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THE Acadia Athenæum.

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ACADIA ATHENÆUM.

The Sanctum.

THIS issue contains four pages additional matter—principally contributions from those interested in the welfare of the paper and the University. We trust that the extra matter will prove of interest to our readers.

PERHAPS no part of a College paper is of more interest to its readers than the Personal column, which in a brief way records the movements of those who, at some time, have been connected with the institution. It is much to be desired, therefore, that this should be as complete as possible. But the editors have no other means of finding out the necessary facts than is afforded to any individual. We would request, therefore, that should any one learn of facts of this nature, that they should communicate them to us, and thus this department will receive the attention due it.

THE Business Manager wishes to thank the subscribers who have remembered us with their yearly remittance. He has sent out some gentle reminders to those in arrears, and hopes they will send answers in tangible shape as soon as convenient.

THE Manual Training enterprise advances favourably. A considerable portion of the fund for the support of the Manual Training Director has already been pledged; and now Chas. E. Young, Esq., of Falmouth, whose son, after an attendance of two years at the Academy, died last autumn, has generously promised to erect the M. T. Building at his own expense, and present it to the Board of Governors. The building will be 35 x 70 feet on the ground, two storeys high, and with a pitch roof. Mr. Young's son, prior to his death, manifested a deep interest in the proposed new department of the Academy; and we understand that it is the intention of the committee to recommend that the Manual Training department bear the name of the deceased son.

The equipment of the new building, with machinery and tools, will yet require considerable effort. It is hoped that some friend of the Academy will, at the present time, by following the generous example of Mr. Young, assure the enterprise of success by guaranteeing the funds necessary for this. Principal Oakes is greatly interested in the department, and to his untiring efforts is due, in a great measure, the success thus far attained.

OUR lives are the sums of days, made up of minutes, and with even such small things as seconds going to make the sum total. The action of a moment, if not positively evil, is not looked upon as of great consequence; yet the sum of these momentary actions are the acts of a life time. "To cleanse the stream, make the fountain pure." For a life with the best results, look well to the individual

acts. While philosophers discuss problems, egoistic and altruistic, you my friend go to *work*. Your world is not yet to be discovered, it is about you. Fame is not entirely in the future; you are to-day working, if not at the base, at some part of the super-structure. Over two thousand years ago Diogenes said: "Men read of the evils of Ulysses and neglect their own; musicians carefully tune their lyres and leave their minds discorded; men of science study the moon and the stars and neglect things close at hand; orators declaim about the right and then practice the wrong." Age has not spoiled these truths. They, in a great measure, hold to-day. It is of importance that the college student should make good use of his time—not giving too much heed to ephemeral joys, but constantly adding to that stock in trade, by virtue of which success is to be attained, or, through lack of which, failure is inevitable. *Nam pro jucundis aptissima quaeque dabunt di.* We do not always recognize that there is a truth in this line of Juvenal, and try to form the day in accordance with *daily* principles. Is it not well to recognize the probable needs of the future? Even though fortune has bountifully blessed us with a goodly portion of the wealth of this world, it remains true that we have no sure lease of her favors. Only that can be said to be truly our personal property which we have treasured up in our minds, that part of the wealth of the ages which we have abstracted, only to be made richer by dispensing.

WHETHER we are in the best position to receive the full benefit of our college course or not depends, to a great extent, on what we conceive to be the true aim of education; or, in other words—the value of our training depends on the channel in which our mental energies are being directed by ourselves, as well as by others. To settle firmly in our minds what the results of right training should be on a man will help us to determine the course which should be followed to secure those results.

In considering the educating effects of a college training on a man, should we ask what college the man graduated from, or rather what have been the results of the college on the man? Should we look to see how many sciences and languages the man has studied, or to see what the study of these has done

for the man? In short, should we judge his success from the amount of knowledge he has acquired, or on the basis of what the man *is*? These questions are soon answered by thoughtful minds. For it is obvious to us that there are men who are truly educated, and yet have never acquired a great deal of knowledge; on the other hand we often meet men who possess a vast amount of knowledge, while it surprises us to see how little there really is of the men themselves. Thus, in judging the success of a man's education, we should look not to the amount of his knowledge, but to the amount of development his training has wrought in him. Knowledge without the educated man to use it is of little good. Any of us would sooner be the man who is the most, than the man who knows the most.

With this as the aim of our education, we should subject our minds to that course of discipline which has the greatest developing influence on ourselves. Our minds are not all alike, are not all cast in the same mould. The faculties of our minds vary in degree, but all possess in common the principle of being developed through discipline. This discipline is only acquired at the expense of intense study. Not by allowing the mind to tread the flowery path of indolence and ease, but by study that is vigorous and unrelenting, study to which the mind brings the most concentrated thoughts. Only by close and persistent thinking can the mind be disciplined.

Thus, if we would direct our mental energies towards true education we should aim to bring ourselves under the discipline which develops. Thus, the teacher who superintends mental development is not necessarily doing the best for his pupils when he imparts the most knowledge, but rather when with the knowledge he does impart does the most to awaken their minds and incite them to think for themselves. He must aim to "ring a rising-bell in the dormitory of the soul." His work in education is not to imprint his own image on the minds of students, but to inspect their needs and train them in harmony with their natural endowments, to furnish them with objects of thought fitted to develop their latent powers.

Here we have found the true end to be sought in education, and the nature of the training required to accomplish this end. Whether our college course benefits us or not depends on its being adapted to our

mental needs, and on whether we make the mental effort to secure the discipline. It is only by starting with true education as our aim, and having our mental energies directed in the best channels for discipline, shall we obtain the greatest benefit from our training.

STEPHEN SELDEN, M. A.

By the death of Mr. Selden, of Halifax, Acadia College loses one of its most valued friends, and the denomination one of its most influential members. For more than a quarter of a century Mr. Selden edited the *Christian Messenger*, and so conducted his paper as to make it a potent instrument of general culture and christian education. The Free School system was ably advocated and defended in the days when it was on trial. General movements in favor of social and industrial progress were always supported by the *Messenger*, while all the projects of the Baptist denomination were freely discussed, and the enterprises approved by the body were warmly supported. In addition to his own editorial contributions Mr. Selden gave his readers articles and correspondence from many of the best writers. His spirit and methods were such as to enlist an extensive sympathy for his journal. The interests of Acadia were always fully represented. The College owes much of the strong place it holds in the hearts of its constituency to the work of the *Messenger*; and our obligation was properly recognized by the Senate in the bestowment of the M. A. degree. While the students of to-day had but little personal acquaintance with Mr. Selden, they know enough of the regard in which he was held by those who knew him well, to make them desirous of recognizing his worth as a man, a christian, and a faithful worker in the best causes.

THE Monthly meeting of the Acadia Missionary Society was held on Sunday evening, Feb. 14th. A paper read by H. H. Saunders gave a full description of mission work in the Sandwich Islands. An interesting account of "What Missions have done for China," prepared by Miss Patten was presented by Miss McKeen. These papers were followed by a scholarly and impressive address by Dr. W. H. Young, on "The Philosophy of Missions."

Literary.

TO MILTON.

Milton, Archseraph of our English song,
Moulder of melodies wherein the voice
Of God sublimely thrills! Eternity,
Immensity and all their wondrous things
Dwelt in thy mind; while trembled from thy harp
Canorous thunder, awful majesty,
Such that no loftier strain was ever sung
By Angels circling the Eternal throne.

E. B. '91.

POSSIBILITIES.

That our lives are somewhat shaped by circumstances cannot be doubted; but we do not admit that they are merely the things of chance, bits of driftwood upon the sea of time, whose direction is determined by prevailing winds and currents. A more glorious career than this opens up to all. Man was formed with reasoning powers to tell him the difference between good and evil. If he choose the good and shun the evil, well; if he embraces the evil and ignore the good, he alone is accountable. Before all alike are spread opportunities for advancement; and to no one is denied the privilege of directing his energies in whatsoever direction he please. The pauper as well as the prince has offered to him means of physical enjoyment, openings for financial prosperity and social intercourse, together with opportunities for mental culture and the development of moral excellencies.

A glance at those names the world calls great will show that success is not exclusive, but is attainable by all. We have innumerable instances of leaders of men, in almost every department of life, having risen from the lowest ranks of society. Some of the most illustrious mechanics, warriors, statesmen and authors, were, at the beginning of life, poor and unfriended, and having no claim upon recognition, but that of determination and honest energy, the very best claim.

Arkwright began his career as a barber, in an underground shop, but ended it as one of the greatest benefactors of his race. Lord Clive wrote as a clerk before, as a great general, he saved for England India. Cardinal Wolsley was the son of a butcher; and Richard Cobden was a farmer's boy; Milton was the son of a London scrivener; Ben Jonson, was a mason;

Keats a druggist; while Pope and Southey were the sons of tradesmen. These all came from humble stations, yet they achieved success. The secret of their advancement was their activity. Determined effort in their cases, as in all others, met with its reward.

"The gods," says the Greek, "have placed labor and toil on the way leading to the Elysian fields." Thus every one has opened to him the avenue leading to happiness. It is the privilege of all alike to work, "to scorn delights and live laborious days." The accomplishment of anything of moment always has needed and always will need strenuous individual application; that must be the price paid for excellence. Perseverance in ancient times made Demosthenes an orator. And, in our own day, determination to succeed, backed by undaunted energy, raised Disraeli from being the laughing stock of the House of Commons to the level of the greatest debater within its walls.

Give but energy to a man, and, humanly speaking, he can accomplish anything. Wealth, if he desires it, is his; education and culture cannot be withheld from him. Shakespeare was instructed by no teacher, yet his works exhibit the closest familiarity with all subjects upon which he writes. Hugh Miller's only school was a stone quarry, but nevertheless from it he obtained as much knowledge as the highest schools afford. The circumstances which are said to make a man's life are, to a great extent, under his own control. It is true that "human character is shaped by a thousand subtle influences," but it is equally true that it is given to every individual to place himself so as to be well or ill affected by these influences. If a man choose to be idle, by no means will he ever attain to anything worthy of admiration. But, on the other hand, if he decides to be active, to turn all his powers to the best advantage, he cannot fail to accomplish the task he sets himself. Riches have been obtained by honest energy in the past, and are as likely to be so obtained now as ever. Abundant examples prove that intellectual culture is possible under the most adverse circumstances, providing there be a disposition to labor in the one seeking it. And moral culture, the greatest excellence, is equally within the reach of every one. It is said that two cardinal qualities go to make up a gentleman—one truth and the other honesty. Now it has been

practically proved that a man can be true and honest in all his dealings in whatever position he finds himself, and, if he be not, he deserves not the name of man. William Pitt, in the midst of a society corrupt and rotten to the core, and, with every opportunity and incitement to be himself like it, kept his honor unsplotted and pure. Goldsmith preferred honest poverty, with the approbation of an upright conscience, to wealth got by political pamphleteering. Luther dared to be honest to his convictions, whether in conformity with the age or not; and time has shown that he lost nothing but rather gained.

It is given to man to rise the highest or sink the lowest of any of God's creatures. By his own efforts, exerted in the right direction, he can attain to true excellence, or fall to the lowest misery. Surely, then, it is fitting for every one easily to form habits which tend toward the former, and shun those which lead to the latter.

H. McL., '92.

THE HISTORY OF SCIENTIFIC INVESTIGATION.

Science, in its modern sense, scarcely had an existence in that period of the past, of which the Athenian civilization was the culminating point. Yet, as far back as history carries us, we find the cultivation of certain studies, which were the forerunners of our modern sciences.

Although we find some such traces of scientific knowledge among the Chinese, Hindoos, Chaldeans, and other ancient nations; yet it is to the Greeks that we look for the first distinct evidences of scientific investigation, which are found in the teachings of Aristotle and other practical thinkers.

Aristotle laid the foundation of the sciences; and where simple observation was adequate, his achievements were surprising and complete. He wisely made fact the basis of every theory; but too often he founded his conclusions upon imperfect knowledge. Hence those things, which we find he attributed to the many, belonged only to the few. He did not attempt to verify his hypotheses by experiment or by comparing the facts necessarily resulting, if they were true, with the observed fact.

His newly founded science was not destined to remain long in Greece. At the decline of Grecian

intellectual activity scientific pursuits were transplanted to the more congenial soils of Egypt and Arabia. A division of the people of the latter country preserved this knowledge through the middle ages.

The most striking feature of the doctrines of the ancients is that they are not so much the science or study of nature as the opinions and theories of philosophers. Science was thought to be the speculation upon theories rather than the observation of facts. Knowledge, instead of being applied to practical use, was made an exercise of the intellect.

The ancient grasped at general truths aided by observation; but he did not attempt to verify his results by experiments. Induction was used by him, but subordinately. It was not fully analyzed; yet, he dimly saw that it was the only method by which new scientific truth could be acquired.

During the greater part of the middle ages the Moors were the leaders in scientific pursuits. They discovered many important facts, yet they made no attempt to connect the links, but were content with the truths discovered.

They took the method of investigation and knowledge of the Greeks, but they did not advance beyond it, except slight modifications which they made.

Toward the latter part of the middle ages there was an awakening in the scientific world. But it is the sixteenth century that forms the most notable period in the history of science. Then science began to be methodically studied, and with a definite end in view. The authority of Aristotle was shaken, and many of his theories were proved to be without foundation; and the final overthrow was given to scholastic philosophy by showing how to study nature.

It is a mistake to suppose that Bacon invented the new process of arriving at truth, which is called the "inductive method," as men had been using it for ages, since it is the natural way of procedure in all things. He was the first, however, to analyze this method with minuteness and accuracy; and to reduce to a systematic form those principles, which had never before been viewed in their mutual relation and dependence. It was the old method of Aristotle enlarged by adding experimental verification as one of the necessary principles.

He presented it to the world in a work entitled, "The Novum Organum." In this work he designed to replace the scholastic logic, represented in the

Novum Organum of Aristotle, by a new method, in which the true and solid principle of investigation should supplant the method of a mere verbal process of reasoning. He taught that study, instead of being employed in wearisome and useless speculations, should be engaged in mastering the secrets of nature and life, and applying them to practical use. His method for attaining this end was rigid and pure observation, assisted by experiment and fructified by induction. Instead of hypotheses he demanded facts, gathered from the observation of nature's silent revolutions, skilfully extorted by experiments. From these facts conclusions were to be carefully formed, and these rigidly tested. The world of the unknown was to be studied through the known. With Bacon the modern scientific spirit had its beginning. He did not attempt to make discoveries, but merely to point out the way by which they could be made. In doing this he compared himself to a trumpet, which sounds a charge but takes no part in the fight. He stripped science of that theosophical character which it had during the middle ages; and in pointing out the avenue of almost all modern discoveries, he prepared the way for Newton and Lavoisier.

The true service rendered to science by Bacon does not wholly consist in the completeness of his analysis of inductive reasoning, but in his clear comprehension and firm declaration of the principle, that induction is the only basis upon which scientific truth can rest. The investigators of nature, since his time, have had a definite end in view, and a method by which to accomplish that end. This new character imparted to science gives importance to his work.

The progress of science during the first century after Bacon's time did not by any means verify his predictions; yet an impulse had been given which could not but produce an effect, which was more fully shown in the eighteenth century. The art of scientific investigation had to be developed, and its growth was gradual.

While observation lays the foundation, generalization raises the structure; the one gives us facts, the other forms the science. By further observation we become enabled to acquire a "conception of the universe as a vast union of sciences organized into one whole through harmonious relations and controlling laws."

The nineteenth century has been one of the most

significant periods in the development of science. The different branches of science have been distinctly defined; a vast amount of intellectual wealth has been accumulated; and the principle of the correct method of scientific enquiry have become well understood and established.

Every completed scientific investigation must consist of four series of operations. The facts in their connection must be observed, and experiments, which are only observations assisted by circumstances adjusted by ourselves must be performed. Then, the facts thus acquired must be so classified and arranged, that their true relation may be examined, and conclusions, to which they point, be drawn. Next, we must endeavor to make an hypothesis harmonizing with the conclusions formed, and including the facts observed. Lastly, this hypothesis must be rigidly tested, by comparing the results necessarily following, if it be true, with the facts actually observed. This method is the foundation of every great scientific theory. It is Bacon's method modified, improved and perfected.

The results of scientific investigation have been applied to every industry, and it is evident that the interests of science and art are identical. The two advance hand in hand. Science cannot take a step forward without sooner or later opening up a new channel of industry; on the other hand science depends in no small degree upon every advance in industry which facilitates experimental investigation.

In reviewing the entire history of scientific progress we find an uninterrupted development, the most remarkable circumstances being the unequal rate of growth which it presents. Science spent its childhood in the Grecian and Arabian periods, in acquiring simple facts; its youth, in the middle ages, in acquiring fundamental facts, about which others could be grouped; its early manhood in the period of to-day, in arranging facts and establishing principles, and in applying the knowledge thus acquired to the advantage of man, and to the improvement of his condition.

The benefits that man has derived from the application of scientific principles, are beyond calculation. Yet great as have been the triumphs of the past, we may believe they are but a fore-taste, of what discovery and invention have yet in store.

E. H. N., '93.

Contributed.

DEPARTMENT LIBRARIES.

The subject of library facilities at Acadia was pressed upon the attention of the College two or three years ago by one well-qualified to deal with the question. The main object of the present article is to present to the readers of the ATHENÆUM a statement of the methods of administration of our college library, with a question as to the possibility of improvement.

As students well know, the library at Acadia is not distinguished for the severe classification exhibited in its arrangement, nor for the ease of finding works on any desired subject. An attempt was made last year to remedy this to some extent by adding a catalogue of titles to the existing author-catalogue. But whatever the result of this may have been, it still left much to be desired. Valuable time is lost in looking up a book in the index, posting off to the particular alcove (?), then back to the index, if the volume is not satisfactory, and repeating this process for an indefinite number of times. This results from the books being arranged according to some occult principle, which either died with its unknown author, or is too sacred to be made public. It is quite beyond the comprehension of the writer why works of the same class should be relegated to the uttermost corners of the library, in external separation, without apparent cause. At any rate, the attempt at improvement which appears in the shelving of the newer books ought at once to extend to the whole library. It cannot be fruitful of good that what should be the most systematic department of the University is quite lacking in order and classification. Books on related subjects should be placed together, that the student may be able to quickly examine and select what he requires.

The library is, or should be, the centre of college life. But the days are past, or, at least, disappearing, when one man is expected to teach two or three subjects. This means that instructors are specialists, and devoting themselves to one line of work. It should also imply that they prescribe reading to be done by their pupils in addition to mere text book requirements. But what is the fact? Outside of a

limited amount required, or, rather, *required*, for the examinations do not test its performance — by the professors of Philosophy and History, the library is not used to an extent at all comparable with what ought to be the case. This largely follows from two causes; one, the already-mentioned bad arrangement, and the other, the frequency with which books are missing, just when one wants to use them. With the library's limited income, this cannot be remedied immediately. But something can be done at once. Let each instructor reserve the books which he wishes his classes to read, and prohibit their being taken from the library. Then let the income, instead of being dissipated as at present, be applied to the purchase of books in one department, until a reasonably complete working library on that subject has been accumulated, with duplicates enough to prevent inconvenience; then treat the other departments in the same way. The branches in which the most advanced instruction is at present given, Philosophy, History and Political Economy and Classics should perhaps receive attention first; in the last-named department especially there is crying need of a stock of unannotated texts for use in examinations. The subject of natural science is one sufficiently broad to have a fund raised for its especial benefit.

Finally, if any of Acadia's friends feel in a donative mood, a gift of fifty or one hundred dollars, dedicated to the use of one department, would be made most wisely and opportunely.

J. E. B., '91.

ELOCUTION AT ACADIA.

Elocution at Acadia is no longer an experiment. It now needs no champion to justify its existence. The department has so clearly proved the necessity of its presence that it has become an essential part of our curriculum. It has raised itself to a position from which none can dislodge it without affecting the entire course of study of the institution.

Now to whom is the credit of this work due? Very largely to the head of this department, whose efficient work could not be disregarded. We do not mean to affirm that the executive body of the college have left the department to work out its own salvation entirely. They deserve credit, indeed, for what they have done. They showed their appreciation last year when they made the department a permanent one.

But, after all, has the department received the prominence of which it is worthy? Has it been supported by the hearty sympathy and co-operation that it deserves and as a new department needs? On the contrary, the thought is too often disclosed in acts, if not expressed in words, that elocution is only a very minor department and worthy of but little consideration. In the chair of elocution we possess an inducement that should lead many to Acadia's halls. But how widely is it known that Acadia offers advantages in the way of elocution superior to any other institution in the Maritime Provinces? How many have been acquainted with the fact by the college authorities that our institution offers elocutionary inducements worthy of the careful consideration of every prospective college student? Again, it shall not be an unknown fact that there are provisions for work in vocal music in connection with the college, for in this line, too, we are in advance of similar institutions, and this vantage ground should not be disregarded either by the authorities or students. If the college itself then does not give to the department the place which it deserves we cannot expect a disinterested public to recognize its importance. There are more ways than one of keeping our lights hid.

Again, from the standpoint of the students, elocution does not receive the appreciation that it deserves. True, indeed, the number of those pursuing the study is steadily increasing, but too large a proportion of the students entirely neglect the cultivation of their voices. Some do so no doubt with the expectation of pursuing the study at a theological seminary, but in fact a previous study of the subject is practically essential to obtain the full benefit of the course at such an institution. The testimony of those who have studied elocution at Acadia is that they did better than they knew and that the chair of elocution is more ably filled than they realized till they met other teachers of the subject. It is only to repeat a truism to say that the public audience of to-day demands that a speaker not only should have something to say but that he know *how* to say it. The endeavor of Acadia to meet this demand is one evidence of her progressive spirit, and now it remains for the students to embrace the opportunity and accomplish the fulfilment of the purpose. These lines are only intended as a suggestion, their object being to call the attention of all to the invaluable department we possess in elocution and to create a greater interest in the department on the part of Acadia's friends.

W. N. H.

UNIVERSITY EXTENSION AT ACADIA.

We have got a university at Wolfville, haven't we? That is what is told us by our legislators and what parliament says I suppose must be so. But I have failed to perceive any material advance along university lines. I had hoped that ere this we would be able to point to some plan or plans by which we could say that the extended work done at Acadia might justify the change in name. What's in a name? Very little in this age of advance. Unless there is some kind of an existence to which the name may be truthfully and gracefully applied, the name will have very little attraction.

Well, we have a university, but is it in line with the universities of America? Does it take hold of University problems and plans? It does not seem so. The question before every university to-day is university extension. It is a question which affects not only the university proper but also its constituency. Cast an eye among the universities of the United States and Canada and nearly all of them are assimilating the idea and putting it into shape. Now are we as Baptists going to allow these universities to step ahead of us in this important line? No, a thousand times, no. If for no other reason than to keep our educational policy on a par with that of other denominations I would urge upon the governors of Acadia to take this question up at once and put it into practical shape.

But there are far weightier reasons than denominational pride to be advanced. I doubt not that every graduate of Acadia has felt the influence of the great gulf that is to-day fixed between the university and its constituency. Why is it? Simply, it seems to me, because all the work of our institutions is done on the hill. If a person has not the inclination to go there or perhaps through force of circumstances is not able to go, then there is no connecting link and the gulf widens. There is very little sympathy between the mass of Baptists of these provinces and the university, and until that evil is eradicated the mission of the Acadia University will not and cannot be accomplished. What is there to arouse the enthusiasm of the Baptists who live at a distance from Acadia? What is there to draw their attention there? Literally nothing. This is a state of affairs which must be changed if our university is to live and thrive.

Following close upon this comes the question of the support which Acadia gets from her constituency. The complaint comes with ever increasing force, "Acadia University does not get her proportion of the benevolent funds of the denomination." How can it be otherwise under existing circumstances? When money is called for by the churches, our educational institutions are rarely thought of, unless it is specially referred to by the pastor, and then the impression lasts about as long as he is talking of it. Acadia University has been slowly but surely drawing away from the attention and sympathy of our people and the inevitable result is a dire lack of financial support.

Just a word in reference to the graduates. Who should be in closer contact and in greater sympathy with Acadia than her graduates? They leave her halls with a profound respect and love for her but when other duties engage their attention what is there to ensure the continuance of this interest? The only thing that I can see is the anniversary in June. There is no way by which they can keep in close, warm touch with the institution, and consequently the university suffers.

Now, what is the remedy? One grand way out, it seems to me, is by university extension. That will counteract the evils mentioned and many others that are extant, and will create such a force for good as has never yet gone out from Acadia. Far be it from me to dictate, but why not adopt plans which have been successfully tried in other institutions? Let a number of non-resident courses be mapped out by our professors, which shall embrace the realm of classics, science, mathematics, philosophy, and any other which may be deemed beneficial, and at the completion of the course, on the payment of a fee sufficiently high to make the degree respectable, give the degrees of M.A., Ph.B, Ph.D., and others known to the literary world. There are many graduates of Acadia with whom I have talked who would hail with delight any move in this direction, so that when seeking a higher degree they would not invariably have to go to some American institution.

Then classes could be organized in our towns and villages, with an examiner appointed by the university, who would direct them along some line of study laid down by the authorities at Acadia. Then when they had passed satisfactory examinations and had paid

the required fee, they would be in a position to receive, if not a degree, a diploma for the work done.

In these as well as numerous other ways could the gulf that now exists between Acadia University and those who should support her be bridged and finally filled up.

These are my own ideas, and if I have presumed to place them too generally upon others in this article, I know they will pardon me. C. R. M.

SOME NECESSARY REQUIREMENTS IN A MISSIONARY.

WRITTEN FOR THE ATHENÆUM BY M. B. SHAW.

This subject has been written over so frequently and exhaustively of late by the patriarchs in mission matters that it is with considerable diffidence I approach it. And yet in view of the fine spirit of progressiveness manifested by recent graduates of Acadia, and in full possession by the under-graduates, young blood may be pardoned for discussing this subject also. The foundation principle of missionary enterprise is the same to-day as when laid down by the founder of missions and his immediate successors. Christ gave his life to the work of seeking out and saving the lost—in all the world. The Disciples and Apostles seem to have had for their watchword: "All the world for Christ in our own generation!" And they just about accomplished their purpose as far as they knew the geography of the world.

The great revival of missionary enthusiasm in the present century is nothing more than a getting back to the vantage ground of Christ and his Apostles, and of taking up their watchword when it was drowned in the gloom and apostasy of the second century.

The young man or young woman who, looking toward the foreign field, stands in the full light of this glorious, resuscitated, reaccepted foundation principle, is ready to find out when he or she ought to go, and how work ought to be done. As to some of the requirements, the ability to exercise ordinary common-sense is of superior importance in the missionary. There is a heroic element in going to the ends of the earth on Gospel business; but this element also pervades work done in the slums of a great American city, on the destitute mission fields of the Maritime Provinces, or in the benighted squalor of Gaspercaux

Mountain and Hardscrabble region. Doing mission work in India should have no more glamour cast about it than doing mission work about Mud Bridge, or Devil's Head in Guysborough County. It is the same work undertaken for the same reason, and with the same object in view,—bringing lost souls to Jesus. Any other view of the situation is prompted by lack of information, or by extraordinary sense, and not the common kind that will take people through the various scenes of this life without posing as martyrs, or as being composed of more angelic elements than others possess. In India the missionary is still in the world, still in sight of steamboats and R. R. trains. He receives his mail regularly and sleeps without fear of being frozen, and is as near absolutely sure of getting his three meals per day as is possible in this world,—surer, in fact, than many home missionaries in Canada. I have been a H. M. and know.

2.—The missionary, besides his first-class education, should have a knowledge of many other things? If a man, he will be all the better equipped if he can handle a gun, cook his own food on a pinch, manage a boat, work with carpenter's and other tools, care for the sick, and is thoroughly posted on all the ins and outs of the Canadian farmer's life. If a woman, she will find a knowledge of woman's work in the culinary line in simple dress making, in care of children, and the usual accomplishments of a rough and ready life, invaluable. Every lady in coming to the mission field would be the better for a thorough training as professional nurse. A missionary's wife is often of more real service to her Master and to the lost in being mistress of the different phases of home-life, in being able to know when to speak and what to say, than her more ambitious sister, who, with imperfect knowledge on these points, attempts more conspicuous work.

3.—If the missionary is coming to the Maritime Provinces' Baptist Mission field he ought to know thoroughly Baptist policy, both in theory and in practice. No little trouble is frequently developed on the field by missionaries advocating the adoption of methods which are tainted with Pedo-Baptist elements, and incalculable injury may be done by a little conscientious ignorance on this point. If the new Theological Department at Acadia accomplishes nothing more than to give missionary volunteers a thorough drill in those fundamental principles which

are dear to the hearts of the Baptists of the province, it will justify its existence.

4.—Nothing can take the place of a practical knowledge of human nature, on the streets, in the markets and in the churches. The training which the average wide-awake Licentiate obtains in his work under the direction of the manly home mission secretary will be found to fill this want as well as any other known agency.

5.—The prospective missionary should feel that he is embarking on a life cruise. That he is starting a furrow without a corner, the question being settled beyond reconsideration that he intends *never* to relinquish the plough handles until called to a higher service. When he embarks at Halifax for his eastern home and work, the conviction should have been filed down to the bed-rock of his being, "To this end was I born."

ECHOES OF THE PAST.

No. 49.

My thoughts again revert to by-gone days. I muse and the fire burns. As the leaves of memory turn over, fancy is busy. So to-night—

"I have a room where into no one enters
Savo I myself alone:
There sits a blessed memory on a throne,
Where thought centres."

I am at school again—a member of Horton Academy. I am studying under the regime of Principal Hartt and his assistant, Thomas A. Higgins, B.A. College, academy and boarding house fall into position; lessons are conned, or not conned, as the case may be; the halls echo to the tread of busy feet; students gather and disperse at the call from the belfry; school life is in full and abounding activity.

After 4 o'clock, p. m., a grand sight was to be seen on the quadrangle. I mean by quadrangle the yard at the back of the college. On this space the college student used each to erect his little pile of wood. A score of these gownsmen plying their grating saws and wielding their blunt axes was verily a sight for a novice. It was noted that sundry disputes used to arise touching ownership. With equal zeal the *Meum* and the *Tuum* were maintained and ignored. Small piles of fuel became large, and large became scanty. Indeed bars of wood were not infrequently found even in the corridors, but whence

they came remained an inscrutable mystery. Now to us of the lower school these very bedlams of students were fraught with mystery and grandeur. We sufficed the atmosphere of the higher life and higher learning. We thought our academic studies irksome and shadowy, because of some cachexy of body and mind inseparable from the lower condition of life and study. We could not evolve light from darkness. As long as this state of things continued sentences would lie in their own Greek moulds and exult in their own Greek idioms. Algebra would be symbol and naught but symbol; geometry could as well be studied from cobwebs as from books. We yearned for the length and breadth and attitude, the fecundity and wealth of university life. We believed in the correlation of force. It was simply this,—that college forces transmitted into us could and would so enlarge and purge our intellectual faculties that clarified vision must inevitably result. After matriculation the coveted panacea would be ours. Let disappointed hopes be buried. There was no royal road to learning.

Our ambition to be admitted to college life was greatly stimulated by one thing. One of the professors sawed and clove his wood in the afore named quadrangle. Right well could he ply the saw and wield the axe. His figure is before me now. Tall and graceful, sometimes a tinge of melancholy, sometimes a smile upon his face,—always a smile when accosted,—his coat dotted with chalk, jelling of the day's conflict, he was an interesting and familiar figure in those days. Like the students, he too had rooms in college. In them he lived and thought and studied. This man drew us towards the college. We were eager to know more about him and feel the spell of his influence. Three years of experience under his able and faithful instruction should give me some qualification for speaking of Professor Stuart as a man and a teacher.

In 1847 Mr. A. P. S. Stuart of Brown University was appointed Professor of Mental and Moral Philosophy in Acadia. He left the institution at the end of the year 1849, but returned in 1853 to fill with marked ability for the succeeding five years the chair of Mathematics and Natural Science.

Professor Stuart was not a recluse though he loved retirement. He seemed to be at home either in society or in solitude. His thoughts at times dwelt in the shadowy past. We knew there were points in

his history too sacred for the gaze of vulgar eyes. He longed for the touch of a vanished hand and the sound of a voice that is still. His life was fed from invisible sources, and he held constant communion with Him who never forsakes, and loves even unto the end. In this mood and manner of life he performed amongst us several years of valuable labor. He rendered no prefatory service, but gave himself to his work with a zeal and an enthusiasm which insured success and won our confidence. Let us give a few of his characteristics as a teacher.

He was thorough in his work of preparation. With him it was not a question of hours, of time, but of mastery. The problem must be solved, the principle must be grasped. Nor was he satisfied with a mere solution and a feeble grasp. The whole process must be concatenated and the whole concatenation shine in the pure light of reason. In his views the rational was the life of the process, be the subject metaphysics, morals, or mathematics. Professor Stuart was not brilliant, nor even quick of apprehension. He did think rapidly. But when the light dawned, the mental illumination flashed his whole countenance. He seemed to have mental grappling irons that never lost their hold, a power of analysis and exegesis that revealed the secrets of many deep things. In the silence of his study these mental processes went on. The pale student's lamp burned until midnight. The next day you could see that he was the strong man because he had entered into the purchased possession.

With the spell and conviction of the process upon him, he entered the class-room. What Professor Stuart knew he could impart—most emphatically he could. Clear in his thinking, lucid in expression, it would be a strange mind into which he could throw no light. The living knowledge within him must be transmitted. By that intuition which marks the teacher, he saw clearly the student's difficulty. If there was any weak link, or any link wanting in the chain of reasoning, he refused to proceed until the one was strengthened and the other supplied. Who of his students does not remember the thrill and ring of Professor Stuart's "Don't you see it?" From the beginning, slowly but surely on through all the mazes was the process conducted, till the plenitude of the demonstration flooded the soul. I verily believe he could read in the countenance whether

one was going through a verbal, memorized, operation, or acting the part of an intelligent being, so closely did he read the soul's condition in the facial expression. The power to see the student's need, to impart knowledge not more by skill, by language, than by mental flash-telepathy is it?—is a rare endowment. There have been and are a few teachers endowed with this power, and Professor Stuart was, in my judgment, one of them.

Another marked feature of Prof. Stuart, as a teacher, was his enthusiasm. The literal meaning of this word will convey our idea best,—full of the god, a god within, inspired. Even from this ever-glowing inspiration there would emanate at times what might be termed mental spasms. This spasm was always caused by some brain density on the part of some student. When the afflatus was full upon the professor, environment became a myth, with a fearful and startling instantaneousness he cast his gown behind him as slough, seized the chalk, and lo! formulae took shape upon the black-board as if at the touch of a conjurer's hand. Between the waves, so to speak, of this spasm the chalked hand used to pass with amazing rapidity through the hair, rendering the original color of it strangely ambiguous. This violent agitation of the mind ended only when the point in the lesson was made clear. At such times the professor's face, always intellectual, was positively beautiful. The tinge of the cheek, the flash of the eye, the play of light upon the whole features I see now as of yore. As classes we got a glimpse of the spiritual character of mathematics. I, came to us as a revelation that even abstruse subjects, under the guidance of an inspired, born, teacher, might become as attractive and fascinating as the poet's song, or the novelist's romance. This inspiration in a teacher that fuses and sets in a blaze the whole structure of our conceptions is simply priceless.

Much more might be said of the man who for many years filled such a large place in our institutions. He was intensely popular. We students loved and venerated him. We caught, it is hoped, some of his inspiration and enthusiasm; at all events we admired his virtues. His deep interest in us, and his profound sympathy with student life, bound us to him in very tender ties. And yet what is strange to tell, Professor Stuart lived in the confidence and affections of his students without his being apparently conscious

of the fact. Severe mental strain in the solitude of his study brought on a slightly morbid condition of the system, and, among other groundless notions, fancied that his services were no longer either appreciated or needed. The sad morning of his departure is still fresh in my memory. Around the coach which was to bear away our beloved professor all the students were gathered. There was something unutterable in the touch of the hand—a strange tremor in the voice that day on which he who had filled so large a place in our hearts, as well as in our academic life and work vanished from our sight.

CORRESPONDENCE.

GENTLEMEN :

It will certainly please all lovers of our Educational Institution to see growth in the college organ.

It is particularly so to me, as I was one of the originators of the paper. It was then the "day of small things," but the present *status* of the ATHENÆUM justifies the prophesies at that time made.

Should you devote a space to the review of books, you will have acted with wisdom. As one cannot be expected to read every book published, one must fall back on the Reviewer for his knowledge of what is passing in the literary world. As educated men you are not expected to be ignorant of modern speculative opinion, and as you will soon be abroad in the world of living men, you will be expected to answer many questions relative to human destiny, and solve many problems which vex men who have not enjoyed your advantages.

To do this your knowledge must be broader than your creed; religious or political. If you remember this you will never make the mistake of supposing that a sneer removes a doubt from the mind of the practical man of the world.

As educated believers in our Lord Jesus, the students of Acadia will never tremble for the Bible's safety in any conflict, but realizing that the "Lords word hath much more light yet to break forth from its sacred pages," you will gladly investigate any theory which promises to solve mystery, by making the Bible easy to be understood and the scheme of Providence comprehensible.

To review a book is not always to agree with it,

far otherwise, but to ignore, or seek ways of hiding from the people, any literature which treats of great questions is not only indicative of shameful narrowness, but positive evidence of moral cowardice. But I have no fear that the policy of Rome will be imitated by the ATHENÆUM.

The opening of the columns of your paper for short reviews of books will be advantageous in three ways.

First. It will afford a most profitable exercise for those who are fond of reading aside from regular work. To be able to properly review a book is a great matter for one who is obliged to read much. It enables one to gain knowledge of a book quickly and retain it long.

Second. It will stimulate the circulation of the paper by increasing interest in it among the *reading* and *thinking* friends of the college. There is room in the denomination for just such a paper as the ATHENÆUM can be made, and many who wish to review books of deep interest will no doubt take advantage of your paper if encouraged to do so.

Third. Increased circulation will mean increased interest in the institutions at Wolfville. Many laymen of broad and liberal views, who read much on subjects of religious and political, and scientific interest would welcome such a paper, as the ATHENÆUM promises to be, to their offices.

I am yours sincerely,

X.

OUR RACE ITS ORIGIN AND DESTINY.

BY CHARLES A. L. TOTTEN, M. A.

Professor of Military Science and Tactics. S. S. S. Yale University.

So far as I know the subject treated in Mr. Totten's was first referred to by the immortal Bunyan.

"I strongly suspect," says he, "that we English are the lost tribes." It came to his soul like voice from heaven.

About twenty-five years ago some writers of good ability brought the subject to the attention of bible students, but it was not treated with that seriousness which the thought really called for. It may be assumed that the time had not arrived, in the providence of God, for making known such a revelation to the world. This interpretation of prophesy has, however, enlisted the serious attention of many able scholars, and has continued to gain ground slowly until the present.

A revival of the doctrine just now is due to the *wonderful books* of the "Our Race Series" issued by Prof. Totten. He has succeeded in giving the doctrine the form of a continued story, and in this form it is more easily and generally used by all classes.

The first volumes of the series is entitled, "The Romance of History, Lost Israel Found or Jeshureu's Pilgrimage Towards Ammi From Lo-Anomi."

This interesting book has an introduction by C. Razzi Smyth, late Professor of Astronomy in the University of Edinburgh and Astronomer-Royal of Scotland, who was a firm believer in the Anglo-Israel interpretation of prophecy.

It would be impossible to write within the limits of space given to the subject in your paper, a complete review of such a book as this, and besides nothing more is intended than to call attention to this literature.

The first volume then is designed to develop the plot of the romance. After referring to Abrahamic covenant and noting clearly the promises of a numerous seed and great national prosperity which was made to Abraham and transferred to Ephraim by the expiring Jacob. The writer passes on to the separation of the Kingdom of Israel and the foundation of two kingdoms in the days of Rehoboam the son of Solomon.

This is the real beginning of that house whose fortunes it is proposed to follow.

The fifth chapter entitled, "A Mysterious Disappearance," is intended to convince the reader of two things. *Firstly*, that a great mystery has since 721 B. C., hung over the dispersed seed, and that Christians convinced that the scriptures are against their being *really* lost, have from time to time sent out men to search for them. That they are not lost in spite of this mystery is urged from various considerations.

It is incredible that one tribe should be kept as God has kept Judah, and that ten tribes who shared equally in the covenant promises should be lost sight of in working out the scheme of redemption.

"It is a fact worthy of special stress in studying the fortunes of the lost tribes, that this ten-tribed kingdom was absolutely innocent of any participation in the crucifixion. Therefore instead of being scattered as the Jew is yet, and weighted down with all the responsibility of innocent blood, which Judah took upon herself and on her children, they should be somewhere inheriting *opposite* and *ost-reiterated* class of circumstances."

Secondly, That all attempts to find lost Israel have hitherto been conducted on a wrong basis and will never succeed unless the Bible is suffered to guide our feet. The idea that these people will be found a *weak* and *degraded* people is scorned in view of the prophecies relating to them.

The part scripture has hitherto played in this search for lost Israel is expressed in this quotation.

"With a clear and shining lamp supplied, first put it out then took it for a guide."

"The puerile identities noticed between the Afghans (who may perhaps be Jewish) and 'all Israel' those found in Aztec-land; those of the fast vanishing Indian of North America, and numerous others are as short of weight, and unsatisfactory as to seek to identify those who were destroyed at Pompeii, with an imaginary remnant escaped from Sodom and Gomorrah. These efforts simply demonstrate the *fact* and *interest* of the search, but they belittle the *dignity* of the *Prophecies*, and the facts about us laugh them all to scorn."

The book is chiefly taken up with identifications.

It is insisted that our Lord was to be known by his likeness to the prophecies relating to him, that he ever referred to these in proving his messiahship and his apostles did the same. This is acknowledged to be good argument by all Christians and the Jew is blamed for not seeing these likenesses.

So it is claimed the prophets are clear and explicit in their descriptions of the latter day glory of the Kingdom of Israel, and we are warned not to venerate the part of rebellious Judah.

As was said no review can do justice to these books, the field is too broad to be traversed in a short article.

To read this literature is to walk on enchanted ground. Both *Bible* and *Secular History* appears in a new light. God is acknowledged here to be the ruler of the world, and our Lord is indeed "King of Kings and Lord of Lords."

The bearing of this doctrine on religion and politics must be seen easily by even a careless reader, and the intelligent reader having once tasted the sweet waters will only be satisfied by larger draughts.

FOOTBALL AT ACADIA.

(Continued)

On Saturday, Nov. 15, '80, the Acadia team went to Halifax and met Dalhousie on the Wanderers' grounds. The game was stubbornly contested, consisting chiefly of scrummages, and ended in a draw without score. At one point in the game it seemed as though it must end in a dispute, but Acadia surrendered their claim. DeWolfe had his collar bone broken. Annand and Knight, of the Wanderers, and L. F. Eaton refereed and umpired the game. Prescott captained Acadia. The visiting team was entertained with a dinner at the Halifax.

In '87, the bad spirit that had prevailed during the two previous matches culminated when the rival colleges met on the home campus on Nov. 18th. The game was a lively one, a great deal of running was

done, and there were a great many safeties and disallowed touch downs on the part of both. At length Capt. Morrison, of the Dalhousians, informed Acadia that his team had decided not to play any longer and so they withdrew. The visitors were dined at the Acadia.

There was no game in '88, but in '89 the trouble of '87 was forgotten, and the teams again met on the Royal Blue grounds at Halifax. Very different from previous contests, there were no signs of animosity and the best feeling prevailed throughout. The match was, as usual, a draw with no score, and was mainly a forward game. The team was:

FORWARDS—L. Eaton (Capt.), C. A. Eaton, L. J. Ingraham, W. W. Chipman, F. Starratt, H. P. Raymond, F. Henneon, H. Cox, Gullison.

†-BACKS—J. Gardiner, C. W. Eaton.

‡-BACKS—H. Knapp, E. Gates, W. B. Wallace.

BACK—C. Freeman.

Up to '90 Acadia had been invincible in football, and that year she sustained her first defeat, which was all the more disheartening from the fact that she might have obtained a victory. The team had splendid material, but was not trained properly for the match and so was defeated. One consolation, however, was taken from the fact that the first man who ever scored a touch down in Acadia's territory was an Acadia graduate, E. M. Bill, who had been trained to become Dalhousie's best half-back on Acadia's campus.

The same fall the team met the Kentville first fifteen on the home grounds twice, and gained on each occasion a signal victory. The scores were 17 to 0 and 18 to 0.

Last fall tells its story of another defeat from Dalhousie's hands, not because football had degenerated at home, but because Dalhousie had made such great advances. There were, besides, many matches with outside teams. The junior class met King's College twice, once at Windsor and once at Wolfville, and on each occasion secured a victory—6 to 0 and 8 to 0. The Freshmen met Kentville in a draw in favor of the former. The Academy defeated King's Academy, the Kentville Comrades and a Wolfville-Kentville team.

Out of twenty games with outside teams Acadia has won twelve, drawn six, and lost two—certainly a creditable showing. It is a remarkable fact and one that shows the wonderful equality of Dalhousie and Acadia football ability, that in ten years of play, embracing nine matches, each team has scored only six points—a goal and touchdown. In comparing the advantages of the two colleges they will be found to be about the same. Dalhousie has plenty of sturdy Scotch blood, while Acadia's students have the energy and vim that will hew a way for them through college, and will equally well hew a way for them through an enemy's forward line. Dalhousie has the benefit of several matches every season with the Wanderers, Garrisons and other teams before she meets Acadia; the latter have not city attractions to draw them away from the campus,

During the last two or three years more attention has been paid to team work and science than ever before. At one time it was mainly individual play that won. Now the rules of the games must be learned, where once no attention was paid to these. The result of this knowledge of rules and science has been the absence of disputes in the Dalhousie games during the last three years. The two teams will likely meet frequently in the years to come. May always a friendly spirit prevail.

The game next fall will be looked forward to with great interest in view of the tie between the teams. Each season's match is watched with great interest, for football is now the most popular game in Nova Scotia, and it is the college game, that in which colleges excel. The Maritime Provinces differ from England, the United States and the Upper Provinces in having city teams that equal the 'varsity men. And, by the way, how would the M. P. teams compare with those of the American and Canadian colleges? We would very much like to see our men meet them. An American footballist gave us as his candid opinion that if our teams learned the American game they could play on an equal footing with Harvard, Yale or Princeton. A series of games at Halifax between lower and upper province teams would be popular, for Halifax people would like to increase the worth of the Nova Scotia players.

In speaking of individual players produced by Acadia, Lu. Eaton must be rated as chief. The Halifax papers have called him an equal of Henry, and him they call one of the best footballists in America. Prescott was another greatly admired player and his prowess on the field is frequently recalled. The Haley brothers, DeWolfe and Bill were splendid players. Bill captained Dalhousie last fall, R. Haley played in the McGill team, G. R. Baker played with Cornell last season. Starratt, as a captain, has had no peer among Acadia's footballists. W. G. M.

RECEPTION.

On Saturday evening, February 6th, College Hall was the scene of another of those pleasant diversions of college life, the occasion being the first annual reception of the Propylaeum Society. To say that all enjoyed themselves would be superfluous. The ladies usually do well whatever they attempt, and this was no exception to the rule. The hall was very tastefully decorated, and aided by the happy countenances of the guests, presented a scene of beauty and pleasure. The sound of the closing anthem fell heavily upon the ears of those present and all went home congratulating the ladies on their success, themselves for being present, and looking forward to a repetition of the event.

Exchanges.

The *Manitoba College Journal* for January contains an interesting article by the president of the college, in which he describes some of the lectures on Philosophy and Theology at the University of Berlin, and gives some account of the general trend of thought on these subjects at that great educational centre. He says: "Looking for a moment at the question of surpassing interest, as to the present state of religious thought and life in Germany as evidenced by the prevailing types of doctrine in the University of Berlin, I could scarcely say that it is nearer what we count orthodox evangelical truth than that which was obtained there over thirty years ago." He concludes that: "Nothing could be more undesirable than that students should betake themselves to continental seats of learning before their views of truth are somewhat matured or that they should at any period go simply to accept without question the views of men of great learning."

The *Delaware College Review* has an excellent article on "The Relation of a College Paper to the Students." After showing that by practical work the student can derive benefit from the paper that cannot be obtained in any other department of college life, the writer states there is no reason why the college journals should not be in as great demand as the most of the monthly periodicals. The workings of the colleges—the fountains of knowledge of the present and next generations—should be of interest to the entire intellectual world." As a matter of fact the college papers are not in any great demand among the general reading public. Is it because they are poorly conducted or that they are not broad enough in their aims?

Acta Victoriana makes the following announcement:

"The Missionary Society of Victoria College has decided to send a Missionary to Japan and support him there. This action is being taken with the full consent and approval of the home authorities. There are eight foreigners in the field, while fifteen at least are required. The Society asks for volunteers from students, ex-students and graduates of Victoria."

Who will offer to carry the glad tidings?

The *Monthly Bulletin* published by the Students Christian Association of the University of Michigan is always welcomed by us. The article on "Christian Athletics," in the January number, is especially good.

Educational Review for February contains a portrait of A. H. McKay, the new Superintendent of Education for Nova Scotia, together with a short sketch of his life.

The *Academy Record* gives some good advice on regularity in study.

Locals.

"*O proclarum diem!*" enthusiastically reads the Soph. in the last chapter of "De Senectute;" but his voice assumes a graver tone and the smile vanishes, when he is informed by his professor that we shall now take up Latin Composition four hours a week.

The age of chivalry is passed; yet gallantry and nobleness of spirit are occasionally manifested, even in this age, when the clamor for position has become so loud, and the race for wealth so hotly contested that the old-time knightly reverence and deference to the wishes of the fairer sex have become well-nigh extinguished. That there is still some of this nobility of soul in the Freshmen gallants of a certain college, is evident from the following circumstance:—

LADY MEMBER, in class meeting: "*Whereas*, it has become an established custom among the upper classes, and *whereas*, we do not wish to be behind the times, I move that we have a sleigh-drive on Saturday next."

SECOND LADY MEMBER: "I take great pleasure in seconding the motion."

The motion is put, but is voted down by the gentlemen members. O death! O time!

JACK, in Monday's English class: "I could not read all the assignment in this play, although I read all day yesterday."

PROFESSOR: "I suppose you read your Bible too long."

Where was Dr. Gates?

He argued on conscience, he thought, pretty well,
Though shallow we all must confess;
But his wisest remark was, how godless, how fell
Is the work of the secular press.

We have recently learned the proof of the ignominious downfall of the Payzantine Empire in Panch.

CHEMISTRY CLASS ROOM.—Knock, knock, knock.
PROFESSOR (sol. '): "Who's there in the name of Beelzebub?"

"Herr Konig wanted."

Konig (passing out): "Safe, safe."

Pull down the blinds!

PROFESSOR: "What is the difference between a male and female larynx?"

THOUGHTFUL STUDENT: "The latter produces the greater number of vibrations per second."

PROFESSOR IN CLASSICS. You were not thinking of the pronunciation when you read "*ami cis?*"
STUDENT (blushing): "No."

Cujus generis est magna penuria.—Student's rendering: "The most of this class is poor." Explanation: He was a class collector of taxes.

SOPHOMORE. reading Comus: "What hath night to do with sleep?" And the Sophomore comes to the conclusion that Milton was looking forward with prophetic vision to the top flight in Chipman Hall.

What did Crockett have in his hat?

Speaking of receptions, it was "the best we ever had."

OBSERVING SOPH., who sits on some tacks: "Tax on raw material is elevating to the human race."

PROF.: "What are the principal glands that secrete saliva?"

STUDENTS: "The parrot-toed and the submaxillary, the latter being under the ear."

An enthusiastic Freshman declares that he has discovered the greatest *ills* of our country.

Why does Bish. tap softly at the dining room door? He is in love.

The earth trembled, for great was the fall thereof.

PROFESSOR. to Junior: "Haven't you a gown?"
JUNIOR: "Yes, sir; I have two."

Stop pulling Coon's leg!

Why do the Freshmen laugh? *Porter* has taken a fall.

He no longer suffers from cold hands, thanks to the generosity of his lady class-mates.

Whit. shed the tear of repentance; he smelled of the ammonia bottle.

His favorite piece—"My Own Canadian Home."

The only time when the boys in Chipman Hall are not in: When the lad calls to collect his pay for kindlings.

The most valiant man in the Sophomore class is the man that can vanquish "Napoleon."

A recent startling chemical reaction. One liter of black adder unites with mo(o)re producing H₂O at 100°C.

As a *freeman* he voted; and, when he returned, In a carpeted car to the Hall They draggd him, rejoicing—that Freshman profound, With his beauty, his nose, and all.

It is whispered— That Ferg, has become very pi ous lately, principally at dinner time.

That Father received a valentine.
That the ladies also received valentines.
That she bows instead of being beauxed.
That Big Bill is about to set up a Gents' Furnishing establishment. Second-hand neck-ties a speciality.

OUR SOCIETIES.

The last monthly meeting of the Y. M. C. A. was held in College Hall on Sunday evening, Jan. 31. Rev. S. Welton, pastor of Main St. Baptist Church, St. John gave an excellent sermon on the "Death and Resurrection of Christ." Mr. Welton also addressed the students on Monday evening in the College Chapel, taking for his subject the parable of the "Ten Virgins."

The meetings of the Association are in general well attended and characterized by good interest.

At a regular business meeting, the officers for the ensuing year were elected in accordance with the new Constitution which had previously been adopted. *Pres.* H. H. Saunders, '93; *Vice-Pres.* L. Wallace, '94; *Cor. Sec.* A. E. Dunlop, '94; *Rec. Sec.* N. E. Herman, '95; *Treas.* S. R. McCurdy, '95. (See also page 51.)

ACKNOWLEDGMENTS.

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