.

Each speaker acquitted himself with credit. In comprehensiveness of thought, grace of diction, and clearness of delivery, there was general excellence. The subjects of the essays were admirably adapted to the various speakers, and, in the case of the last, in which there was opportu-

nity for immediate practice of the principles enunciated,—the theory advanced was happily illustrated by a careful, graceful, and forceful style of expression and delivery. Some of the essays treated of such subjects, and were of such a character, that they deserve to be read where they were not heard, and would adorn the pages of any periodical. For two hours the close attention of the large audience was held, and questions of scholarly and practical interest apparently obtained equal regard.

The instrumental and vocal music, the former furnished by Miss Dodge, the latter by Mr. Pyke and his Singing Class, added a pleasing and enlivening element to the evening’s exercises.

INDEPENDENCE.

Man’s shape, and powers of body and mind, indicate that nature did not intend him for a football, or that he should forever sustain the same relation to another’s mind which the baby Kangaroo sustains to the mother in whose pouch it is warmed and protected and carried. Uprightness of form suggests uprightness of mind; and the power of independent locomotion should symbolize the power and *disposition* to think, to draw conclusions, and to reach decisions independently. The mind that receives every impulse from the kick or caress of another is contemptible. The mind that leans forever upon its surroundings is a pitiable cripple. The mind that changes its position only when borne in the arms of another’s influence is a baby, feeble and foolish.

Perhaps many are parasites from indolence, some from timidity. The former will not exert themselves to think. The toil necessary in impartially and thoroughly viewing a subject is too great a burden. It is much easier, and therefore prefer to shout “Hear! hear!” when another speaks. The latter are unready to take any step which will bring them into contact with the jagged edges, or sharp points, of opposition or criticism. But if some bolder spirit will rush to the front, and ward off, or receive the blow or pain, they will noisily endorse and defend his every opinion.

When from either of these causes a mind

remains, or becomes dependent, it sinks from its throne of God-given superiority. It is a weakling and a coward. It as frequently, and this is stating the case too mildly, approves the wrong as the right; for men of crooked principles and stalwart minds do not scruple to use for their own advantage these feeble mortals.

Shall any say that this weakness is constitutional and ineradicable? Folly! If a mind is indeed a *mind*, it is capable of development to some degree of independence. The babe may gather strength; but not unless it eat and act. Its flabby legs shall continue flabby if it do not stand upon them. If a mind lacks the vertical and independent element, let it exert itself; let it bear pain and fatigue and mortification. New and glorious power will be the fruit.

Gleanings from Acadia Seminary.

(Under direction of Pierian Society).

On the 12th of Dec. 1879, the students of "Acadia Seminary" formed a literary and musical association, and gave it the name of the "Pierian Society." One of its first public acts will be the pleasant one of thanking the ATHENÆUM for offering the students of the Seminary a place in its columns. The following officers were elected for the ensuing quarter:—Miss Laura Clinch, Pres., Miss Starratt, 1st Vice do., Miss Thomas, 2nd Vice do., Miss Sawyer, 3rd Vice do., Miss Brown, Sec'y, Miss King, Treas., Miss Lizzie Higgins, Critic. Literary Committee:—Miss Harding, Miss Bigelow, Miss Fannie Thomas. Committee on Music:—Miss Dodge, Miss Welton, Miss Donaldson.

The literary exercises on the occasion were very interesting, commencing with "Only an Armor Bearer," sung by an enthusiastic chorus. Interesting compositions were read by Misses Payzant, Brown, Fitch, Rice, Sawyer, Bishop, and Harris. A lively discussion on the following resolution was one of the chief features: "Resolved; that a knowledge of house-keeping is a greater re-

quisite to womanhood than a knowledge of books," Miss Bigelow and Miss Higgins taking the affirmative, and Miss Annie Thomas and Miss Starratt the negative. A vote was taken, and the question decided in the negative.

The exercises were enlivened by entertaining music from Misses Clinch, Crosby, Crandall, and Welton, who did much credit to their instructor, Miss Dodge. The latter by special request played "God Save the Queen" with variations after some choice selections from *Schumann*.

A three years' course of study has been marked out for the students of "Acadia Seminary," and Senior and Junior classes formed. We hope to commence next September with a large class of Seniors.

After enjoying the rich mental treat provided by the Junior class in College Hall, the students of the Seminary were invited to their dining room to partake of a supper. Quite a number of toasts and amusing responses followed the entertainment.

Correspondence.

NEW YORK IN THREE DAYS.

MESSRS. EDITORS,—

Your readers will, no doubt, regard my caption with an incredulous eye. Yet before I am done they may possibly wish my visit had been shorter. Who has not at some time wished that "our own correspondent" had been called home by a telegram a day or two sooner, or that his pencil had worn out, or that the guide book from which he copied those beautiful descriptions of "hoary ruins," or Alpine sunsets had been lost or stolen just after he had filled his tenth page of foolscap? But to my tale. Three '76 men left Boston a few weeks ago to *do* New York in three days, and they *did* it. The journey down was delightful, I suppose, for the car was comfortable and the boat was elegant, palatial. The scenery, too, was fine, according to the guide book, but it was night and we were sleepy.

The morning, and it was Sunday morning, found us passing down the East River, which divides New York from Brooklyn. We were soon landed, decided on our hotel, had breakfast, and then, need I say it?, we inquired for Plymouth Church.

Who has not longed to hear Beecher? Who has believed the slander circulated against him by charlatans, whose moral character has never been above zero? If any let him hug his delusion. Such a belief is congenial to some souls.

We soon arrive at *Plymouth* and take our seats in the gallery. The church was built in 1849 and was planned by the Prince of preachers himself with a view to convenience, and not to show. It is a plain building of brick, seated in amphitheatre style, and capable of holding about three thousand people. Of course it was crowded long before service began. But how shall I describe the service, the music and the sermon? The former was produced by the organ, a choir of seventy voices and the entire congregation. It was by far the best service of song I ever heard. Doubtless many of your readers have already read the sermon. It was from the words of the Forerunner; "He must increase, but I must decrease." Mr. Beecher was evidently master of his subject and of his audience. His discourse seemed to me to combine the highest eloquence with the freshest thought, and the simplest presentation of Christian truth. But you will not expect me to attempt to describe it further. I doubt if Mr. Beecher could do that himself. He knows his power over people, but it is a grave question if he knows *how* or *why*. He possesses in a high degree that mysterious something we call genius, let him explain it who can. I had long since learned to look upon Beecher as the greatest of sermonizers, from reading his published discourses, but since hearing him in his own pulpit, I am inclined to think him the first orator in America and perhaps in the world. No one seemed to tire of the sermon, though it was fifty minutes long. The preacher knew how to rest his audience occasionally,

giving vent to his humor, which caused a slightly audible (?) smile to pass over the church. Here I might remark, by way of a comment, that it is not advisable for all preachers to imitate Beecher in this, unless they feel that they have the same command over an audience as he has.

But some one is impatient, I know, and wants to hear about Talmage—the great Dr. Talmage. Beecher has no D.D. Tell us of Talmage. Let me say first that some titles are very appropriate if properly interpreted. Well we had sat under the sunshine of Beecher in the morning, what more appropriate than enjoy the moonshine of Talmage in the evening? Besides, I remembered that the latter gentleman *sometimes* preaches about Ruth and Naomi. Would he do so to-night? Perhaps so. We found the Tabernacle—a massive building modeled largely after the style of theatre architecture and with room to accommodate about five thousand. We entered proudly, remembering all we had heard about free seats. There was plenty of room up near the platform, but we did not occupy it. We met an usher with white cravat, and all those things which are supposed to give importance to small men. "We must wait until the congregation comes in." Remonstrance was in vain. We were allowed free standing ground near the door, for half an hour, and then free seats in the aisle, back under the gallery for that house was packed. And why? I confess I cannot tell. There are scores of preachers in New York who are head and shoulders above Talmage, and yet his audience is larger than even Beecher's.

The service began with a hymn, very badly read, and sung by the congregation, assisted by the organ and the cornet. The music was far inferior to what we had heard at Plymouth Church. And the sermon! We were not to be disappointed. Imagine our joy (?) when the text was announced: "Whither thou goest, I will go," etc. How many sermons has he preached from that text? When that text dies will *he* die? Of course he found Christ, and the way of

salvation, and joining the Church, and sundry other requirements of the orthodox creed in his very elastic text. Such is the prerogative of greatness. An ordinary preacher, with common sense, would find in these words only the desire of a heathen, of course uninspired, to adopt Judaism, and that evidently not from the highest motives. But other matters for another day. Allow me to remain, yours, etc. '76.

To the Editors of the Athenæum:

SIRS:—I have read with interest the sensible editorials of the last number of your meritorious Journal. One of them, it is true, seemed at first rather inconsecutive and of somewhat too miscellaneous a character, but it proved on examination that the fault, as far as the Editors are concerned, was only apparent. It was a mechanical blunder of the printer, who interpolated two whole columns between the parts of one of the articles.

The article, in which the "intusposition"—to borrow a famous controversial term—referred to, occurred, was that in which you considered the question raised by a writer in the *Star* newspaper of this village, in reference to the comparative claims of science and mathematics in a College Curriculum. If a private individual may presume to express an opinion upon the deliverances of an august body of Editors, I would say that the problem was solved by you as satisfactorily as it was simply. For matriculation let the standard in Mathematics and Languages be raised. This would, as you suggest, render it unnecessary to devote so much attention to those departments in the subsequent College course, and leave sufficient time from the one for Science, and from the other from the Modern tongues. And there could not be a more suitable season for adopting such a course, for when there are so many pressing into College as there are at present, it would be comparatively easy to raise the barrier against entrance a little or even a good deal higher.

Wolfville, Dec. 10, '79.

ALUMNUS.

DEAR C.

The first number of the ATHENÆUM was received a few days since and I was very well satisfied with it. In it I noticed that it was stated that I was tired of Nova Scotia. I wish to deny that statement, for it is not true. "I would scorn the action." Since I left my native land, I have seen a little of the world. I saw the place where his Satanic majesty is reputed to have had a slide. As I gazed at the spot, I could not refrain from thinking what a difference there might have been in the world's history, if he had only tried it the second time.

The fruit of California is very fine, but I hope this piece of information will not tempt any *Freshmen* to start for that golden land, for they can get initiated into the mysteries of college life much nearer home.

The Pacific is not always pacific. Some people may assert that it is never rough, but I would suggest that they read "Pinafore," and modify their assertion somewhat. "Distance lends enchantment to the view," but Western life does not. Now although libel suits "are all the rage" in this part of the world, I will forgive you this time, and attribute your mistake to your ignorance of the feelings which induced me to depart from my native province. I have also heard that it has been reported that I have entered into partnership with a Chinaman. It is a false report. I *did* make the acquaintance of a few almond-eyed gentlemen, but I did it to console myself, after losing my chums at "Acadia." I will try to send you another letter ere long.

Yours truly,

C. D. RAND, 79.

Salt Spring Island, B. C., Nov. 22th, 1879.

Personals.

'71. I. B. Oakes has been appointed to one of the vacant county inspectorships in N. B.

'69. A. J. Denton has obtained the School at Shediac, N. B., and leaves Ohio, N. S., where he has been teaching the last six months.

'79. C. D. Rand is "teaching the youngsters how to climb the tree of knowledge" in Salt Spring Island, British Columbia.

Things Around Home.

On the evening of Dec. 11th, we were treated to a very interesting lecture, delivered in the Baptist Church by Rev. S. W. DeBlois. The subject, amusements, was treated by the lecturer in a broad, common-sense manner. After a pleasant and somewhat amusing introduction the lecturer proceeded to show what the nature of amusements should be, and how they may be made both pleasant and profitable. In the first place amusements should be innocent; secondly they should be the opposites of our regular employments, and thirdly, they should hold a subordinate position: their office should be to assist us in and prepare us for work.

The lecture was throughout replete with interest and instruction, while the pleasing style and original humour, characteristic of the speaker, made it especially interesting. No person can enjoy innocent sport better than Mr. DeBlois, and no one is better able to give advice on the subject. The strictly exclusive system in regard to amusements has been proved a failure; but by acknowledging their use and discarding only their abuse their utility may be much increased in future.

We are much obliged to our friend "Alumnus" for his sympathizing article and also for the compliments which he sees fit to pay to our last issue. We are also duly thankful to the '76 man for his interesting contribution. Some of our readers may not feel disposed to accept our correspondent's estimate of the Brooklyn preachers. For our own part, as we had a similar experience in listening to lectures from the same two (?) great orators, we fully sympathise with him.

A man, a good broad-breasted, strong-limbed Christian man may stand it, when he can't run fast enough to get out of the way, to have a nine-year-old ram help him, at intervals, across a ten acre field, and over a seven-rail-fence, and not get mad about it; but it does make his soul rise within him

when the shameless goat, laughing derisively through the fence, shouts after him in mocking tones: "Buttin,' buttin,' who's got the buttin'!"—*Hawkeye.*

That young men should give some expression to their feelings of freedom and hilarity after examinations is quite natural, and quite allowable within certain limits; but they should not permit their feelings to run away with good sense and propriety as seemed the case in some instances on Junior Exhibition night.

Now for another term's work!

We call the attention of former students to the column headed "Gleanings from the Seminary." We trust this innovation will prove interesting to them.

A Junior in conversation remarked that he had a Zoologist examine his head. Query: what was he hunting after?

The communication of the would-be-critic of the "S——" received. Try it again friend, but first import some American post-cards.

When the matter of doing away with the Junior Exhibition was spoken of, a member of the class thought it would not be well as people would think that Socrates and Plato were dead.

About half-a-dozen students remained in Wolfville during holidays. The feelings of one of the number at one time thus found vent:

"Oh, for a sound of the bell that is still,
And a glance at the vanished Sems."

Not long ago the classical Professor, in connection with some idea in the text, remarked that he believed some dogs knew more than their masters. "Oh yes!"; a pale Freshie, burst out, 'I've got one ——"

What strange reflections mirrors sometimes give! How could that young lady (?) have imagined that the mirror, which she was holding at the window, would return, for the pleasant rays cast at his feet,

the image of a *Collegian* with his hand just separating from his lips.

Thus singeth an aspiring Prep. :
 I want to be a Junior
 And with the Juniors spout,
 A gown upon my shoulders
 A Cicero in shout;
 And at the Exhibition,
 All trembling and affright.
 I'd show my elocution—
 And bore them half the night.

We wonder if that Freshman, with a little "unpronounced down" upon his upper lip, is so well up to time in all things as in seeking to procure a mustache cup.

The telescope so long expected has at length arrived at Bridgetown, N. S. We suppose it will shortly be here. The class of '71 certainly deserves much credit, not only for the noble present, but also for the fulfilment of the promise. Classes are often ready to make promises, but, alas! frequently they are as ready to forget them.

Prof:—I went to hear him (Spurgeon) in the morning, and just before the audience was dismissed the preacher announced that the evening service would be solely for "the maimed the halt, the blind," and those from "the highways and hedges." Student:—Did you go in the evening, Professor?

It is said that there has been more drinking in Wolfville during the past few weeks than is usual even for the holiday season. Why have laws if they are allowed to be a dead letter? Surely the citizens should bestir themselves to earnest and united efforts that the hellish traffic in "distilled damnation" may be crushed.

The examinations of the Academy took place on Wednesday and Thursday, Dec. 17th and 18th. Those on Thursday afternoon were public. They passed off with credit to teachers and pupils. The public examinations were interspersed with essays, given by the young ladies. At the close of the exercises, an address was presented to Miss Graves, the lady principal, signed by some thirty parents of the resident pupils.

The matriculating class now numbers twenty-six, and the number is likely to be considerably increased ere long. Lay a good foundation, boys, for the superstructure of your College course!

Scientific Notes.

Uranium has been discovered in the Sacramento mining district of California. This discovery is one of great value, as, hitherto, this metal has been found in Bohemia only, and never on this side of the Atlantic. The ore discovered yields 60 per cent. Uranium is worth \$1,000 per ton. It is used principally as a coloring substance in the manufacture of glass.

Edison's electric lamp has not developed into the brilliant success prophesied for it. Mr. Edison has abandoned his spirals of platinum and iridium, and has substituted incandescent carbon. The result is, but a modification of the Sawyer Man lamp, which consists of a fine incandescent pencil of carbon in a globe of nitrogen gas. Mr. Edison bends his pencil into the form of a horse-shoe and exhausts the globe surrounding it.

Literary and Educational Notes.

Brown has 260 students; Dartmouth 392.

Huxley has been lecturing on snakes.

Herbert Spencer has in press a work on Ceremonial Institutions.

An East Indian Institute is to be established at Oxford. The fund for this purpose is rapidly increasing.

Oliver Wendell Holmes has just completed his seventieth year. Thomas Carlyle has reached the ripe old age of eighty-four. He has been engaged in literary work since 1823.

President Eliot has devised a scheme for a system of retiring annuities for Harvard Professors. The plan has been stated in a circular, and sent out to the officers and friends of the university, inviting their criticism.

Dr. Cramp has given a review of Farrar's Life of Paul in the *Christian Messenger*. Though now in his eighty-fourth year, the venerable Dr. still devotes considerable time to literary work.

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