

# The Acadia Athenaeum.

"Prodesse Quam Conspici."

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## THE BRIDGEWATER, MASSACHUSETTS, STATE MANUAL SCHOOL.

Since coming to Bridgewater, my preconceived ideas of a Normal School have radically changed for the better. It might be interesting to prospective teachers, at Acadia, to learn something about this School. It is a good type of the best Normal Schools, and is considered equal to the best, if not, to be the best in America.

I. A few facts, in general, regarding the school and its history. This school, one of the first three in America, was opened in 1840. Its first years were years of experiment by a doubtful public, but the school soon gained the State's confidence and has since steadily prospered. The buildings have constantly improved, the teaching staff has grown, the curriculum has broadened—all culminating in the school's splendid and growing prosperity of to-day.

The money value of the Institution is one quarter of a million dollars; and this value is represented by most efficient educational forces; healthful and quiet situation in old Plymouth County, commodious grounds and park; large and well equipped buildings; a strong staff of teachers. The school accommodates 250 students and is always full. In addition, 225 grammar pupils are enrolled in the attached Model School and several children in the Kindergarten. The Normal School has twelve teachers, the Model School five, the Kindergarten one, all experts in their departments. The practical character of the School is exemplified by its adaptation to the needs of the students. There are twelve large laboratories thoroughly equipped for *individual investigation*; two physical, two chemical, one mineralogical and geological, one zoological and physiological, one botanical, one for geography and astronomy, two for drawing, and one for manual training. There is also a Swedish Gymnasium, besides several classical, etc., class-rooms.

An appropriation from the State is now called for to largely add to these already great accommodations. The School has two regular Courses:—A two years' Course for Grammar School teachers, and a four years' Course for teachers of High Schools. There is also a special course—largely made up of options—followed this year by graduates of six different Colleges and by

students from other Normal Schools. The school year is divided into two terms of 20 weeks each. Each school-day is divided into six three quarter hour periods—a stiff course, 'nasmuch as the average number of periods per week for each student is twenty-six.

II. The purpose and work of the School. This can be best summarized in the words of an address by Principal Boyden:—"The student, in the Normal School, must be led to regard the acquisition of knowledge, the teaching, the training, all the exercises of the Normal School, his own spirit, manners and conduct, purpose, from the point of view of the educator. He must be led to acquire a thorough knowledge of the objects and subjects to be taught, of their natural and logical order, of the method of teaching, of the principles of education which determine the method and such facility in the application of this knowledge and these principles, as will enable him to organize and control his own school and to educate his pupils. It has been the constant aim to give the students in this school such training. In each study the subject is analyzed into its divisions and sub-divisions, is arranged topically in logical order and taught by the analytic objective method; thus showing what is to be taught and the order and method of the teaching.

The students teach the reviewed lesson to one another, as it has been taught them and, as the idea of the method is acquired they prepare for and teach parts of the subject to one another without being previously taught. They are also required to present to the class the results of their study, to drill the class in the application of what has been taught, to examine the class upon what they have studied, and to do all kinds of class work. These various exercise are all accompanied by criticism from the class and teacher.

While studying and teaching the subjects in the elementary course, the students visit the "Model School," and observe also the teaching of these subjects to children by a model teacher. All the class exercises are conducted upon the principles and the method that has been indicated. The school is a normal training school in all its course.

After the students have been trained to teach philosophically, in as full a measure as the time will allow, they learn the philosophy of their work by finding in the study of the body and mind the principles which underlie the method they have learned to use; they also observe their application in the model school."

This quotation from Mr. Boyden states not a mere *theory*, but *principles*, that, rigorously applied, govern the movement of the whole school. Desiring to be not a mere observer, I decided to master thoroughly certain definite lines of study, learning the *method* along those lines. The following are the subjects I will

have finished next July 1st, and illustrate the amount of work that one of our men could accomplish with fair exertion:—Ed. study of man, 1 double term; free-hand drawing, 2 terms; English and American history and civil government, 1 term; general history, 1 term; preliminary and advanced chemistry, 2 terms; botany, preliminary and analytic,  $1\frac{1}{2}$  terms; geology, 1 term; gymnastics, 2 terms; model school observing,  $\frac{1}{2}$  term.

In my work I have noted one especial characteristic involving a principle as old as Pestalozzi, but woefully neglected in Colleges, in Science, and indeed all other courses: *object study is everywhere applied*. Geology and Botany are good illustrations. These subjects are taught *almost exclusively* from the student's own study of specimens,—hand specimens, such as rocks, minerals and plants; features of Home Geology; maps and charts of *too distant places* to visit. From the facts gathered by the students the laws and forces of nature are inferred and confirmed under the skilful direction of the teacher. Here are given two samples of class work in Geology: (a) an illustration of the student's own study of hand specimens. (b) Illustrating part of a class exercise by the teacher on the same facts.

(a) IRON ORES.

Name.	Form and Structure.	Color and Streak.	Relative Wt.
1. Red Ochre ..	Amorphous and friable.	Red.	Light.
2. Etc.....	Etc.	Etc.	Etc.

(b) FORMATION OF IRON ORES.—(1) Coloring matter in rocks = insol. silicates. (2) Organic matter deoxidizes rock:  $\text{Ex. } 9 + \text{CO}_2 = \text{Fe. CO}_3$ . soluble. (3)  $\text{Fe. CO}_3$  losses, in absence of excess of organic matter,  $\text{CO}_2$  and absorbs O:  $4\text{Fe. O} + 3\text{H}_2\text{O} + \text{O}_2 = 2\text{Fe}_2\text{O}_3 + 3\text{H}_2\text{O} = \text{red ochre}$ . (4) In xline beds, becomes  $\text{Fe}_3\text{O}_4 = \text{Magnetite}$ . This is a mere fragment: All the work is done in this thorough, thoughtful way, and is neatly recorded in the student's note book, together with numerous drawings and charts of all important Geological features. Large collections of minerals, rocks and plants are required to be made by all the students.

I also give an illustration from each of my note books in History, which is pursued along the same line of individual investigation. The students investigate in *many text books*, different topics, and the teacher discourses with the class the facts presented, the results appearing in neat topical form on the blackboard to be taken into the students' note books. As far as possible, pictures of architecture, etc., maps and actual relics (as in Old South Church) are the objects of study for facts. The students are required to draw many maps, and sketch important historical buildings, etc.

## EARLY ENGLISH.—(Preliminary History course.)

Observations.	Occupation.	Character.	Descendants.
Surrounded by water...	Sea-faring..	Brave, Fierce...	Maritime.
Forests.....	Hunting...	Daring, Hardy..	Conquering, Versatile.
Meadows .....	Farming...	(Industrial) ....	Industrious.
Etc.....	Etc.....	Etc.....	Etc.

INDIA.—(Advanced History course). 1500 B. C. (?)

Aborigines—Black race, probably U. Origin, (Chinese).

Aryans—Invasion from N. W. Aborigines driven into mountains. Conflict of tribes—nations.

Customs—Patriarchal; no castes; nature worship; "Twice Born." Etc.

It is astonishing what a solid, clear knowledge of history is gained in this way. In the advanced course, each student is required to investigate some country, as the Phoenicians, and to present the results of the study as above, with maps and charts. *All results are kept.* Let it not be thought that the work in this school is child's play for a College graduate. In many ways he will find himself left far behind by a bright lad who has been longer trained in the analytical methods of study. A graduate of the ordinary College, in fact, knows little or nothing *definitely* along *any* line, and *absolutely nothing* about *Science*. He is bewildered when asked to investigate a box of various rocks. It is easy for such a one to upset the established theories of education, and to walk arm in arm with the great Educationalist "Harris;" but the trouble is that his theories are not hitched very often to *facts*. The thoroughness and depth of this school's work may be illustrated by the courses in Chemistry. Students generally know considerable chemistry before entering, and if not, are handicapped. The preliminary course is about equal to the entire course in Acadia, and has a definite knowledge of typical chemical facts based on the student's own experiments: every student has his "chem. kit." The advanced course has two branches, carried along together. A.—Theoretical, about equal to Cooke's Chem. Philosophy + theories based on student's own work. B.—Chemical Analysis, qualitative and quantitative. This embraces, (a) schemes for "wet" and "dry" analysis with the analysis of simple and complex salts for acids and bases, (b) Crystallography taught and minerals determined, (c) Potable waters analyzed, (d) proximate organic analysis. All this work, except a part of (b), is carried on by the student's individual investigation and means *work* and *patience*.

III. Some applications. There is illustrated, in Bridgewater Normal School, a line of work and a *method* of work that is lacking in Colleges at least, those of a second class. I speak advisedly, when I say that the graduates of Acadia know *nothing*

of any practical utility about science. Nor do I *single out* Acadia, for I have met, here, graduates from five other Colleges, amongst them even Amherst, and the same defect is shown by them. It cannot be denied that Acadia gives men an education that a professional school such as Bridgewater Normal School cannot give, viz.—high literary culture, the higher philosophy, power of beautiful expression of beautiful thoughts; but it is also true that Acadia's graduates education is summed up, so far as *practical use* goes, in a few vague generalities that must be supplemented by hard experience, or a further course, or both before the man is of any earthly use. Should this be so? Emphatically, *no!!* And it *need* not be so. The remedy is plain:—

First, let *object study* be introduced into science and, as far as possible, into history. There is practically *none* of it done now at Acadia compared to what should be done. A beautiful Museum is a fine ornament, but, unless its counterpart exists in the Laboratory for use as the *whole basis* of scientific study, it is only an ornament to set off anniversary occasions and College receptions. In chemistry, let the student perform his *own* experiments, *it will keep him out of mischief*. In physiology, let there be the same *object study*. In geology, *the same*: as I remember the old geology trips, they were seasons of general recreation, in which only a faithful few followed in the footsteps of the Professor. Why was this so? Simply because *objects*, geological features were *not* as the *basis* of study, but merely as a *passing illustration*: "Oh, I can learn all that is necessary to pass out of Dana." In truth, discovered geological laws are comparatively *few*: they may be indelibly fixed in the mind of the student by placing before him, in appropriate objects, illustrations of those laws, and by helping him, as far as possible, to arrive at the laws by his own original thinking. This is the value of specimens and "Home Geology." And what better field of Home Geology can be found than about the beautiful Basin of Minas? In History, to a less degree, object study may be successfully used and is of *imperative value*. Even if the real objects are not at hand, pictures and maps of them are—no college man is too old to *draw maps*, and a map is not *his* till he *does* draw it.

Secondly, let the analytical method be used in the teaching of all departments, and in the *laying out of all courses*. This places the teacher above his text book. He divides his whole subject into its parts, and these are again divided till no part of the subject has eluded his comprehensive analysis. Now, no text book contains more than a part of a subject; to base a course on a text book is, consequently, most absurd. The teacher must take his carefully wrought analysis and use different and many text books to illustrate and explain its different parts. He

must know text books ; yes, and *many of them*, but he must be their master but not their slave. If the lack of object study is the weakness of Acadia's scientific department, lack of analytical method is the weakness of *nearly all* her departments, unless she has very lately reformed. No other proof is required than the *one text book*, thumbed and greasy, on the Professor's desk. The effect upon the student is noticeable. Ask him to write an article and, without one original thought, he hunts through rows of encyclopædias—piling up sheet after sheet of "facts," bounded by the circumference of his limited investigation, which arranges and rearranges until a sufficiently lengthy and comely composition is made. Ask him to explain a phenomenon and his first thought is for a book—"Oh, for a horse, for a horse. *My brains for a horse!*" This one book method should be used *nowhere*, not even in Mathematics. Students, as well as teachers, must be investigators, they must be the masters, too, not the slaves of books. The analytical method is the cure.

There is a real weakness along the above lines at Acadia. She may be no worse than other Colleges, but that is no excuse. Her poverty, which compels such heroic struggles on her behalf, is no excuse. Object study, and a true method can be introduced even in her poverty, and *no amount* of money, alone will reform the weakness pointed out above. Mark Hopkins said : " Give me a log and another man on the other end of it, and I have a University." It lies with Acadia's teachers. Wake up, Oh ye teachers to your privileges! Gain knowledge for use and give to the students, or rather lead the students to gain it themselves, knowledge, that will be a part of themselves and that they can use. Advance is being made in right teaching, sweeping reforms are passing over this country, and the same spirit of reform, in a very few years, will sweep over Acadia leaving stranded all who will not progress. Soon men will not be chosen to teach because of a *degree*, and no man will be retained as a *teacher* merely because he can save money. The two functions will be separated. Men will be chosen to teach who are trained and who *can teach*.

FRED M. SHAW, '90.

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#### SCHILLER'S WILHELM TELL.

Tell, has for centuries been the national hero of Switzerland. He is their embodiment of all that is brave, liberty-loving, and daring in the service of his country. Filling a large place, as he does, in their literature and patriotic utterances, he serves as a constant reminder of what the country expects of her loyal sons. For the Swiss have an intense love of political liberty. Breathing the free air of the mountains, and familiar from youth with the awful grandeur of Alpine scenery, where man comes into

immediate contact with his Maker, where natural fortresses dwarf by comparison the strongest defences of armies, the inhabitants will not wear with complacency the yoke of the Conqueror.

"The hills rock-ribbed and ancient as the Sun," are here in all their majesty. Sheltered in these valleys, and behind these ramparts the Swiss have for centuries resisted invasion and defied conquest. Switzerland furnishes a fitting setting for this, the last and best of Schiller's plays. No other part of our globe presents a panorama so astonishing, so surprising a diversity of landscapes, with ever changing features. No where else do such extremes meet, where eternal Alpine snows are fringed by green and luxuriant pastures, where enormous ice-bergs rise above valleys breathing aromatic odors and enjoying an Italian spring. Here in the mighty crescent of the Alps is the birth-place of the glacier and the avalanche, and hence too, streams are welled forth by the genial warmth of nature to supply romantic lakes and give fertility to the soil.

Such was the environment of the people and the hero described in Schiller's drama. The story of Tell, which was universally believed for centuries, and which has been reproduced by Schiller, is in brief as follows: In 1298, Albert of Austria became Emperor, but, wishing to build up his own kingdom at the expense of the Empire, he proposed to the three small forest Cantons of Uri, Schwytz and Unterwalden, situated in the heart of the Alps, to exchange their direct dependence on the Empire for the more powerful and permanent protection of the House of Austria. But, the free and contented foresters viewed distrustfully the advances of the Emperor. They knew too well the value of their own freedom to barter it for Austrian protection, and replied that their only wish was to be left in the condition of their forefathers, and asked for the appointment of imperial commissaries instead of the officers that Albert had set over them in violation of established rights. The Emperor sent them two land-vogts, men of imperious temper, who indulged their personal pride by a haughty deportment and ruled the people in an arbitrary manner. Remonstrances and complaints only added to their burdens. Fines were imposed, fortresses were built, and freemen were imprisoned by these despots. At Neidorf, Gessler caused a hat to be set upon a pole as a symbol of the sovereign power of Austria, and all who passed by were to do it homage.

At this juncture Wilhelm Tell becomes prominent. He refused to do homage, and for this was compelled under penalty of death to shoot at an apple on the head of his son at a distance of 100 yards. Tell cleft the apple in twain to the astonishment of the tyrant who had not expected such a specimen of skill and fortune. On being asked by Gessler what the second arrow in his quiver was for, Tell replied, "Gessler, had I shot my boy the

second arrow was for thee, and be sure I would not have missed my mark a second time." Gessler, transported with rage and terror, ordered him to be bound and he himself would convey him across the lake to a prison. A frightful storm arising, Gessler was obliged to let Tell be loosened, that he by his skillful steering might save his own warders. Tell guided the vessel to the foot of the great Axemburg, where a ledge of rocks distinguished to-day as Tell's platform, presented itself as the only possible landing-place for barges around. Here seizing his crossbow, he escaped by a daring leap, leaving the skiff to wrestle its way in the billows. Gessler also escaped, but only to meet a fate more signal from Tell's bow in a narrow pass. Thus, Tell's brave resistance and the death of Gessler precipitated the contemplated popular uprising, and these Cantons were successful in recovering their freedom.

We must, however, distinguish between the legendary Wilhelm Tell of history and fable, and the hero of Schiller's immortal drama. The latter is to us the real character, the impersonation of the heroic soul that will not submit to arbitrary tyranny; the former, we fear must be retrograded to the legendary myths and fables, whose origin is lost in the unrecorded past. Was there then a Wilhelm Tell? Depressing as the fact may be to both students of history and lovers of romance, nevertheless it is but too probable that neither Tell the hero nor Gessler the tyrant ever existed. As far back as 1754 Voltaire had cast a characteristic sneer at the apple story, and later investigations have shown that the same legend of the shooting of an apple from the head of a child is, with trifling variations, found in the Danish history of Saxo Grammaticus in the Norwegian Saga, in an old English ballad, and in the mythologies of Iceland and Persia; all of which prove both its origin and derivation from one common source, and its essentially mythological character. That, however, not only the legends of Tell and his connection with the liberation of the Swiss Cantons, but, also the account of this deliverance from Austrian dominion is in a great measure legendary in its character, has been established beyond question within the last forty years, and is one of the achievements of that sound scientific criticism which in our age has begun to be applied to historical and philological researches. Nevertheless the Swiss even yet cling to the old apple story, and as late as 1890 a tumult was raised in Uri by the publication of a school history which did not mention Tell or the Rutli oath.

The idea of writing a historical drama on the subject of Wilhelm Tell and the revolt of the forest Cantons was first suggested to Schiller by Goethe who had himself conceived, but not carried out the project of treating the legend of Tell in an epic form. The liberation of the Swiss Cantons from a threatening foreign yoke, interwoven with Tell's famous deed of self-



defence, was a subject which both suited the times when Germany was groaning under the crushing tyranny of Napoleon, and was especially congenial to a poet whose heart throbbed for liberty, and who always appeared as the enthusiastic apostle of "the rights of man." The subject offered, however, peculiar difficulties, some intrinsic on account of its rather epic than dramatic character, others more accidental, for while it was requisite that the poem should faithfully reflect the local coloring of Swiss scenery and life, the poet himself had no personal knowledge of Switzerland and its inhabitants. Preparatory studies on an extended scale and, above all the intensive power of a poet's genius have, however, so amply compensated for this want of direct knowledge on Schiller's part that he has produced in his work a picture of Swiss scenery, character, customs and language, the truthfulness of which has been universally recognized as perfect in its minutest details.

And, yet, notwithstanding its many and great beauties, the poem has, considered as a work of art, some very serious defects. Foremost among these is its want of dramatic unity, an almost necessary consequence of the combination within one dramatic frame of an individual's private acts, and of the national struggle of a whole people. Tell's deed of self-defence is but slightly connected with the deliverance of the Cantons, and is hardly justifiable from a moral point of view. However great the atrocity of which Gessler had been guilty, Tell should have met the tyrant face to face, and not have shot him from an ambush. Besides, the poet has kept the chief hero, Tell, too much isolated from the action of the drama; neither do the love scenes between Bertha and Rudenz add anything to the development of the dramatic action, though the introduction of the ambitious young nobleman, who in his attachment to the Austrian Court and interest, almost becomes a traitor to his native land, serves to set the simple, patriotic and patriarchal life of the Swiss in still stronger relief.

The scenes in which Tell is the hero, are not the best in the play; they can hardly be compared with the scene in which the gathering of the Swiss people at Rutli is represented. There Schiller makes the manly and sober orator, Stauffacher, assert the rights of the people on grounds that are truly religious. He preaches no new dreams about the "rights of Man," but asserts the ancient, lawful and constitutional freedom of the Swiss people in harmony with the welfare of the whole Empire, of which they form a part. In this scene the leaders of the Swiss people are assembled at night on a plot of meadow-land at Rutli, surrounded on all sides but one by rocks and trees. By steps cut among the crevices of the rocks, and by ladders suspended from the cliffs, the leaders of the people are hastening to join the national gathering. A lake shines in the background, and in the

distance white Alpine mountains and glaciers are glistening in the moonlight. Stauffacher, one of the older members of the "Bund," stands in the centre of the confederate patriots and delivers a speech which may be fitly called a German declaration of the rights of man. It is as sober as it is enthusiastic, and gives us the poet's last ideas of liberty. This poem was given to the world in 1804 when the continent was groaning under the despotism of Napoleon. Its success was instantaneous, and its sentiments, not confined to the stage, spread with electric energy throughout all Germany, whose people received it as a message to themselves. In permitting the performance of this play, Napoleon vastly underrated the influence of poetry in moulding public opinion. It was inconceivable to him that an obscure poet at Weimar could set at work forces stronger than the strength of France, and he therefore sneered at the Germans for their admiration of a piece founded on a revolt which had formerly lost their Empire a Province.

The influence upon national life of this spirited and noble hymn in honor of national liberty and true dignity of man, was unbounded; and to this day its immortal strains never fail to stir to their depths, hearts alive to pure and generous emotions.

F. M. C., '95.

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### THE SATURNIAN AGE.

Emerson says, "Another step to civility in the change from war, hunting and pasturage to agriculture," and history seems to bear him out in the observation. Whether this truth can be applied to mythopœic ages is doubtful. Yet if we conceive of mythology as being a production of thought future to the age and as really growing out of actual history, we could well make the application.

The Saturnian Age then, of Roman mythology, would be the culmination and crystalization of mythopœic society, the future of the former turbulent years and the evolved perfection of that age. On the other hand the age bears a remarkable resemblance to Eden, the beginning, the genus. The fact that Saturn was one of the oldest Roman deities would favor that view, as also the agricultural nature of the conception. The characteristics of the period are few but fundamental and elementary. Our noblest ideals are usually the least defined in detail and represent fundamental principles. Because of the simplicity, purity, harmony and wisdom of the government of Saturn, the period has been designated the Golden Age of Italy. As future chronologic periods have approximated the ideal, they also have received the title Golden. Indeed the aim of advance and the goal of all nations, all ages seems to be the perfect state. The aim of evolution of society, be it theory or fact, has for its ultimate

result this perfect, ideal, harmonious condition. And here perhaps we can reconcile our statements in regard to the setting of the Saturnian Age. Being the first and oldest period, the first conception, the source, we look for simplicity, mildness, purity, equality, justice, wisdom. In later years, years of real chronology we strive to attain the first standard, the original.

All nations in their imaginations, and these imaginations are an intrinsic part, and of worth to the nation, trace their lineage to some one person, or some tribe noted for virtue and wisdom. The further back you can trace the thought the purer is the source. This idea of purity of source seems one of the elements of the human mind. You can trace it in all peoples, all nations. As you trace it you are made aware that this pure ideal is the object of all the present life; this ideal is really the standard of character and life to which the people are now striving to bring themselves. The Saturnian Age then, although originally a period in mythopœic history, is really the conception of the ideal, the perfect society. Every age has its ideal and the Saturnian or the Golden is but the label for that ideal. It is an integral part of our makeup necessary to our very existence. A life that has no upward tend, a history that has no pressing forward is but the story of a brute. The Saturnian then, be it myth, reality, or hope, but represents a conception of an ideal society. Is it a myth? Has it been or is it a reality? Or do we still have it as a hope? And if the last, are we laying plans which, when consummated, will bring to us the genuine reality.

Mythology we have already accepted as the product of imagination and creative fancy, based on chronologic history. What then of past and present history? We grasp history by ages. Life's experience and problems seem to be treasured in periods and burst forth in flashes as lightning across the heavens of time to illuminate the landscape. The light reveals the present as the evolved and crystalized past. It should reveal the present as a potent cause of a future more glorious and vivid than itself.

Some characteristic periods in the history of nations have been designated as Golden. Have they contained our ideal, our Saturnian, or are they but an approach to the idea now before us? The "Age of Pericles" among the Greeks was no doubt the most glorious of that people, the period when the genius of the people reached its highest development. While this is true, while we see Athens a true democracy, harmonious in government, the people noted for purity of ideal, simplicity, and integrity, almost perfect political liberty, although we see so many characteristics of the Saturnian Age, we are constrained to observe that Athens alone exhibits them. Go beyond the wall of Athens, touch the Delian league and you reach a system of absolute tyranny. Look toward Sparta where ominous clouds of rivalry are gathering to darken the heavens. Indeed go deeper into the

democracy itself and you will find in some of the institutions the very seed-bed of future evils. The people of Athens were Greeks, yea less, yea more they were Athenians. "Intellectual development depends on the liberty from restraint of law as from practical intolerance between man and man." Pericles says of his nature, "Our social march is free, not only in regard to public affairs but also in regard to intolerance of each other's diversity of daily pursuits." This was the time of the "Thirty Years Truce," of the perfected ideal of Solon, the time of a true democracy. Athens becomes the centre of the political, and the home of the literary world. "Literature and art are carried to the utmost perfection possible to human genius." It is the age of Phidias and Polygnotus; of Aeschylus, Sophocles and Euripides; of Aristophanes; of Herodotus, Thucydides and Xenophon. Individuals are free, Athens is harmonious within herself and bright with effulgent glory, but go beyond her walls and you meet a difference. The mass, the body when dealing with dependencies and allies, depicts a wide divergence from the characteristics of our ideal. The Saturnian must be depicted in every phase of life, must be universal in its extension.

Rome had a Golden Age. One speaks of "Augustus born to bring Saturnian times." The age receives its name of Golden rather because of its vivid contrast to preceding and succeeding ages than because of the intrinsic value of itself; to its distance from back and foreground rather than its approach to our ideal. Augustus came too soon after rife revolution to achieve so much and must frame from too various a material to build so well. His policy and system was, "To interest the higher classes while he tranquilized the restless spirits of the lower. To the one he held an honorable employment while he checked the promptings of ambition; to the other he substituted amusement for occupation, shows and largesses for military service." This might afford great facility for the onward march of the present administration, but it reveals no lasting quality and is far removed from our ideal. Industry and frugality, types of Saturnian, are entirely wanting. His foreign policy, "That by the prudent vigor of his counsels it would be easy to gain every concession which the safety and dignity of Rome might require," was peaceful and wise, and approximates our ideal more closely than any other feature of the period. The lack of homogeneity of the people; the fact that "The supple Syrian, the sensual German, the moody and ungovernable Moor," must all be accounted in the reckoning; the fact that the genius itself was rather a Greek exotic than a Roman fruition; that ambition was reproductive rather than creative in its character; that corruption was rife among the people at large. All these contributed to render null the evolution of our ideal. "Political tranquility, elegant leisure, imperial patronage, the inspiration of Greek genius, the encouragement of appreciation and wide attention, everything

conspired to create an epoch in the world of literature," but the same conditions were fatal to the ideal society for which we seek. We look in vain for our Saturnian.

Another age has been called the Golden. But this is so distinctly an age of literature that that view eclipses all others. In so far as the literature of a people reflects the character of the people, we perhaps could trace in the Elizabethan Age of England some resemblance to our ideal. This centered on court and church and theatre; is characterized by vigor, strength and originality, being a result of vigorous activity on the part of its own nation and those surrounding. It was one of the results of the great movement of the European mind caused by the invention of printing, the revival of learning, the restoration of lost arts, the expansion of astronomy, and indeed the expansion of our own planet through exploration and travel. These causes quickened men's intellects and stimulated their ambition. All these had their effect, but one other cause enters, the potency of which has but its beginning in this age. It tempered the literature, but went further; down past the writers, past the actors, past the printers and the preachers, in among the people, and there in congenial soil brought to rich fruition a promise of Saturnian times. The Protestant Reformation was a powerful factor in the literary history, but a still greater power and source of life to the political and the social history. Here was a bud of promise of Saturnian times, the herald of a new era. To be sure, among the most momentous periods of history but purity is a characteristic long sought for; integrity belonged to the few; harmony is but being appreciated; happiness is grounded in conquest and piracy; mildness is yet below the horizon. Wisdom alone seems predominant.

Our Saturnian not here? Then, where? If it required all past aeons, cycles, ages and centuries to make possible the present, and if we gather to ourselves the experiences of the past and profit by them, surely the present must approach nearer to our ideal. Do we find it here? Europe is a powder magazine which needs only a spark to change its whole geography. Asia, the sleeping leviathan, has roused and takes a preliminary survey. Humanity's physician is applying the healing balm to Africa. The eastern horizon of South America is but streaked with gray. Our own beloved continent seems in the van. International intercourse is more extended and of a peaceful nature, while difficulties are going to a juster settlement in halls of arbitration. Purity, sincerity of life, integrity, harmony, happiness, mildness, wisdom, are all component parts of the *still murky* atmosphere.

But there is movement. Retrograde or progression? Movement? then our ideal is still beyond us. The outlines though are clearer and more distinct. Tyranny forbids the Greeks to

claim the place; corruption holds back the Roman; partial growth and incompleteness the Elizabethan; the present atmosphere remains impure. What, then, holds the future? Are we drifting? No, for the progress is too systematic and methodical for that. Evolution? No doubt. By latent power or under a guiding hand, which? We hardly care to trust ourselves to latent power, for, among the many elements, one may predominate and thus our unity be broken. Far more pleasing, yea, far better to have a guiding cause. We seek a definite event. Where then to find the cause? Dreams have their place. Utopia might lead but dreams are abnormal and untrue. Bellamy and his peers suggest, but these savor much of the machine; harmony there is, but simplicity is wanting. Anarchism boasts, but seems devoid of harmony. Socialism in its many theories falls short; it touches mass and not the man. The ages of Greece and Rome were accompaniments of condition; England's was result; the present combines the two. We look for an efficient cause to mould the future, and we find that cause is Christ. In our conception of His kingdom our ideal is enthroned. "The type of character set up in the Gospels as the Christian type stands out in unapproached purity as well as unapproached perfection of moral excellence." "In a moral point of view the world may abandon Christianity, but it can never advance beyond it." Science owes its progress, if not its very existence to Christianity; the greatest maritime discoveries have been made under the banner of the cross; commerce in its most energetic, prosperous and noblest forms is found in those states most purely Christian; Christianity is the parent of just and enduring liberty. Poetry finds here its very soul, all literature its life. Here simplicity is incarnated; mildness finds its root; harmony its elements; purity its fountain head; equality its balance; here justice has its seat and wisdom its council chambers.

Hark! we hear echoing down through the ages a cry from human hearts for purity, equality, justice, harmony. Amid the storms and gloom one tone in all remains the same, one note finds echo in our souls. We read in all the chaotic discord a cry for the ideal society, the reaching out for a Saturnian, satisfactory not only to the human heart in its present environment but one that has place for all its teachings and ambitions. Whither shall we go for this? Mythology gave to us a model. History endeavored to attain it but failed. The present, gathering to itself all the past, is yet far distant from the goal. Where then? We have within our reach in Christ the guiding cause of that age which equals, yet transcends our own ideal. It satisfies in every detail our present noblest, purest aspirations, and enfolds within its bosom everything remote ambition calls for.

S. R. Mc.—95.

## The Acadia Athenæum.

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## The Sanctum.

THE term's work at the University is drawing to a close. With the approach of spring, its days alluring to pleasant walks and campus sports, the student must be made of solid stuff indeed to plod without respite over books. The examinations are to begin on the twenty-second of this month. The time is short. In view of test days ahead the student must submit to the inevitable and—plod. Some changes are to be made in the anniversary programme this year. The closing exercises of the College will be held on the first Wednesday, instead of the first Thursday of June, as previously. By this arrangement a larger number of visitors will be enabled to attend the entire exercises of anniversary week. The baccalaureate sermon will be preached as usual on the first Sunday of June; the closing exercises of the Collegiate Academy will be held on the afternoon of the following Tuesday; and on Tuesday evening the graduation exercises of Acadia Seminary will take place. One of the attractions of anniversary week will be a concert to be held on Wednesday evening. For this occasion some of the finest talent attainable will be secured. This will be good news to all who purpose being in Wolfville during the first week in June. Another of the attractions will be a class day celebration given by the graduating class, which will be open to the public. Efforts are being put forth to make this in every way a success. The closing exercises this year in connection with the various institutions promise to be highly interesting. It is expected that a large number of visitors will be present.

IN connection with the anniversary exercises we would suggest that, in line with the improvements made in the arrangements for this year, there is room for at least another. The arrangement by which, at the closing exercises of the University, eight or ten students give an exhibition of their oratory, cannot be in the highest degree satisfactory to declaimers or hearers. No student can do himself justice in a ten-minute essay on such subjects as are, and should be assigned. Listening to eight or nine of these essays, the subjects of which are necessarily widely diverse, the hearer may be excused for growing weary and lacking appreciation. If one, or even two, of the class completing their course were chosen to deliver their essays in this way, the class would be represented and the audience better satisfied. Some prominent man might be secured to address the students and audience on the occasion, and the closing exercises greatly enhanced in interest. We hope in the not distant future to see somewhat such a course as this pursued.

\* \*

WE have before referred to the Athenæum Society as not being up to the standard which might be desired. Many of the students attend very irregularly. Not a few say that they cannot afford the time to attend. Some improvement, we feel, should be made. The Society should be of such a character that the students would consider that they could ill afford not to attend. The Athenæum Society conducted as it might be should be to the student one of the most valuable means of education in the course. It is astonishing how little many otherwise educated men know about conducting public business. Students leave college oftentimes deplorably ignorant in parliamentary usage, a knowledge of which is highly useful in every profession. It has occurred to us that if a course of lectures in parliamentary rules were given in connection with the course in constitutional history, and that only those students who had taken such course should be qualified for the presidency of the Athenæum Society, this would be one step in the right direction. If such a work as "Cushing's Manual" were in the hands of every member of the Society, and strict adherence were given to parliamentary usage, four years membership should be of the greatest benefit to all. As soon as attendance at the Society became recognized as valuable to the students, other improvements would soon follow.

\* \*

There are some things in connection with all the entertainments held in the College Hall,—particularly those of the past year,—that need to be changed. The College building is amply provided with accommodations for exit; two doors in the south side and the large main entrance with double doors in the north front. Now when the Hall is two-thirds



filled, it needs all these passage-ways open to allow such an audience to take their exit so as not to be forced to crowd, and jam and elbow in an unpleasant fashion. But instead of the audiences being allowed the use of the three passages, they have all the past winter been forced to come in and go out through only one of the not very wide back doors ; and it takes a good many minutes for them to make their escape. Now if any accident were to occur which necessitated a rapid exit, under these narrow-back-door conditions some one would be injured. So in the name of safety and commonsense we hope such conditions will be removed for the future.

\* \*

ANOTHER unpleasant feature constantly present at the close of each entertainment, is the young men standing just outside the Hall door, at the head of the stairs, for seemingly no purpose save the gawking at the young ladies as they pass out. Whether the young ladies like this peculiar way in which the collegians display their admiration for beauty, or not, we do not know and do not care ; but we presume they do not like it. However, this thing is sure, that it is very bad manners thus to stand and ogle, and even displays a lamentable ignorance of even the crudest conceptions of gentlemanly etiquette. Besides all this, the collecting in the entry leaves very little passage-way for those who are leaving the Hall. Therefore young men, when you arise from your seats, proceed immediately down stairs, and wait not either to smile or be smiled at.

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## The Month.

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THE Y. M. C. A. held a meeting in College Hall on April 22nd. The committee had provided Rev. A. T. Dykeman as the speaker of the evening. Mr. Dykeman, by his genial, pleasant manner, got into sympathy with the students on the hour of his arrival. His text was taken from Psalms V. : 4 : "What is man." He referred to man in general terms as a various creature, endowed with body, mind, and soul. He then treated of the characteristics of man, as a religious being, a rational being, a condemned being, a redeemed being, a dying being, an immortal being, and an accountable being. The address was interesting and much enjoyed. The next speaker will be Rev. J. A. Gordon, of Main Street Baptist Church, St. John, N. B.

\* \* \* \* \*

On April 18th the New England Branch of the Acadia College Alumni Association met in United States Hotel, Boston. This was their second meeting. The following gentlemen were present : Rev. C. A. Eaton, B. A. Lockhart, Esq., M. C. Smith, J. W. Tingley, Rev. A. T. Kempton, J. W. Godfrey, A. R. Minard, J. W. Porter, C. H. Miller, H. Y. Corey, J. E. Bil, G. S. Freeman, S. A.

M. Reid, Rev. W. M. Smallmap, J. W. Illsley, E. W. Marvin, J. C. Farish, M. S. Campbell, Prof. S. M. MacVane, L. A. Palmer, Prof. J. F. Tufts, J. E. Eaton, G. W. Cox, Rev. D. H. Simpson, Rev. W. B. Boggs, Rev. G. B. Titus, Rev. F. D. Crawley, and Rev. R. M. Hunt. The officers for the next year were elected as follows : Rev. R. M. Hunt, President ; M. C. Smith, Prof. S. M. MacVane, Rev. G. B. Titus, Vice-Presidents ; B. A. Lockhart, Esq., Secretary-Treasurer ; Rev. C. A. Eaton, Rev. D. H. Simpson, M. C. Smith, C. H. Miller, Rev. Robert MacDonald, Executive Committee.

After the transaction of business, and a few short speeches, the company proceeded to partake of an elaborate banquet prepared for the occasion. The speeches were of a high order. The first speaker was Rev. Dr. Boggs, president of an educational institution in India. He gave a short account of the progress of education, particularly of religious instruction, during the past few years in India.

Prof. McVane, of Harvard University, next responded to the invitation of the president. He referred to his student days at Acadia. Although long absent from his *alma mater*, yet Wolfville and its beautiful surroundings were still fresh in his memory. Acadia and Harvard he thought made a good combination.

Prof. Tufts, who represented the faculty, was the next speaker. Judging from the ovation greeting the professor, the sons of Acadia warmly remember their old instructor. He referred to the rich natural resources of Nova Scotia, and the precedent condition of her educational system. Acadia was supported by the Baptists, but the poverty of the denomination, and the many improvements demanded by the college, had allowed a large debt to accumulate over her head. It was to the interest of all to have it wiped out. Acadia had given New England fine material, and he thought that New England, in justice, should make some return.

Mr. Horr, of the *Watchman*, said he noticed that Acadia students had a strong predilection for the ministry. He thought it must be due to the influence of the college.

Dr. Harvey, president of Newton Theological Institution, expressed his pleasure at being present. He spoke in the highest terms of the students sent from Acadia to Newton. They ranked with the highest. He felt that Newton was deeply indebted to Acadia.

The last speaker was President Eliot, of Harvard University. He said that Prof. Tufts' remarks recalled to him the early history of Harvard. The character of an institution must depend upon the kind of men it produces. Small colleges are centres of intellectual life. Harvard had got a fine line of students from Acadia, and he hoped that they would continue to

come. None were more welcome to these graduate schools than the graduates of Acadia. He liked them also from the fact that most of them were Baptists, and Baptists had first recognized and first suffered for toleration and independence in religion in mass.

Letters were received from several alumni who could not be present. Among them were President Schurman, of Cornell; Rev. B. W. Lockhart, of Manchester; and Rev. Robt. McDonald, of Warren Avenue Church, Boston. The whole meeting was an unqualified success.

\* \* \* \* \*

THE Missionary Society held a meeting in College Hall on the evening of April 8th for the discussion of missionary interests. M. A. McLean read an interesting paper on the subject of "Corea." He gave a general description of the country, referring particularly to it in its relation to missions. Miss Harrison, of the Seminary, read another excellent paper on "Acadia's Students in the Foreign Field." It was quite surprising to find the number of Acadia's sons and daughters who were engaged in missionary work. Miss Shaw, of the Seminary, then sang a solo. Dr. Sawyer gave one of his usual clear, logical, and instructive addresses. He took up one by one the principle arguments urged against the prosecution of the missionary cause, and ably and conclusively confuted them.

\* \* \* \* \*

THE Athenæum Society held an open meeting on April 28th in College Hall. A large number appeared to hear the learning and eloquence of the champions of the evening. Notwithstanding a complication which arose in the transaction of certain business matters, the evening's programme afforded pleasant entertainment. Prof. Haley read a paper on the universities of Germany, which was listened to with an attention which betokened the interest awakened by the speaker. A quartette composed of Messrs. Tufts, McMillan, B. S. Bishop and W. I. Morse, rendered a piece of music in fine style, and thoroughly deserved the hearty encore. The debate read thus: *Resolved*, That Canadian Independence would be more beneficial to Canada than Imperial Federation. The appellants were Messrs. Blackadder, Todd, Oakes, and Morton. The respondents were Messrs. Ferguson, Nickerson, Frank Bishop, and Burpee Bishop. The debate was well conducted. The speakers of both sides, though pressed for time, gave in good style arguments of nearly equal value, as was testified by the closeness of the vote, which stood 28 to 29 against the motion. Mr. Lockhart was critic of the evening. As the Propylæum and Athenæum Societies have given open meetings, we would suggest that the Pierian Society follow the good example of her sister institutions.

THE following have been elected as officers of the Y. M. C. A. for the ensuing year:—

R. E. Gullison, President; A. H. Armstrong, Vice-President; Chas. Morse, Treasurer; C. W. Jackson, Corr. Secretary; Corbatt, Secretary.

The following are the Committees:

*New Students and Membership.*—T. V. Todd, C. W. Jackson, R. H. Steeves, Arthur Whitman.

*General Religious Work.*—N. E. Herman, E. A. McPhee, G. B. Cutten, G. Durkee, G. W. Elliott.

*Bible Study.*—S. R. McCurdy, F. O. Foster, N. Whitman, H. H. Roach, Wm. Freeman.

*Finance.*—J. L. Miner, Chas. Morse, H. A. Moffatt, Z. Freeman, F. Cann.

*Intercollegiate Relations.*—C. W. Jackson, W. H. McLeod, A. Cobb, S. Dumeresque, Blackburn.

*Missions.*—H. A. Stuart, Phelan, A. H. Morse, C. R. McNally, Chas. Allen.

*Religious Meetings.*—W. R. Foote, W. J. Morse, F. E. Bishop, C. Rose, F. Bezanson.

*Music.*—D. P. McMillan, B. Wallace, S. Spidle, N. Spinney, C. H. Reid.

*Nominating Committee.*—Prof. Keirstead, M. A. McLean, A. H. Morse, H. Todd, H. Erb, Chas. Allen.

A radical change has taken place in the relations of the Y. M. C. A. and Missionary Society. There has been a growing feeling among the students that the division of the Christian work on the Hall is not conducive to its most vigorous life. Accordingly, after mature deliberation, the Missionary Society decided to hand its work over to the Y. M. C. A., and thus consolidate their forces. We trust and believe that the change was made for the best.

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THE last event of the Star Course of entertainment was held in College Hall on the evening of April 7th. A worthy conclusion of a most successful course was the "Old Homestead Quartet," and amply realized was the most sanguine expectations of a first-rate musical treat. The large hall was packed by people from far and near. The excellence of the entertainment was such that a mere description would fail to do it justice, so we simply append the programme. Every number was encored, some of them several times. The quartet was composed of Albert C. Orcutt, first tenor; Val. P. Akerley, second tenor; Albert Barnes Meyers, baritone; Gus. Kammarlee, bass; and Miss Alice DeLancey Girardeau, reader.

#### PROGRAMME.

1. "The Jolly Blacksmiths".....Quartet.
2. Recital—"Stageland".....Miss Girardeau.
3. Bass solo—"The Pearls".....Mr. Kimmarlee.
4. "Annie Laurie".....Quartet.

5. Baritone solo—"The Sailor's Anchor" ..... Mr. Meyers.
  6. Duett—"Silent Night" ..... Messrs Orcutt and Meyers.
  7. Recital—"The Healing of the Leper," from "Ben Hur"..  
Miss Girardeau.
  8. Tenor solo—"The Palms" ..... Mr. Orcutt.
  9. "The Phantom Band" ..... Quartet.
  10. "The Sweetest Story ever Told" ..... Mr. Akeuley.
  11. Recital—"Money Musk" ..... Miss Girardeau.
  12. "The Old Oaken Bucket" ..... Quartet.
- \*   \*   \*   \*   \*   \*   \*   \*

OWING to inclement weather the officers of Propylæum Society were not appointed at the second meeting in March. In April, Miss Cook, '94, was elected President; Miss Caldwell, '95, Vice-President; Miss Mann, '97, Secretary; Misses Blackadar, '94, Archibald, '95, Durkee, '96, Executive Committee.

The Society has maintained its distinctively literary character. At a recent meeting a discussion of Robert Browning furnished pleasant and profitable entertainment. Letters from absent members expressing interest in the welfare of the Society, and conveying best wishes for its future prosperity, have been received with pleasure. The meetings have been well attended and the interest fully sustained. Propylæum has had a prosperous year.

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THE young women of Acadia College and Horton Academy, feeling the need of organization for Christian work, have recently formed a Young Women's Christian Association. The following officers were elected for the year 1894-95: President, Miss Patten, '95; Vice-President, Miss Durkee, '96; Secretary, Miss Yuill, '97; Executive Committee, Miss Coldwell, '95, Miss Strong, '96, Miss Burgess, with the President and Secretary, *ex-officio*.

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## De Alumnis.

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E. J. MORSE, '80, is practising law in Windsor.

W. A. CHASE, '60, Yarmouth, is agent of the Yarmouth Steamship Company.

W. H. WARREN, '71, pastor of the Baptist Church, Sackville, lately visited Wolfville.

E. M. FREEMAN, '87, has an extensive practice in medicine, at Lompac, California.

W. M. MCVICAR, '72, is at present principal of the County Academy, Annapolis; I. M. Longley, '75, principal of Digby Academy.

REV. T. O. HIGGINS, '54, recently attended a Council for the organization of a Church at North Kingston, Kings' County.

T. BISHOP, '78, is about to leave Ohio, Yarmouth Co., to take charge of the Clementsport and Second Hillsburg Churches.

R. O. MORSE, '91, graduated from Rochester Theological Institute this year, has received a call to a Church near Rochester, N. Y.

L. R. MORSE, '91, has concluded his primary examinations at McGill Medical College with first class honors.

J. E. SPURR, '74, is highly esteemed by the people of Cavendish, P.E.I., where he has been preaching for nearly ten years.

E. B. McLATCHY, '91, who has been preaching in Morden, Man., for some time, is about to return to the Maritime Provinces.

G. A. WHITMAN, '87, missionary to Swatow, China, has remembered Acadia by sending generous donations to the College and Seminary.

I. J. SKINNER, '55, resides at present in Milton, Queens' County. He has for a long time been suffering from paralysis, on account of which he was compelled to resign his pastorate in Prince Edward Island.

DALHOUSIE COLLEGE pass list shows that Acadia's graduates in the Medical Department have maintained good standing. R. D. Bentley, '93, heads the list in Anatomy, Chemistry, Histology and Embryology.

E. A. READ, '91, who has been pursuing theological studies in Chicago, has received from Chicago University an appointment to a fellowship in systematic theology, and upon completing his work next year will receive the degree Ph.D.

D. A. STEELE, '65, has had a long and successful pastorate of more than twenty-five years in Amherst. A new house of worship is about to be erected by the Amherst Baptist Church at a cost of thirty-five thousand dollars.

REV. O. C. S. WALLACE, '83, of Toronto, has recently published a book entitled the "Life of Jesus." It contains those lessons, prepared by him for the Christmas Culture Course of the B. Y. P. W., which have appeared from time to time in the paper of the *Union*. The book is spoken of in the highest terms.

T. H. RAND, '60, who has labored so successfully for McMaster University, has been seriously ill with heart trouble. Upon him as Chancellor of the institution has come the executive work, and largely the leadership of organization and administration. McMaster will graduate its first class of students in Arts this month.

WE are glad to know by a late number of the *Howard Crimson* that Mr. G. W. Cox, a graduate of Acadia, is winning distinction in the department of History and Political Economy in that University. A thesis on "The Canada Pacific Railway," proposed by him, was read not long ago before the Economic Seminary on the invitation of the Professor of that department, and was very favourably viewed. This is an honor which few students taking the course mentioned enjoy. We are always pleased to learn of the success of Acadia's students. Few being a discredit to their alma mater.

## Collis Campusque.

WE noticed that one of our ushers at a recent Sunday evening meeting left at about eight o'clock. It was afterwards stated that Charlie did not have as blissful a time after leaving as he anticipated.

WE are pleased to see that the Juniors during the last few entertainments in College Hall have been living up to their privileges. It is always understood that students during this year of their course should be exceptionally chivalrous to the ladies, and we presume they are awaking to the fact, as even Stu. has selected a favourite.

SOME maintain that college habits are not conducive to good etiquette, but we infer that Sky-parlor Jack, when calling on our friends "across the way," will always rise when a lady enters the room, without further admonition.

After a recent entertainment a student made the astounding statement that there was no such thing as space. In all probability his spacious form was compressed into one seat and his feet had to rest upon the floor at such entertainment.

No doubt it will give general satisfaction to know that even the A. A. A. A. is to be run on business principles. In the future those who belong to the Association will have the privilege of using its property as well as paying its taxes.

A CERTAIN Soph. made repeated enquiries concerning a Junior's prolonged stay at Middleton. We presume he has interests in that vicinity, and being aware of the Junior's friendly propensities he thought he might in the future stand a Tuff show.

It is said that long hair is the sign of a poet. Accordingly the Juniors had the honor of some among their ranks; but when spring came they wended their way to the barber shop. We don't know what was the direct effect upon them, but a relapse in the temperature of the atmosphere was at once evident, from which it is slowly recovering.

WE would suggest that the Chairman of the Executive Committee always sign his name to the Athenæum programme when he posts it, as we are apt to take it for a Freshman's work, or rather for the Recording Sect. On programme for April 21st there was to be an original paper read, which no doubt would have been a treat if such could have been produced.

THE following invitation was announced on April 25th:—"All members of the Sophomore class interested in playing cards are invited to a whist party at the Doctor's office at 4 o'clock, p. m., when all the benefits accruing from said game will be discussed." It is rumored that two of the best players, one particularly being very Ernest in the game, slighted the invitation.

ONE of the classes of the College has been favored recently by the repeated visits of a pigeon. We noticed somewhat the effects that the atmosphere of the different rooms had upon it, and will attempt briefly to describe them. In the classical room, after listening with rapt attention to the discussion of certain mythological characters it thought it would impersonate cupid, and fluttering around it alighted upon the shoulder of a lady of the class, who evidently is not heartless. In the mathematical room, after listening to the recitations in a dignified manner, it settled down to rest its weary brain. Arriving at the chemical laboratory it bethought itself to try some experiments. So alighting on a table it looked around with a knowing air, and then proceeded to the chemicals. Some of them being poisons we expressed our fears for its safety in dealing with such, but being informed by our Prof. that poisons would not hurt it, (we presume he meant to *our* disadvantage), we suffered it to proceed.

## ACKNOWLEDGMENTS.

Prof. Coldwell, H. A. Morton, J. F. Herbin, Rev. W. E. Boggs, Miss Seeley, Miss Cobb, ——— Jonah '97, F. M. Shaw, F. E. Cox, A. A. Shaw, \$1.00 each. G. W. Cox, X. Z. Chipman, C. E. Chipman, Rev. O. C. S. Wallace, Rev. C. T. Illsley, \$2.00 each. W. J. Shields, \$3.00. J. Y. Payzant, \$4.00.

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