

Acadia Athenæum.

WOLFVILLE NOVA SCOTIA

Prodesse Quam Conspici.

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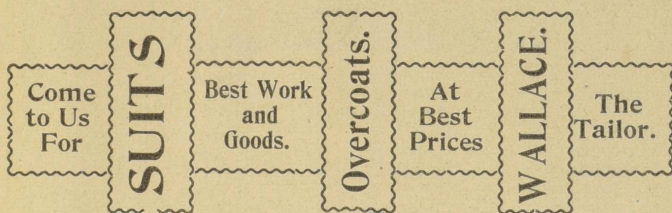
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FEBRUARY 1900

No 4.

The Acadia Spirit.

An Acadia man in Yale wrote a short time since quite enthusiastically of what he termed the *Yale Spirit*. "It is," he wrote, "the spirit that makes everyone that ever has been and is at Yale so saturated with Yale that he will stand by Yale everywhere." Allowing all that must be granted to the influence of excitement upon the writer, there yet must be admitted a very real basis to his enthusiastic affirmation, a basis upon which the college in question and every other that looks for success, must found in good measure its hopes—the abiding loyalty of the student body. Where the enrollment is large and wealth abounds, the attachment of the student if not more real, find easily opportunity for more frequent and pronounced manifestations than where fewer collect and financial conditions are more stringent, but everywhere the tendency on the part of the taught is strong and strengthening to make the institution that affords him means of culture, the object of wise and solicitous effort.

It was surely genuine *Acadia Spirit* that lately issued in the splendid gift to the college from the present Junior Class. Mention has already been made of this. It needs only to be added that the handsome and roomy desk, which, with the pretty lineoleum upon which it stands, has quite transformed the President's office, gives token of a wise estimate of needs by the donors, something in itself most commendable.

Obviously the results to both those who gave and those who received are far beyond the present pleasure of giving on the one hand and the mere acquisition of property on the other. The gift is reactive upon all who are interested in our school. It brings heartening

to the faithful adherents and supporters of the schools, many of them but indirectly benefited therefrom, when those who constitute the student body give evidence of gratitude for good things enjoyed. 'Tis a mere bagatelle, the amount one pays into the treasury in return for instruction, and the privileges of the college life. Recognition of the favor bestowed in so tangible a way as came from the class of 1901, encourages both Faculty and executive in their purposeful work for Acadia.

There is ample room for other classes to exercise thoughtfulness and benevolence toward the school. In library, in laboratories, in assembly-room, and about the grounds are needs, the fulfilling of which would greatly increase the efficiency of the institution, and at the same time truly foster the *Acadia spirit*.

Just here may be suggested the controversy that yearly wages in individuals and classes over what is called rather inelegantly "Sophomore racket." It has been affirmed, with considerable force perhaps, that the amounts spent in past years upon these charming nocturnal dress parades would have been more sanely used in furthering the interests of the school in some lasting way. This matter will certainly bear careful consideration by those who are called upon to decide the "racket" question.

One other way to foster and develop the *Acadia spirit* is suggested by the approaching mid-year examinations. This spirit, written on every page of her history is persistent endeavor toward high ideals of intellectual and moral culture. He has but part of the ideal of the college who yields himself to the acquisition of only mental enlargement, neglecting the nurture of his moral nature; and that one who violates the fair rules of an examination even though he bear honours with him as he leaves college, has but a pitiful portion of the college life. A man who takes into his examination blotting pads liberally written upon with notes of his work needs a complete renaissance morally before Acadia can own him her son. Every fair-minded student welcomes gladly the new regulations affecting the examinations and asks only that the professors "slumber not nor sleep" at their posts to the end that justice may be done to those who get through by "cribbing," as well as to those who depend upon themselves wholly.

The Elements of Ideal Citizenship.

Paper read before the Montreal Social Study Club, Nov. '99.

It seems wise to discuss the subject of citizenship from the social rather than from the purely political standpoint. We are presumably concerned here not so much with the technical view of man's allegiance to some particular state, and the duties and privileges arising thereupon, as with his more intimate relations to the society in which he lives and works. This is the all important starting point, for he who is not an effective member of society cannot be a valuable adjunct to the state.

With the foregoing distinction in mind, we may proceed to the task of analyzing citizenship. As we must have some starting point on which to base our judgments, I suggest that we accept as a standard fact the universal practical judgment that man is the measure of all things.

All objects and acts get their valuation by reference to man. He is the unit of ideal moral values. Human life and happiness should be the supreme consideration. But it is a lamentable fact that in practise they are often held cheaper than mere things. The endeavor to create a sentiment which would change this criminal reversion of the moral order, is a duty incumbent upon us all. Oh! the pity of it, that human life should ever be held cheaper than material things!

We all desire to have our country filled with a high type of citizens,—with effective human beings. And the question of vital importance here is, how can we help to raise the standard of citizenship? That the standard is now deplorably low, all must acknowledge.

Now what test shall we apply in order to discover the normal and thus desirable citizen? All artificial tests must be more or less unsatisfactory, it is true; yet there is a somewhat famous six-fold classification of the rational elements of human welfare that appeals to me here as being of value in determining the standard sought. I refer to Dr. Small's schedule of human desires. He holds that all human wants necessary to the good of the race may be reduced to six, namely (a) health (b) wealth (c) sociability (d) knowledge (e) beauty (f) righteousness. The very simplicity of this classification makes it easily applicable to the type in question.

Let us then apply this test to see if we can get any nearer to an agreement about the kind of citizens we desire. As social superiority must depend on individual superiority, it is of vast importance that a high type of individual should be produced.

The following specifications may seem rather didactic, and I do feel that with my firstly and secondly up to sixthly that I am violating the canons of good pedagogy; but I must present the qualities of the ideal individual as he seems to me.

The first essential of my normal citizen then is health. He need not be an athlete, but he must have such a measure of physical well-

being that work will not be pain and living a weariness. He must feel the thrill of life within his veins. He must recognize in himself a part of the great living world, an essential part, be it ever so small, of the grand moving creation. Then will he experience the joy of living; then will he be of full value to society. He will become great with a consciousness of power; he will know that he may link himself to the coming race without hampering it by physical incompleteness. He must be a healthy man in all that the term implies, having a pure body, and a purer mind to guide it.

But my normal man must be something more than a splendid animal. He must have not only health but wealth. By that I do not mean that there should be an equal or equitable division of material things. I do not mean that A's property should be divided and part given to B, for I have no belief in the vagaries and inconsistencies of socialistic philosophy. But what I do mean is this, that every man should have sufficient hold on material things to enable him to live in his own station without feeling the cruel pinch of degrading poverty. It is a mastery over things. A man is only half a man who has not money to buy bread. I use wealth as a generic term, not in its commoner meaning. The possessor of one dollar is the possessor of wealth. Property is not robbery; it is a necessity of our civilization. However earnestly one may argue that wealth is often wrongly acquired and basely used, this does not vitiate the fact that in some form perhaps not yet attained, wealth is necessary to welfare, and to be a part of welfare, it must be relegated to the position of servant, and used as a means to higher ends.

The desire for a mastery over things is a perfectly legitimate one, and not necessarily connected with the greed which places gold above life. The latter is a vitiation of a desire ennobling in itself.

Now if my citizen has a sound body and sufficient means to keep him from want, he will have in him the instinct for sociability. The individual has after struggle emerged from the mass. But his emergence has not been that he might stand alone. It has been rather "to mingle with others of his kind under the law of collective individuality without undergoing any loss of individual strength in the new combination." It is hard to sight the final goal so long as some individuals are belated in their exit from unsocial or anti-social conditions. Therefore our effective man must have opportunity for social intercourse. The craving for companionship is rational and should be gratified. The hermit is an abnormality, and at the opposite pole of the sphere of sociability, but equally abnormal is the convivial creature who disports himself in bestial haunts in companionship with his kind. Man is pre-eminently a social being, and it is a legitimate desire that leads him to seek his fellow men. All progress depends upon the social union of men, and if we regard progression as more desirable than retrogres-

sion, we must encourage the expressions of man's inherent desire for social gratification.

In the fourth place, my normal citizen must have a desire for knowledge. The ideal man will long to know himself and the movements of his times : and he will also seek knowledge of the past. He will be drawn into fellowship with his kind as he studies the ever-varying struggles of the race as portrayed in history, poetry and fiction. The normal man will desire to *know*. He will crave to know the Truth for the Truth shall make him free. One who knows anything at all of the human race cannot fail to see that man is an intellectual being. One sees this in the child's curiosity, in the scandal monger's gossip, and in the scholars search after truth. The directions of this natural desire for knowledge into proper channels is the sacred duty of the more enlightened members of society.

My normal citizen must also have in him a recognition of beauty. The aesthetic side of his nature must have a chance to develop. Man must have something more than dreary wrecks of buildings and foul streets to satisfy him. Fullness of life needs the aesthetic manifestation. Unless one's tastes have been vitiated or suppressed, there is a place for an appreciation of the beautiful in the well rounded life. As has often been noticed, the aesthetic element is manifested early in race history. The savage adorns himself with gay tatooing and delights in so doing as much as the lady of fashion who decks herself in costly apparel. The naturalness of the love of beauty is one of the most pleasing things in life. Who has not seen the eyes of a beggar child sparkle at the sight of fresh flowers or a beautiful smile ? It is a rational desire and ought to be gratified.

The normal citizen as I conceive him, has yet another essential and this is the element of righteousness or *rightness*. This is the inspiration of highest life. It transforms and elevates everything else. Man is a moral being having a knowledge of right and wrong ; and the fully developed man will have in him a desire to be in harmony with the world, and the motive forces that control the world. There will ever be a striving for right relations in the universe. The individual will shrink from being at variance with the great forces that called him into being. The longing to recognize oneself as a vital part of the great moral world is truly the most elevating of all the human desires. Without this man is incomplete. It is here that the psychical something is most clearly differentiated from the physical reality.

Thus my ideal citizen stands out in startling contrast to the average man. He is on a plane above, strong in the power of his guaranteed satisfactions.

Now if we agree that the fulfillment of life's purpose is better accomplished by the type of men I have called ideal than by the vastly different type now filling our country, the question before us is : "What can we do to assist in the perfection of an ideal type ?" The

philosophizings of scholars and the spasmodic interest of sentimental philanthropists are too often sadly distant from the real difficulties to be met. Yet it cannot be denied that much good can be accomplished by directing attention to social needs and desirable improvements. The study and discussion of a subject by intelligent people is productive of good.

It is a generally acknowledged fact that people are now more earnestly interested in social movements than ever before. At no previous time has it been so easy to enlist public sympathy in philanthropic efforts, and the sympathy is intelligent. It is true that the public conscience is often in a lethargic state, and public morals at a shockingly low ebb ; but it cannot be denied that the great body of the people are awake as never before to the hardships forced upon certain classes in society by the onward march of civilization. And this is a hopeful sign, inasmuch as intelligent interest must always precede intelligent action. The ranting reformer is in evidence, and he always succeeds in getting a following, but he does not appeal to the careful thinkers. The one who can demonstrate the truth and the reason of his proposition for social betterment is the one who is entitled to respectful consideration and active assistance. But I am not here as an advocate of specific reforms. I am merely attempting to outline my conception of the desirable citizen. He cannot be manufactured in a short time to suit our eagerness for better conditions. He must rather be the slow evolution of years, perhaps generations, but we can at least foster a sentiment which will aid in his development. Now if we are unanimous in the foregoing belief, it behooves us to seek a means of creating a more universal participation in the elements of human welfare. A serious social study club may aid in bringing about a nearer realization of this end. I am a great believer in education. Educate the people and good results must follow. But we must beware of attempting to educate the people before we have first educated ourselves ; for that would be a moral as well as a pedagogical crime. The present discontent in regard to social conditions and the belief in the possibility of improvement have justly popularized the study of the real facts of society. I heartily believe that "the investigation by the people themselves of actual local social conditions, and the development of local civic pride will do more toward bettering social conditions, than the consideration by isolated students of theoretical social ideas."

But if we are going to investigate social phenomena, we must go about it in a methodical way. And this is as important to the average citizen as to the scientific student. He who engages in any form of philanthropic work should have as accurate knowledge as possible of the conditions he has to meet, and the nature of the people he is to serve. A keen appreciation of the value of the individual in all schemes for social amelioration is essential. For social welfare, as has been said, consists in such equilibrium between

the parts of society,—individuals and groups,—that each individual suffers the minimum hindrance and enjoys the maximum freedom from the other parts and from the whole in obtaining the satisfactions of complete life. In all our efforts to produce effective citizens, we should not lose sight of this fact.

The difficulties before us are many, and it may sometimes seem that our puny efforts are futile. But we must not be discouraged. A careful study of social relations brings us nearer to social truth, and instead of simply crying out

“Cursed be the social wants that sin against the strength of youth !

Cursed be the social lies that warp us from the living truth !”

we can go on the better realizing the ends of our existence by supplying the wants of human nature, and illuminating the world with the glory of an idealized humanity working toward a common end.

ANNIE MARION MACLEAN.

The Royal Victoria College,
McGill University.

The Early Days of the Athenæum and Reminiscences.

BY M. P. FREEMAN.

The “Acadia Lyceum” preceded the ATHENÆUM. It came into being Sep. 9th., 1854 and continued until Feb. 9th., 1860, when in consequence of certain regulations by the Faculty restricting its independence the society was dissolved. But soon afterwards the class of '62 led an agitation for the formation of another. In committee J. E. P. Hopper suggested that it receive the name of “The ACADIA ATHENÆUM” and a motion to that effect was unanimously adopted. The old name and the new were both appropriate. The former was the designation of the ancient enclosure in Athens where the youth of the city resorted for various exercises, and whose quiet shades were the delight of the famous philosophers of the day. The latter was derived from a building of that name in the same city in which literary men recited their compositions, and discussed the various topics that engaged their attention.

The new society elected M. P. Freeman, President, J. Melburne Parker Secretary and S. B. Kempton Critic. The early records were unfortunately lost. The meetings were held in the Lecture room of the west wing of the old college building. The Library was sometimes placed at their disposal when requested for the accommodation of friends invited to enjoy the rare luxury of listening to words of wisdom, and flights of eloquence most wonderful. For public Lec-

tures and Mock Trials, the Academy Hall was placed at their disposal.

Speaking of mock trials—the writer has a vivid recollection of one. He himself was the criminal, charged with the serious crime of failing to produce an essay when required by the ATHENÆUM. R. V. Jones, is Judge, solemn and grave, in the robes of his office, B. H. Eaton is counsel for the defendant. Dr. Cramp is there with the college faculty, as well as students, and the elite of the town. The eloquent pleading of the defence avail nothing with the jury except a coupling to the verdict "guilty" "a recommendation to mercy." The accused is permitted to give reason why sentence should not be pronounced. He pleads, in trembling tones his innocence, and remembering how once the greatest of ancient orators procured a verdict in his favor, he also appeals to the audience to say if they do not believe him to be innocent? "Yes," "yes," is the response. Then turning to the Judge he exclaims "Hear what they say." Some are amused, the good Doctor shakes his sides; but the Judge is stern and unmoved, and saying "The case will be referred to the bench of Judges," dismisses the court.

I am writing for the time in the history of the society with which I am personally conversant. We had a goodly number of choice spirits in our midst. A few names of those who have laid down the harness and gone to their reward may be allowed in this connection.

Chas. F. Hartt, was an artist and linguist, but the natural sciences were his delight. He studied under Agassiz, at Harvard. He became a tutor and author, and died in Brazil, a martyr to his favorite pursuit.

James E. Wells was known as a profound thinker. He loved to argue, and so did R. L. Weatherbee ('58), now Judge of the Supreme Court of Nova Scotia. It was but natural for them to come together in friendly encounter. He taught in Woodstock, Ontario. He became a contributor to the *Toronto Globe*, or one of the staff of Editors, and finally Editor of the Canadian Baptist, and filled all these positions with distinguished success. His death was sincerely lamented.

J. E. P. Hopper was a New Brunswicker by birth and sentiment. He labored hard in the way he believed right, to promote the cause of christian education in his own province. He was a fluent speaker, and commanded a wide influence among his brethren.

Joseph F. Kempton had not the early advantages of many others, but he could plod. He cultivated both the intellect and the heart. The story of his first struggle for an education would be almost pathetic. His was not the soft nature that gives way in the presence of difficulty. He could endure and overcome. He won an honorable place in the gospel ministry.

But the good and gifted have not all died. W. H. Porter, continues a successful, Ontario Pastor. He took the honors of his class. He shares this glory with Henry Johnstone, of '51; T. A. Higgins, of '54; and his brother Robert of the class of '57. We might ex-

pect that such would take highest place among their fellows, enjoying, as they did, the rare advantage of having the whole "Faculty" all to themselves, and each in turn pouring his treasures of knowledge and wisdom into their individual souls. Mr. Porter had a poetic instinct, and natural eloquence that placed him in the front among the young preachers of the day.

S. B. Kempton was a good student, and a ready speaker. He has gained a fine position in the esteem of his brethern in the denomination. He loved his Alma Mater. He has always been a true, loyal son of Acadia. After the decease of Dr. DeBlois, no one could be found more worthy and fitting to fill his place as Secretary to the Board of Governors.

Silas Alward has the reputation of being a fluent speaker. He has reached this position by a persistent cultivation of the Art. He would take his part in the debate, but with a speech carefully prepared. My memory tells me it was written. He entered the Lecture field after leaving College; chiefly for the sake of the practice of public speaking. His example is worthy of imitation.

Theodore H. Rand also belonged to the period of which I write. He also had an ambition,—a worthy one. He would gain the power of expressing his thoughts by both pen and tongue. He was welcomed to the rooms of his fellow students when he had a speech to make, even though upon a subject as trivial as the tooth ache—not at that time a light matter to himself. Helped by his own experiences, he could most eloquently set forth its nature, causes and effects. Mr. Rand was greatly interested in the subject of female education, and delivered, on a certain occasion, a public lecture from the subject announced.

"Shall Woman Learn the Alphabet?"

About this time D. A. Steele became a member of the Academy. He had a lively interest in the affairs of the ATHENÆUM. He was associated with Herbert Creed, Silas Macvane, William B. Boggs. These with others, started a paper called the "Academy Budget," which had a brief but distinguished career. Other gifted writers contributed to its columns. Not the least among these were Miss Irene Elder and Miss Sarah Rand. The latter was author of an exquisite poem, entitled "The Little Sock," one stanza of which ran thus:

"What was it that made the hot tear start?
What was it that stilled my beating heart?
'Twas only a little woolen sock,
And the tiny sleeve of a baby's frock."

T. H. Rand was the first Editor. His column was entitled "Words from the Mustapha's Chamber."

Mr. Steele was credited with a memorable paper in the Hiawatha metre. It contained many allusions to matters relating to college life—Here is a stanza ;

“If, we say, you want to see it,
See our neatly written paper,
Paper we ourselves have written,
Paper which both men and maidens
Take delight in, have a hand in ;
Come to Wolfville, come to Horton,
Where they have the peerless sunsets,
Where they teach the women Latin.”

The class of '60 numbered eleven, the largest to that date in the history of the College. What was said of the Spartan soldiers, might have been said of these, “Every one a brick.” They were known as the powers, and were graded as to rank as follows : *The first power, the second power, the Altus-Tri-Vortimer, and the permeate youth.* The two highest in rank—the great Mogul and the Mustapha—occupied the loftiest room in the East wing of the College. Beneath them roomed the writer and another fellow student.

Generally about 10 o'clock p. m. the occupants of the lower room would hear strange noises in the upper as of powers in fierce encounter, but it was only the Mogul and Mustapha giving vent to long pent up energies. On one occasion the humble freshmen were surprised by the sudden appearance of the denizens of the upper air. The Great Mogul mounts a chair and pours forth a plaintive strain.

“By all that's great, by all that's good
My maw now yearns for extra food
O Freshmen, if you've any cake or pies
For mercy sake bring out your ample treasure
And think not that we eat for pleasure.”

But it is too late, nothing can be had from the kitchen. The next morning the Freshies mount the stairs and voice their emotions, in words beginning thus :

“O juniors vain your anxious cries
For bread and butter cakes and pies
You cannot get what you like best
For Mrs. Coldwell's gone to rest.”

The Great Mogul now leads Acadia's students into the fields of classic lore. The Mustapha discloses to admiring auditors the beauties of the English classics in the Queen city of the Dominion ; or on the banks of the Minas, the home of Glooscap, holds converse with nature to discover gems more precious than those that glitter in the cliffs beyond the swirling tide.

The Twentieth Century Appeal for Manhood.

BY R. OSGOOD MORSE, M. A. '91.

"Men, my brothers, men the workers, ever reaping something new :
That which they have done but earnest of the things that they shall do."

—Tennyson.

A wonderful century is dying. It has witnessed the universe grow larger, the world grow smaller. It has solved vast problems—the abolition of slavery from the English speaking world, and the development of colonial self-government are among the greatest. Its growth of missionary operations has been enormous. It has seen the industrial world revolutionized. It has not been marked by the production of much mighty manhood. Its last quarter has brought to the front a new type of womanhood, the appeal having been to womanhood.

But even as we write, the trumpet call of a new century breaks upon our ears. The roar of its multiform forces gives warning that a mighty age is struggling for birth. With eye attent upon its problems, with ear alert for its messages, let us catch its bidding to activity. We have not long to listen ere we discern that all the voices of the twentieth century appeal for MANHOOD.

The twentieth century appeal for men with strong bodies, warm hearts, and mighty souls. It demands such men because its problems will transcend those of any previous century. The actors in that great century's drama are to be congratulated, for their work will be in an age demanding the highest manhood within the thought of God. Its problems demand such manhood.

Take some problems it inherits from the present century. This century has revolutionized the industrial world. But that revolution has come dangerously near to universal riot. Today, it takes twenty men to make a shoe, a dozen to make a pin. The cost of production has been lowered and man cheapened to a machine. The all-round industrial man is gone, forever. The industrial life of the dawning century will not permit his return. It is useless to wish back the old days—not so good as many would have us believe, either. It is ours to accept the conditions and into them bring those forces which will restore human mechanism to the pedestal of manhood.

The concentration of capital is going on as never before in the world's history. This is reducing the small capitalist and the aspiring employee to industrial servitude. It is impossible to think of such becoming a normal state of life.

The last decade of this dying century has witnessed the greatest strifes between labor and capital—the most extensive strikes, the hugest lockouts in industrial history. If the growth of this canker continues it will stop every wheel of industry. But we descry a new motto on the horizon of the dawning century,—a motto, whose real-

ization will make it the greatest of centuries; a motto, whose incarnation in industrial life will show capitalist and laborer, alike, that their interests are mutual, and that each can advance only as the other advances; a motto the working out of which will settle the warring, which has taught the laborer that his employer is his oppressor, and, the employer that his workman is his robber. That motto is CO-OPERATION.

Nineteenth Century manhood has been unequal to this problem. The dying century bequeaths it to the dawning one. That dawning century calls for us the workers in its opening act to press onward to the highest goal of manhood.

With this diseased industrial life must be associated the diseased social organism. The social status of to-day cries to the dawning century for a remedy. "The Song of the Shirt," is the wail of a million voices, while a few more in their greed for glittering gold pile up their millions at the points of woman's bleeding fingers. The aristocracy of Caste cannot endure in our democratic age. The aristocracy of Culture yields to the advancing culture of the millions. But on the throne abdicated by Caste and Culture sits a more heartless tyrant. Aristocracy is bolstered on every side to-day by Capital. A chasm artificial, false, cruel, yawns between the social states.

The coming century calls for the incarnation of the "Sermon on the Mount," in its social life. The blighted life of childhood, the withered life of womanhood, the crushed life of aspiring manhood, wail between this artificial pressure. That wail is heard above the hum of the dawning century's industries, that wail is heard above the coming century's strains of social song, that wail declares that ere the coming century's social joy shall flow unimpeded, these wrongs must be avenged. These wrongs can be avenged by no etherial dreamers who would reform the world without doing the work of the Reformer; these wrongs can be righted by no select club, safely ensconced in softly-cushioned, and heavily-draped parlors, reading theoretical essays; they can be righted by no kid-gloved philanthropy, which is content to contribute money for the service, while sacrificing others' hearts in that service. Something nobler than money, must base the structure bridging the chasm. Across that chasm's gaping mouth must be flung the noblest manhood of our day and land. Only this sacrifice of such manhood can show that men are brothers, and that as brothers they must live. Hence the dawning century's cry, "To you, O Men! I call, and my voice is to the sons of men."

And the coming century brings its own problems. Already they gleam upon the horizon. Take the political corruption of our day. It stifles the public conscience, subverts the will of the people, AND RENDERS HONEST ADMINISTRATION IMPOSSIBLE. The past half century has witnessed a fearful growth of the spoils system in politics. Very

little has been done to stem the tide, scarce a blow struck to maim this monster crushing freedom from the people. On the dawning century's horizon there is evidence that war to the death shall here be declared.

Then there is the problem of the world's disarmament. Men smile to-day at the suggestion. But the nations have about reached the limit of military endurance. This fact is dynamic in its declaration that swords must be beaten into ploughshares. All previous efforts touching this matter have been merely academic in character. Even the farce of The Hague was little else. The two great English speaking nations are to-day at war with weaker peoples. This old century seems likely to die amid the the clash of arms. Yet scarce will the new century begin its role, before its noblest manhood will be called to displace the arbitrament of the Sword by the nobler arbitrament of Reason. This demands the highest power of noblest manhood.

Add the problem of Colonial Self-Government. In this matter our country has witnessed some interesting experiments, the most notable being our Canadian Confederation. The development of this idea shall be a dominant feature of the new century. On the broad plains and amid the majestic mountains of Asia, and in the wide fields of Africa, some form of self-government is to be developed. Peoples in bondage to ignorance will be freed by the magic power of letters. They will read, think, do, and in the natural course of events self-governing people are to be evolved.

But the frontiers of nations shall change, and continental maps be made anew. Decaying tribes shall lose their independence in the larger freedom of Anglo-Saxon and Tuetonic ideals and institutions. Effete European monarchies shall be displaced by those destined to rule. With the new century is to be born the Australism destined to develop into the Australasian Colonial Federation. The South American republics cannot remain as now constituted. They must rise to higher national ideals, combine to realize them, or else yield to the more constructive ideals of nation building peoples. In the course of its new imperialism the "Stars and Stripes", shall probably float over Mexico and Central America. No problem of states-craft has called for more fully rounded manhood than the development of Colonies. No political problem of the twentieth century will be fraught with more delicate conditions than its development of colonial life and government.

Here are problems to tax the combined powers of a Cromwell, a Chatham, a Gladstone, a Lincoln, and a MacDonald. Above the strife of arms amid which the new century is to have its birth, its voice calls us to solve these mighty problems. She calls for the mightiest dynamic of all the ages, MANHOOD, CONSECRATED TO GOD'S CALL TO DUTY. Young men, you are to be actors in this mighty play of

forces. Hear you your nation's mighty voice as louder than the din of battle, she calls you to make her yet mightier in freedom's righteous cause.

And the religious world appeals loudly for manhood. This century is dying with its people dead to moral and spiritual movements. It is a recoil from sectarian strife. It is the outgrowth of materialism. What shall come of this indifference? What shall be the next great feature of religious life? It shall *not* be a sacrifice of truth. The infinite division and subdivision of the world into sects is at its end, the hubbub of religion has had its day. Let us bury it a thousand fathoms deep. Systems are being re-examined. Out of this we may expect a structure based on the bed-rock of truth. No essential will be sacrificed as the sects begin to reunite around the citadel of truth, THE TEACHING OF JESUS AND HIS ATONEMENT FOR SIN. "*Back to Christ*," shall no longer be the cry, but "*FORWARD TO CHRIST*," shall bid men to action. In harmony with this, the forces of the church shall draw closer together uniting their forces for the uplifting of the world.

And religious life shall change. Men now living have witnessed the change of religious life from the cloistrial to the spectacular. Activity without depth is the characteristic of our day religion. Such religious life is unequal to the demands of the new century. The springs of life must be deepened, the closet must be maintained, that religious life go successfully into the office, the mart, the street, the factory, the school. To re-incarnate Christ in His followers' lives requires the highest manhood. Twentieth century life will have no use for the mere hearer. Without the deed his hearing will be useless.

The present missionary movement is but an infant destined to grow to gigantic proportions in the twentieth century. Churches, schools, philanthropies of the christian religion must spring up in all lands. Through them shall be developed aggressive evangelistic bodies who shall plant the Rose of Sharon in every clime. The masses of our great cities must be heroically won to a purer life. Our rural districts, destined to the foreigner, will call for the most self-sacrificing ministers of Christ amid the conditions of the coming age.

All these religious problems unite their voices in appeal to you, O men, and their call is to the sons of men.

But I am writing especially for those whose arena will be OUR CANADIAN LIFE. That life shall share in all these problems. Beside, there are problems peculiarly our own. "*Daughter in her mother's house, mistress in her own*," Canada is rapidly realizing her distinctive position as a nation within The Empire. Soon our prairie are to feed the world. All nations contribute their quota to their colonization. The hardier elements of northern life are to dominate this new race, developed from the world's strongest bloods. Into this life must be poured much of grace, else an untamed people shall be

our rulers. The whirr of machinery breaks the quiet of our Eastern life. The problems of capital and labor, of employer and employee, will be ours. They have been slow in coming that we might utilize the coming years in learning to solve them. The mistake of the eighteenth century has laden the twentieth century with the problem of conflicting races. This war of race is ours. It will never be settled until it is settled right. Stern facts declare that there is here a strife of large proportions, which must be fought out. In its settlement manhood of the noblest type is demanded. We are pressing forward to the realization of a nationality unique in history. A colony we shall remain. But no longer shall colonial conventionalities satisfy our life now struggling for expansion. To the young manhood of Canada is given the great problem of Colonial-Imperialism. Sending soldiers to the front, or representatives to Westminster, is but experimenting with the question. Much more is involved in this new essay at Empire building.

We who are to be workers from the dawn of the new century are to be congratulated. The twentieth century's appeal for manhood is potent with larger possibility than any other yet heard by man. If we are true to its ideal in the working out of these problems there shall be developed the highest manhood within the thought of God.

The men who shall mould the life of the coming century must be educated men. Hence, the college shall contribute much toward that moulding. Thus far, the college has been content to train the intellect, thus furnishing men with tools for their work. Very often college men have been wrongly equipped, and obliged to acquire a new set of tools with which to attempt their work. The moulder of the dawning century's life must not only be provided with tools, but the college must introduce him to the problems with which he must deal. He must not be thrust into these with with but a school boys' view of life. The age and requirements for matriculation must be advanced. The old time curriculum shall furnish less of the students mental food. More and more will he study literature, history, economic, social and governmental sciences. The natural sciences shall give way to the highest sciences, those dealing with associated human life, that the problems of society and state may be studied.—Pope's,

"The proper study of mankind is man."
shall be realized.

The highest quality demanded in the teacher of the coming century shall be MANHOOD. His scholastic training, and special scholarly aptitude must be overtowered by MANHOOD. We shall ask first of all if he is A MAN. Nothing short of fully rounded manhood will satisfy the demands. With college teachers who first of all are MEN, we shall be well on the way toward developing that manhood for which the dawning century calls. Men alone can com-

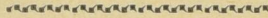
municate manhood to their fellows. As the builders of the dawning century are introduced to its problems, the manhood in the teachers' office, shall be infused into their whole being. As the college sends its men forth to measure forces with the world, to subdue and remould the world, they shall go forth, every fiber of the body, and every impulse of the soul, thrilling with bounding forces of manhood.

This new century is upon us. To you, O Men, is its call, and its voice to the sons of men. As it holds the possibility of greater achievement, so it demands a more fully rounded manhood than has been the fruitage of any former century. As its clarion call comes clear above the clamor of all other clashing, clanging cries learn that,—

“New occasions teach new duties, time makes ancient good uncouth ;
They must upward still, and onward, who would keep abreast
of truth.

Lo ! before us gleam her camp fires, we, ourselves, must pilgrims be
Launch our Mayflower and steer boldly through the desperate
winter sea ;

Nor attempt the Future's portal with the Past's bloodrusted key.”



Results of The Higher Education of Women.

BY MRS. T. TROTTER.

About twenty years ago, when the writer of this paper was a student in Horton Collegiate Academy, several girls asked permission to attend lectures in some special subject with the students of the B. A. Course. Permission was granted. They were even allowed to recite as well as listen, but the honored President of the College felt constrained to add to his consent this word of warning. “You must not consider yourselves members of the College, young ladies.” Numbers of girl students, in those days, who in the Academy year after year walked to the college portals with the matriculating classes, would gladly have stepped through to share the larger learning beyond, but a barrier insurmountable though invisible hedged the way. “Thus far shalt thou come but no farther” was for them written across the page of every Academy text-book, and over the doors of every Academy class room. But at length one more persistent than the rest secured an entrance, and others quickly followed. To-day Acadia is proud of the women who carry her degree, or as undergraduates take an honorable place in her classes.

In Toronto University, twenty-two years ago, students ridiculed the idea of women aspiring to attend lectures and share honors with themselves. The first women who ventured to assert their claim to do so had to face opposition and even insult. To-day, out of over

800 Arts students, nearly one-third are women, and these are placing their right to be there beyond dispute, by taking leading places in every department of work.

These are typical cases, examples in our own Dominion of a change in sentiment and practice, which, during the last quarter of a century, has taken place in a multitude of educational institutions all over the civilized world.

Fifty years ago, if a woman wished anything approaching a University training, there was just one school on the American continent where she could obtain it under congenial circumstances—Mount Holyoke Female Seminary. This institution did a wonderful work in creating among women an appetite for education, and in supplying teachers by whose work the standard of many other schools was greatly raised. Then came an event which marked the beginning of a new era for women, when it occurred to one man, Matthew Vassar, as he himself has told us, that woman, having received the same intellectual constitution as man, had the same right as man to intellectual culture and development, and Vassar College was founded. Before long, women began to knock vigorously and persistently at the doors of existing colleges for men in the old and new worlds. Very slowly, very reluctantly, with much bewilderment as to the cause, and many misgivings as to the outcome of such innovations, not a few of these have opened more or less wide their ponderous portals. Other colleges for women have followed in the wake of Vassar, and everywhere there is now ample opportunity for women who seek the higher learning. That the number of these women is increasingly large is seen from the study of college calendars. In the four great colleges for women, Vassar, Wellesley, Smith, and Bryn Mawr, and in seven leading co-educational Universities of the United States and Canada, over 7,000 women are enrolled. While in a multitude of Colleges and Seminaries a grade below these, thousands of girls, (a stray paragraph from the New York Independent says 40,000) are receiving an education "high" indeed in comparison with the highest available for women fifty years ago.

That these are very significant facts none can doubt. If it be true, as Guizot asserts, that "Civilization consists of two principal facts, the progress of Society and the progress of individuals," and that "Every expansion of human intelligence has proved of advantage to society," then the movement by which multitudes of women are being lifted to a higher plane of intelligence must gradually elevate the whole national life, and make a powerful impression upon the civilization of the next century. It is, however, too early as yet to see this movement in its true perspective. Perhaps in the 25th century, some writer outlining the story of the Ages may speak of this as an epoch which changed the current of history, or at all events broadened the channels in which it flowed.

But whatever the verdict of the future may be, we can already trace many direct results of the education of women. To speak generally, it has placed a large number of individuals beyond the possibility of becoming drones in the social hive. That many women of the wealthy and fashionable classes are mere drones is too true. A recent writer in the "Nineteenth Century" bewails the squandered girlhood of a multitude of English society girls, who, selfishly regardless of all other claims, make the pursuit of their own pleasure the business of life, and dissipate their energies in a round of amusements. She writes very earnestly of the evils attendant upon such living—the loss of power to the Commonwealth, and the unfitting of the girls themselves for any after enjoyment of quiet domestic life, and so for the making of happy homes. And it is not in England only that girlhoods are squandered. The picture drawn is too true of large numbers in all our cities and towns. But to the really educated woman such living is well nigh impossible—especially if her education has been, as, happily, it is increasingly likely to be, genuinely christian. She has tasted the joy of labor and achievement. She is conscious of her powers, and of the obligations growing out of their possession. The study of social science, to which special attention is now given in most colleges, has brought her face to face with the need of the world. Like the educated man, she may make mistakes in her choice and methods of work. She may undertake that for which she is not fitted. She may sometimes become a fanatic in her zeal for reform. But she cannot rest in indolent ease at the expense of others' toil. She cannot easily escape from the truth expressed by Mrs. Browning :

"The honest, earnest man must stand and work ;
The woman also—otherwise she drops
At once below the dignity of man,
Accepting serfdom—
Whoever fears God, fears to sit at ease."

In making a choice of specific work a large proportion of educated women enter the teaching profession, and here marked results of the higher education may be seen. For years, in all the lower grades, the work of teaching has been largely in the hands of women. It is work for which they have shown themselves pre-eminently fitted. With increased facilities for education they have not only become more efficient as elementary teachers, but year by year they are taking positions of greater responsibility. Many college graduates are now employed as teachers in High Schools, Seminaries, and Colleges, while of the great American colleges for women, Wellesley and Vassar are almost wholly, Smith and Bryn Mawr partially officered by women. The names of women are also found on the Faculties of Co-educational Universities. The successful management of Wellesley, with its 700 students, by women presidents, demonstrates that women may be relied upon for administrative as well as teaching power in the conduct of schools.

Educated women too, are making themselves felt in the supervision of schools and colleges as trustees, directors, and overseers. Their appointment to such positions as these is a common occurrence in the United States, and even in so conservative a city as Toronto, a woman has been chairman of the High School Board.

But though to many women the teaching profession is the most attractive, the labors and emoluments of other professions are no longer monopolized by men. A very fierce contest has raged around the doors of medical and legal colleges, but a large number of women are now in peaceable possession of the right to practice medicine and law according to their ability and opportunity. In the practice of medicine there are departments which belong of right to women, and which will be given up to them more and more as they demonstrate their skill and fitness for the work. In the large American cities many women physicians have already achieved great success. A wide field is open for medical women on foreign mission fields, and some by the use of their medical skill have gained remarkable influence even in the courts of heathen monarchs. The opportunities for work along these lines are very great, and the number of girls seeking medical training is increasing every year.

It may not be so clear to all of us that women are greatly needed in the legal ranks, yet some in the U. S. have demonstrated their ability if not their right to be there by achieving distinguished success. A noted example is Mrs. Myra Colby Bradwell, the first woman in the U. S. to apply for admission to the Bar. She established twenty-nine years ago, the "Chicago Legal News," which she has since edited and published. Six years ago the legal profession was thrown open to women in Ontario, and some women have pursued legal studies in Toronto.

Numberless other occupations are now open to women as a result, directly or indirectly, of their increased educational advantages. In commercial, literary, artistic, and scientific circles, women are everywhere found. And the oft-quoted prophecy of Frances Willard, "She will enter every place," bids fair to be fulfilled.

But any resumé of the activities of women would be incomplete without reference to their organized philanthropic and religious work. Good women have loved virtue and hated vice through all the ages, but until the trained intellect went hand in hand with the pure heart, no such organizations as "The Women's Christian Temperance Union" or the women's great missionary societies could be evolved. Through these and kindred organizations, many cultured and consecrated women are devoting their best energies to the uplifting of mankind.

There is another movement, remotely connected with the "Higher Education," yet marshalled by women, and considered by some to be of great importance in the onward march of civilization—the movement for the enfranchisement of women. Women have already in

many places the right to vote in municipal elections, and the demand for the full suffrage becomes every year more imperative. Among leading public men in England and America, this movement has many friends and many opponents. Very momentous questions are involved, all of which should be carefully considered before any woman enrolls herself as an advocate of "female suffrage." Here as elsewhere in our struggle towards the ideal life we should "Prove all things, and hold fast that which is good."

But whatever stirrings women may make in social, professional, or political life, and however valuable their philanthropic and religious work, the relation of their higher education to domestic life is of still greater importance. For a nation's prosperity depends primarily upon the character of its homes and the mothers make the homes. Here it is impossible to do more than indicate tendencies, the work done in the home being so silent and unobtrusive that direct results of education cannot be traced with exactness. It is easy however at this stage in the history of the education of women, to show that the fears so often expressed a few years ago, that a severe course of mental training would unfit them for domestic life, were entirely groundless. Anxiety was chiefly centred upon the question of health, but thirty years' experience has shown that woman's physical nature is quite equal to the strain of a prolonged course of study. In college, as elsewhere, those who break Nature's laws suffer. But the regularity and simplicity of college life, especially where the college is the home, are conducive to good health; and severe mental work, where exercise and rest are not neglected, is not injurious. Several years ago, "The Association of Collegiate Alumnae" in the United States appointed a committee carefully to gather statistics in regard to the health of women college graduates. Over seven hundred women were consulted, and the statistics were collated by the Massachusetts Bureau of labor. Of the entire number only 17 per cent. acknowledged themselves to be at the time of writing in poor health, while 20% were in poor health at the time of entering college, showing that college life had raised the general standard.

Having completed a college course without deterioration in health, the educated woman is more likely than others to preserve the standard of her health. She understands the structure and requirements of her body. She knows the importance of right living and proper dressing, and she has acquired habits of independent thinking and acting which will make her ready to ignore the decrees of fashion when they conflict with physical laws.

But granting that the educated woman's chances for health are as good or better than those of other women, will her mental training in any way unfit her for domestic life? To those who understand the meaning of education the question is absurd. There is no work undertaken by woman which so heavily, continuously, and in such varied ways taxes her resources as do the combined duties of house-

keeper, wife, and mother. She who assumes these has daily to face the numberless problems of housekeeping, never finally solved. She must transform a house into a home. She must at the same time give due attention to the claims of social, philanthropic, and religious life. Amid a thousand distractions, she undertakes the most delicate, difficult, and responsible of tasks, the bearing and rearing of children. In this complex life, the most careful literary, scientific, or artistic training can be turned to practical account, while the general discipline and development of power resulting from a severe course of study must be invaluable.

Not only does any general training fit rather than unfit a woman for domestic life, but colleges are beginning to offer courses which will especially prepare her for it. At Wellesley and other colleges, departments of "Domestic Science" have been organized, in which such subjects as efficient heating, lighting, ventilation and drainage, the furnishing and general care of a house and the food and clothing of the family are discussed. The study of Pedagogics too, receiving more and more attention, will be of great practical benefit to the mother. Having studied child-nature and the laws of its development, she will train her own child more intelligently, and with double delight.

But another question, which has often been raised, is pertinent here. Will education create a disinclination to marry? The records of American college alumnae compel the admission that educated women are slower to marry than their uneducated sisters. This is naturally the case. The girl who takes a prolonged course of study is tided over the years when she would be the slave of unreasoning passion and impulse. At the end of her course, as an educated woman she is capable of self-support, and need not marry for a home. She sees open numberless avenues of usefulness and happiness, and need not assume domestic cares for lack of other interests. "She has made herself her own, to give or keep," and no doubt she will hesitate longer, and count the cost more carefully, before entrusting her happiness to another's keeping, than will the woman to whom "being well settled" has been for years the goal of thought and ambition. But this is not a matter for regret. Hasty, ill-assorted marriages, where the cost has not been counted, are a curse to society. As a writer upon this subject says, "The exceptional scarcity of divorce among educated married women proves that the costs of matrimony were fully counted before the responsibility was assumed."

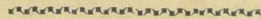
But apart from that careful "Counting of the Cost," dictated by prudence, it may be there are some influences at work which tend to lessen the attractiveness of domestic life. Fifty years ago, the only life to which the ordinary girl could look forward was that of a quiet home. The liberty which has come with education may be in danger of degenerating into license. The right to independence has been won with difficulty, and in the first flush of victory it is easy to un-

duly emphasize its value. There is today among some women an over-fondness for publicity, an eagerness to make themselves heard, a craving for the excitement of meetings and conventions, which is perhaps a not unnatural reaction from the extreme repression of the past. This tendency discounts the quiet routine of home life. But it may be hoped that this rebound from the old order will soon right itself. The independent public life has its own charm; in such a life women may be honored and useful; and to such a life some women are doubtless called. But the majority must come to feel more and more that Home is their kingdom, which they cannot afford to abdicate at any price. That here they can best wield and perpetuate their influence. And more, that here only can they find the highest joy and deepest satisfaction. For to the true woman, the chivalrous devotion of husband, the love and reverence of children, and all the sweet, pure joys of happy domestic life, are worth more than any public applause, or any rewards of fame.

“When all’s done, all tried, all counted here,
All great arts, and all good philosophies,
This love just puts its hand out in a dream,
And straight outstretches all things.”

When educated women shall more generally realize the importance of the home as a field for work, and when educated men who are seeking wives shall have entirely rid themselves of the old prejudice that broad mental training is incompatible with true womanliness, happy marriages, where brains as well as hearts are wedded, will be multiplied, and will fill the land with happy cultured homes. And then will be more nearly realized Tennyson’s perfect picture of the ideal life:—

“And so these twain, upon the skirts of Time,
Sit side by side, full-summ’d in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev’n as those who love.
Then comes the statelier Eden back to men;
Then reign the world’s great bridals, chaste and calm:
Then springs the crowning race of humankind.
May these things be!”



Troubles of the Poet.

Is the poet of the present day a poet in the true sense of the word? The question furnishes a battle-ground for controversial warfare. Some say ‘Yes’, some ‘No’, and some with the diplomatic indefiniteness of Sir Roger de Coverley declare that there is a great deal to be said on both sides of the question. We for our part say ‘yes’, leaving the ‘no’ to be buttressed by more optimistic minds; and (putting

aside minor considerations) shall venture to point out three very vital factors in the decadence of poetic life :—1 Despotism of fact, or, substitution of the Actual for the Ideal, 2. Competition, the growing struggle for physical existence, 3 The innovating mind of the inventor.

We are living (we civilized people) in a world of fact. Assiduous gleaners of the past have handed down to Nineteenth Century Man a splendid legacy of accumulated knowledge—not merely to keep—but to develop by judicious speculation. Our world is choked with facts. Every drop of water is a fact-aquarium; every grain of dust a fact-metropolis. If we sicken and die, then are we murdered by blood-thirsty facts. If we live, then kindly facts will gather about our beds and lift us up. No longer are we permitted to take into our lungs the perfume-laden breath of Heaven—but we must swallow nauseous facts; and even if we do so simple a thing as to partake of breakfast, a hundred tiny facts tumble ostentatiously into our vacant tabernacles and start building operations there. Truly their name is legion. Greedy man, surfeited with the meal which he himself provided yearns now and then for the old days, when he could leave for a time the strong meat of fact, stretch himself upon a couch of fancy and sip the delicious sweetness of a vapoury delusion. "I would rather be struck down," complains the dying poet, "by the glittering thunderbolt of Jupiter, than by an attack of cerebro spinal meningitis. But the doctor calls it so, and I must even submit to be ushered into heaven by such a homely agent."

The dreamy-eyed Greek looked up to Heaven and saw the sun. He (simple minded Glaucus) knew nothing as to the real nature of the benignant splendour overhead :—he saw it simply as the "King of Day," the kindly father of all light and beauty, and built it a radiant chariot of gold, and harnessed horses to it, and watched the fiery coursers of his fancy cavorting proudly thro' the empyrean. In beautiful Peru—before invading fact had disembarked upon the shores of fancy—the bright-faced divinity smiled thro' the fragrant smoke of burning incense. But all that sort of thing has died out long ago : Sol is no longer what he once was. Hard-headed Caucasians have burst the gates of poetic superstition and battered down the temple of the sun with thunder-belching facts. Wise men have stripped the monarch of his royal robe and found only an accumulation of gaseous matter—a big gas light which one day (science tells us) will flicker and go out. What a prosy substitution ! What a vulgar soul-killing disillusion !

So much for an illustration. Inquisitive man is not content to see things as they appear to be, but he must find out how they are made and what they are made of. And so the hob-nailed biped goes trudging thro' God's palace of Wonder with his little lamp and trowel : digging up the flower to discover what the roots are like : throwing the grim light of investigation into the kindly dusk of fancy and

finding that the picture after all is nothing but a little common paint daubed on a bit of canvas. And so the poets die.

Competition—there we strike the harsh key-note to existence on this busy planet. Humanity is on the increase, but the old world grows no bigger and men must push and jostle for a place to stand on. Work! work! work! it is a very prosy song, but alas! it drowns all sweeter music—for men must keep body and soul together and the way to do it is to feed the body not the soul. The mental appetite is strong as ever but its tastes are moulded by grosser living—and the etherial soul-pabulum of the poet is waved aside. It has no place in the intellectual menu of a typical competitor.

The poet thinks it all over. "To be or not to be—that is the question." The brain is big with beautiful ideas—thoughts born in Heaven—but somehow nobody on earth seems to want them. And then the tempter comes: the serpent of materialism whispers at the poet's ear: "Be not chop-fallen, but do as I bid thee. Strangle the angel in thy bosom and let me in. Nay, Nay, dip not the quill in ether, for men have lost the power to trace its subtil lines: but take up yonder pen which feeds upon its own body that thou mayest write with greater speed. Do thus, and thou shalt walk the golden streets of a material Paradise." The poor man yields to the seductive whisper: for poets like other men must live and dine on vulgar food and pay unpoetic butcher-bills. "They have sipped the nectar of Parnassus" argues the fallen man, "for a few cents, and now since they themselves are willing, shall pay dearly for my butter-milk."

And the poet comes down from cloud-land; doffs his laurel-wreath and dons a vulgar gaudy smoking-cap: exchanges the pure light of fancy for the gleam and glitter of electricity—the sweet note of the singing bird, the gentle ripple of the running brook, for the brazen blare of a military band, the rush and rattle of a locomotive; throws aside his poem on "the voiceless music of the infinite" and writes an ode to the smutty-browed genius of modern civilization. True, it is not poetry which he produces, but—regarded from a worldly view-point—it is something better, for every word is golden and the pages on which it is written are crisp bank-notes! In brief the poem of to-day is the natural—the inevitable—product of that spirit of materialism born with the birth of man and reared amid the whirl and rush of busy competition—a spirit which has for its classic representative—not divine Orpheus with his Soul of Song, but Mercenary Midas of the golden touch.

Foremost among the enemies of poetry—unless it be the tailor who has buttoned God's image into bags and swallow-tails—stands the inventor champion of utility, big, burly, keen-eyed energetic his great heavy mud-clogged boots clutching the soil like stubborn anchors. Nothing etherial about him. And what, you ask, has the inventor done to merit censure? I will tell you. One hundred years ago love-tales were told to the music of the shuttle; John Alden won

Priscilla beside the spinning-wheel. But now—now the garret-spider weaves his web upon the spinning-wheel, and soft-voiced Priscilla shrieks into a telephone. Now-a-days practical man weaves his cloth upon a great noisy thing with whirling wheels and rushing belts, while in Priscilla's place (sweet-faced Priscilla) we find a mere man, a vulgar, pipe-sucking, unattractive creature with a beard upon his chin who could as easily be imprisoned in a sonnet as Jumbo in a summer-house. But this is only a tiny item in the myriad crimes of the inventors. He has filled God's pure air with foul evil smelling factory smoke; driven his clattering locomotive thro' shuddering Eden; clipped the wings of the sea-swallow and put an engine in its stomach; invented a gun and made a second Iliad impossible; ministered grandly to man the animal, leaving the diviner Man to starve—the sacred flame to sputter feebly in its burnished, gilded socket.

Poor Calliope! She sits in this great engine-house the world, and weeps her occupation gone. She has never learned to manipulate a type-writer and her soft eyes are dazzled by the fierce blaze of the electric-light. Much of her old-time beauty, and ethereal vitality are gone: indeed we fear the years are telling on her. Perchance one day, a century or so from now, some one will drop a tear upon the tomb of poor Calliope.

Ralph M. Jones, '01.

Correspondence.

TO THE EDITOR OF THE ATHENÆUM

Dear Sir: In your last edition a correspondent signing himself "X" has given such a melancholy account of the condition of Horton Academy that we feel it our duty to give notice to your readers that the funeral of the Academy has been indefinitely postponed on account of the vivacious condition of the corpse.

While his sentiments might have been more happily expressed, he has given in the article some things worthy of consideration because they state actual conditions; he has also given some things that need explanation; also, allow me a word regarding the future.

One of two things remain: Either the Academy has out-lived its usefulness and should be abandoned; or, it has a mission in connection with the institution and should be fostered.

While the deficiencies are only too obvious we cannot see how the continuation of the Academy even as at present would be disastrous to either institution or denomination.

Take a look at the college classes and number the students from the Academy. Fully a third of the men in college are graduates of the Academy and one could not in justice say that these students were not as well prepared for college as the great majority of students entering from all other sources. In the present Senior

class of twenty-eight, thirteen are graduates of the Academy. When the present Sophomore class entered the college in '98, nineteen of its members were graduates of the Academy class of that year and except in one branch—science—these graduates were better prepared for the college work than the rest of the class. We must admit that the curriculum should be revised, and we know that a raising of the standard for graduation with a corresponding standing for matriculation into college would be a beneficial move.

We cannot admit that the general High School course will as efficiently prepare a student for college as the Academy. Such is not the case. Moreover, very many of the students who come to the Academy have not the privilege of attending a high school at home. The high schools of the province which fit a student in any degree for college, are comparatively few, and the majority of our students come from country districts and villages. These must necessarily leave home for an education, and the expenses are much higher in any town than at Horton Academy. The necessary expenses for a student at the Academy are only one hundred and forty-five dollars a year, and a student who has had a common school education and has been given the ordinary endowment of mental power can prepare for college in one year.

But while we see all too clearly the crying needs of the work, we feel it an injustice not to note the increased interest in the Academy this year under the new regime.

A new broom sweeps clean ! True ; but if it did not do good work at that stage, it would presage very little for the future.

It is far from our mind to depreciate the faithful labors of the late principal who gave so much of himself to this work, but we believe the facts of his resignation and the appointment of a new principal has brought the Academy work and needs before the Board of Governors as never before.

Principal Brittain has taken hold of the Academy work in such a manner as to leave no room for doubt that he is not afraid to handle the supposed corpse.

Although he has had but a very little time to do any work beyond the arduous class duties, already the Home has more students in it than for years ; already a building is being planned for and is in view ; already a library has been started and bids fair to be a success ; already the course is being better adapted to the needs of the matriculant.

Not only this, but in addition to the work of preparing students for college a broader field of usefulness for the Academy is opening. A general course of study for those who for various reasons cannot get a further education is carried on. The Manual Training department in connection gives to the academy students a rare opportunity to acquaint themselves with the more useful arts and trades. Heretofore the Academy has not been prepared to receive boys who are too

young to prepare for college in one or two years. These have been lost to Acadia and have gone to schools elsewhere prepared to receive them. With a new building many boys from Baptist families who now go to other schools can be brought here.

Such are the opportunities that the principal has endeavored to anticipate and we have faith in him.

The Board has at "long last" awakened to the urgent needs and we know they will heartily co-operate with the principal in his work of extension and that their promises will not be mere "suggestions." Before long we hope to see Horton Academy equipped for work in a way that will make it not only a valuable auxiliary to the college but an educational institution in itself where our young men and boys deprived of further education can fit themselves for the work of life.

The financial appetite of the Academy will take no small amount to satisfy it, but after two years, when the Forward Fund is completed, a chance for a new building will surely come.

At present the symptoms of death are few, and the outlook is not dark.

As a graduate of the Academy, in a position to judge of present work, we believe with "X" that it is indeed a necessary adjunct to the institution.

W. M. STEELE.

The Late Mrs. Sawyer.

On Sunday evening Feb'y, 4th, as the college bell was announcing the hour of public worship, the spirit of a Christian lady, who has long been identified with the educational community at Wolfville, passed from the life on earth to the life in heaven. In so writing we chronicle the death of Mrs. A. W. Sawyer, wife of the honored and beloved ex-President of the college. The end came suddenly and unexpectedly, though preceded by years of feeble health.

Mrs. Sawyer was the daughter of the late Rev'd John Chase, who labored as a Baptist minister in various places in Nova Scotia, who later in Berwick began a work for the higher education of young ladies which has grown into our own Acadia Ladies' Seminary, and who many years before his death was a resident of Wolfville deeply interested in the work of the Institutions. It was in 1858, when Dr. Sawyer was professor of Classics at Acadia that Miss Chase became Mrs. Sawyer. Thus the sad event of Sunday evening closed a wedded life of forty-two years.

Mrs. Sawyer's health was uncertain for a good many years; and in the later years there were times of great feebleness.

This hindered her more and more from active participation in life outside her home, but her keen interest in all that was going on, especially in the teachers and students of the Institutions, was maintained to the end. She had many personal friends to whom she was devotedly attached, and who counted her friendship as a precious thing.

What the passing of this refined Christian lady must mean to the home from which she has gone, and especially to him at whose side she has walked so long, we cannot know. We would beg, however, in deepest sincerity, to tender the sympathy of our hearts to Dr. Sawyer and the family in their great bereavement.

As we go to press the funeral is announced for Thursday afternoon, the 8th. inst.

Our Exchanges.

EDITOR: W. E. MCNEILL.

The total registration in the ten leading American Universities has been calculated by the Harvard *Graduates Magazine* to be 25, 394 students, the registration of the individual universities being as follows: Harvard, 5,250; Michigan, 3,346; Columbia, 3,083; Yale, 2,688; Pennsylvania, 2,651; Cornell, 2,645; Wisconsin, 2,025; Chicago, 1,680; Princeton, 1,194, and John Hopkins, 632. Two of these universities, Yale and Pennsylvania, have a smaller registration this year than last—Yale having 20 students less and Pennsylvania 78. The increase at Columbia over last year's enrollment is 246; at Michigan, 242; at Cornell, 203; at Harvard, 199; at Wisconsin, 199; at Princeton, 95, at Chicago, 32; and at John Hopkins, 5.—*The Princetonian*.

On the evening of Dec. 4th a debate took place between McMaster and Victoria Universities on the proposition, 'Resolved that competition is more beneficial to mankind than co-operation would be.' Each college was represented by two speakers, those from McMaster supporting the resolution. Three judges pronounced on the merits of the debate, and gave their decision in favor of Victoria. The *Monthly* says: "Prof. Hague in giving the resumé of the addresses drew attention to a weakness in the wording of the proposition, it being capable of two interpretations. Unfortunately, McMaster had interpreted it contrary to the view taken by Victoria and upheld by the referees. In matter, the honor fell to Victoria, but in the manner of delivery and style, McMaster carried the palm."

The Christmas number of the *Dalhousie Gazette* is the brightest and most interesting college publication that has reached our table this year. Its pages are enlivened with cuts of the Football Team, the Arts Faculty, Dalhousie's Transvaal Volunteers, and several

beautiful views of natural scenery. Space is given for two short stories, "The Quest of Beauty," and "The Woman with the Hoe." The Poem entitled "Road to the Park," by Annie Campbell Huestis is worthy of special mention. We quote the last stanza :

"For it is here, where things grow wild
And lift strong faces to the sky,
That wish and care seem far away
And I forget that I am I.
O rocks and water, star and trees,
And sweet, white road that I have trod—
In all the rest and strength of these
I think I see the face of God."

In Princeton an interesting method of conducting examinations is observed. The questions are distributed perhaps by the professor, perhaps only by the Janitor, the students are left to write their answers absolutely without supervision. When each has finished he signs a statement that he has used no improper methods in the examination, leaves his answers on the teacher's table and goes away --

Manitoba College Journal.

The *Argosy* of this year maintains a very high standard. The contributed articles possess a decided literary tone and discuss a pleasing variety of topics. In the December number, for instance, the leading article is "Illustrations of the Development and Unity of the British Empire 1783-1899" by Sir John G. Bourinot. Then follows "A Mexican Tradition," "A Lecturer and His Lecture," "Numerical Superstition," "A Ramble in Historic Montreal" etc. The column entitled "Library Table" is conducted with marked ability, so also is the Exchange Column. The January issue contains a cut of the new University Residence with a description of the same. We have much pleasure in congratulating the students of Mount Allison on the spacious, elegant, and comfortable building the luxury of which it is their good fortune now to enjoy.

Mother—"Freddie, stop using that dreadful language. I won't have you use such words."

Freddie—"Well, mother, Shakespeare uses them."

Mother—"Then don't play with Shakespeare; evidently he's no fit companion for you."—*Ex.*

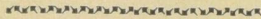
The men of King's College have made arrangements for an annual series of cross country races to be held each Michaelmas Term. The literary society—the Haliburton Club has united with the Athletic Association in providing funds to secure a perpetual challenge cup. This year the trophy goes to the Senior Class, its men taking first, second, and third places. The course was six miles and the best time 44 minutes 1 second.

The *University Monthly* of Fredericton in an article entitled

"Alma Mater" has the following : "A small college such as ours is in a position to supply an Arts Course much superior to that which can be obtained in the large institutions Our numbers are sufficient to evoke a healthy emulation and at the same time are not so great as to forbid that personal contact of Professor with student without which it is impossible to attain the highest success."

The following appears among the college notes of the *Theologue*—the Pine Hill organ : "On the keystone of the arch over the door of the new building are engraved the initial and final letters of the Greek alphabet. Thereby hangs a tale. A gallant officer who was admiring the structure, noticed these characters and attempted to decipher them. "A horse shoe," (omega) said he, "Well, well, those Presbyterians are superstitious ! aren't they ?"

Exchanges received : *McGill Outlook*, *Presbyterian College Journal*, *Manitoba College Journal*, *University of Ottawa Review*, *McMaster Monthly*, *Kalamazoo Index*, *Shurtleff College Review*, *Niagara Index*, *Prince of Wales College Observer*, *Sydney Academy Record*, *O. A. C. Review*, *University Monthly*, *Argosy*, *Dalhousie Gazette*, *Theologue*, *King's College Record*, *Excelsior*, *Colby Echo*.



Personals.

EDITOR :—S. S. POOLE.

[Note :—We regret that owing to a delay in procuring the material we are unable to publish the De Alumnis this month. The column will be resumed in our next issue when we hope to give sketches of graduates which will prove of interest to our readers.]

Miss Maggie W. Coates, '95, is at present residing in Paris. After graduating Miss Coates spent a year in Columbia, S. C., teaching Modern Languages. During the summer of '96, she was studying in France and Germany. Returning to America in the Autumn she accepted a position in the Normal School, Rock Hill, S. C. At the close of the school year she tendered her resignation, but her work as a teacher had been of such high order that the governing body were reluctant to accept it, and it was only when every inducement held out to her to remain had failed that they did so. Since that time she has resided in France where, during the greater part of her time she has been engaged in translating. Her excellent knowledge of the modern Languages eminently fits her for such work. At present she is attending lectures in the University of Paris.

Neil E. Herman, '95, paid us a flying visit Wednesday, January 24th. We are always glad to welcome back those whom *Acadia* has

graduated, and we listen with pleasure to their reminiscences ; Mr. Herman is full of them. His welcome was an exceedingly cordial one, the boys in their enthusiasm making the old Hall ring. Indeed we believe he would himself describe it as a "Howling Reception." We all unite in a hearty, "Come Again."

Rev. H. F. Waring, '90, lately pastor of the Immanuel Baptist Church, Truro, having accepted the pastorate of the Brussels Street church, St. John, entered upon his work in that city at the beginning of the year. Mr. Waring is a preacher of marked ability and will fill his new position with credit to himself and the denomination. We predict for him success in his new field.

Rev. Geo. E. Tufts, '66, is spending the winter at Wolfville with his brother, Prof. J. F. Tufts. Mr. Tufts' health is very much impaired, but it is hoped that an extended rest will do much toward restoring it.

William A. Chase, '60, is Secretary-Treasurer of the Yarmouth Steamship Company. Since the removal by death of the company's president, Hon. L. E. Baker, the management of the business has largely devolved on Mr. Chase. His long connection with the company, and fine executive ability abundantly qualify him for his onerous duties.

A new law firm has been opened in Halifax under the name, O'Mullin, Parsons & Gray. Mr. Parsons was graduated from ACADIA in '96. The ATHENÆUM extends best wishes for every success.

Rev. G. J. C. White, '80, late pastor of the Annapolis Baptist Church, is spending the winter in Wolfville.

Acadia is represented in South Africa by Stanley L. Jones, '97, and Horace G. Jones, formerly of '02 ; both went out with the first Canadian contingent.

We are glad to know that Miss Carrie W. Blair, '98, has completely recovered from her long illness. Miss Blair is now at her home in Wolfville.

A. L. Davison, '97, and W. L. Hall, '98, are among those who will graduate in Law at Dalhousie this year.

Sydney P. Dumaresq, '99, has been elected President of the B. Y. P. U. of the North Church, Halifax.

The Month.

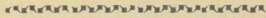
EDITORS:—A. L. BISHOP AND MISS J. BOSTWICK.

A very enjoyable evening was spent on Saturday, January thirteenth, when the pupils and teachers of the Seminary were at home to the Freshman and Sophomore classes of the College. The matching of quotations occupied the first part of the evening, and prizes were presented to the most successful. After refreshments had been served, the guests were delighted with readings by Miss Mabel C. Hall, and a vocal solo by Miss Munroe,—then all joined in the singing of the National anthem, and another of the pleasant Seminary receptions was at an end.

The first lecture of the "Star Course" given each year under the auspices of the Athenæum Society, was given in College Hall on Monday evening, January 22nd, when B. Russel, D. C. L., of Halifax presented in an interesting and able manner—"The Seamy Side of Democracy." Notwithstanding the nearness of examinations, a large number of the students of the Institutions, as well as a goodly number of the citizens of Wolfville was present. Those who missed hearing Dr. Russel's address on this popular subject, missed, indeed, a rare treat. The speaker discussed his subject in a highly interesting and practical manner, which gained the full attention of the audience, and which called forth rounds of applause. It is earnestly hoped that it may not be long before the students and people of Wolfville may again have the opportunity of greeting this eminent lecturer.

For the past two years, among the events that have always been looked forward to with a great deal of pleasure, were the recitals given by the teachers and students of Acadia Seminary. The same pleasing interest manifested in the past, which marked the announcement of one of these popular entertainments, was repeated this year when it was known that shortly after Christmas holidays the first of a course of four recitals was to take place. This was a Piano Recital and was given in College Hall on Friday evening, January 26th, in the presence of a good-sized audience. It was a marked success. Those who had the pleasure of being present agree in saying that the recital was of an exceedingly high character, and every number was rendered in a manner that reflected great credit upon those who took part in the evening's entertainment. On this occasion, a Wolfville audience had, for the first time, the pleasure of hearing Miss Ashtenau, the efficient and popular vocal teacher of Acadia Seminary. Her selections were excellently rendered, and were highly appreciated by all present.

Anything of a social nature is always heartily welcomed at Acadia. Accordingly when the teachers and pupils of Horton Collegiate Academy issued invitations for an "At Home" in College Hall, on Saturday evening, January 27th., all excepting those who were detained by the nearness of the mid-year examinations gladly accepted. The hall was beautifully decorated with Acadia bunting, and otherwise arranged in a most attractive and inviting manner. As is always the case at such social gatherings, the evening was very pleasantly spent, and, when at ten o'clock the evening's pleasure was brought to a close by singing the National Anthem, it was generally expressed that the Academy reception of this year, as has always been the case, was a brilliant success.



Locals.

EDITORS :—I. M. BAIRD AND MISS EDITH RAND

Co-b.—Don't you think my beard is a PINKIE ?

McC.—No, I should call it RED.

Boggs, (at table) Say ! Sip ! What kind of food do you like best ?

S-p-r-l.—CANN-ed goods.

Query.—Should Theological Students play with CARDS ?

(Ed's) We think one CANNOT be too careful with regard to their conduct in such matters.

Prof (in Freshman Mathematics) Miss T. you will please take Case I.

Case. (Springing to his feet with an anxious look)

Prof. No No. I mean Case I of Prop. XXXII in Book VIII.

THE ABSENT-MINDED BEGGARS.

When we matched all our quotations ;

When we've sung "God save the Queen "

When we've finished eating ice-cream with our mouth

We will kindly make our fare-wells to the ladies at the door ;

And turn our fairy feet towards the South.

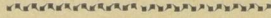
He's an absent-minded beggar and he's very fond of Sems :

But the poor girls must take him as they find him.

For he's at his first reception and he doesn't know just when,

To leave a lot of pretty things behind him.

Notice.—Since the last issue of our paper several have remitted as requested. We thank all who did so. But a great many have forgotten or neglected the matter. In the course of a few days bills will be sent to all who owe us for last year's paper. If no bill reaches you one dollar will pay subscriptions to June 1900.



Acknowledgments.

Hon. Dr. Parker, \$2.00; Rev. I. C. Archibald, \$2.00; Israel W. Porter, \$4.25; John Moser, \$1.00; Miss K. K. Freeman, \$1.00; A. L. Bishop, .50; F. G. Goodspeed, \$1.00; J. C. Rayworth, .50; C. K. Morse, \$1.00; Rev. H. Barss, .25; V. L. Miller, \$1.00; L. E. Wortman, \$3.00; J. E. Tufts, \$1.00; Rev. J. G. C. White, \$2.00; F. R. Haley, \$1.00; A. V. Dimock, \$1.00; Rev. T. Trotter, \$2.00; Rev. A. Cohoon, \$1.00; Extra copies .70;—Total \$26.45.

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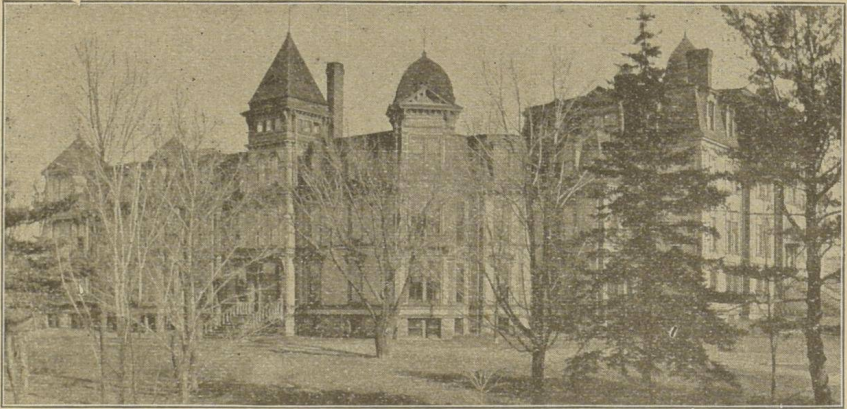
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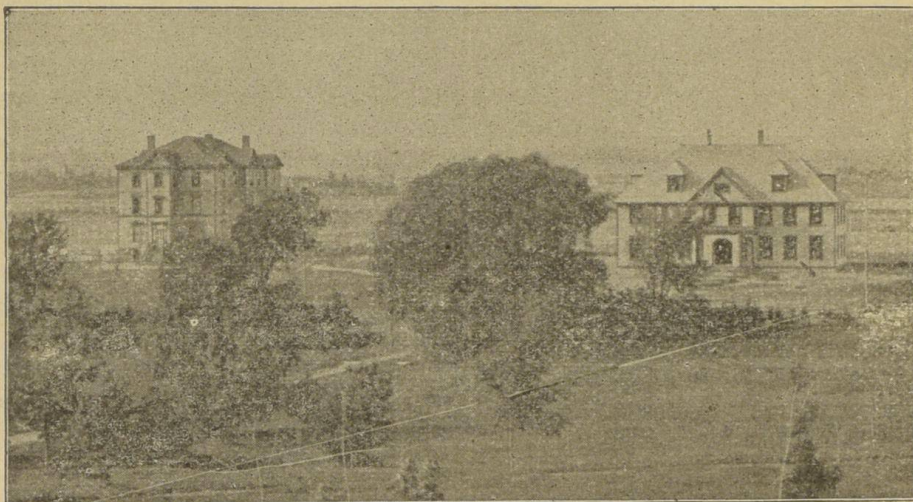
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