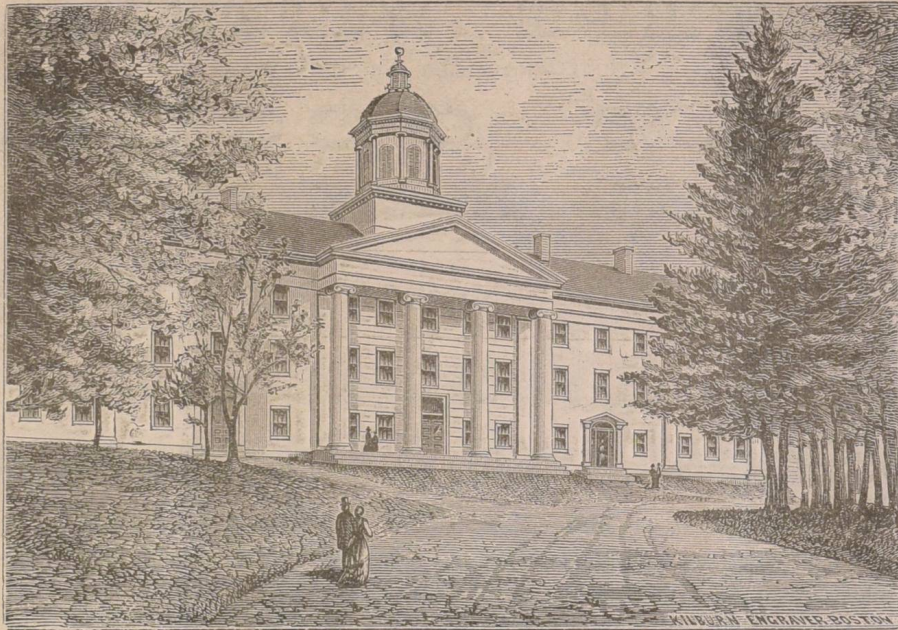


April, 1879.

Vol. V., No. 7.

The Acadia Athenaeum.



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THE ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR.

VOL. 5.

WOLFVILLE, N. S., APRIL, 1879.

No. 7.

[For the Acadia Athenæum.]

THE EYE.

BY A GRADUATE.

While ringlets fair and beauty's smile,
And snow-white brow—not fairer seen—
Entrance the admiring gaze of some,
My tongue shall chant a nobler theme.

I'll sing the eye, the index true,
That paints the soul devoid of art;
I'll sing the eye, the avenue
Through which impressions reach the heart.

For beauty's most transcendent hue
Receives from thence its crowning grace;
For 'tis in truth the sacred spring,
Whence halos sweet roll o'er the face.

Here we may learn the tale of woe,
Rehearsed in some reluctant tear;
And test the blandishment displayed,
For what's a smile not kindled here?

The tongue may falsify the heart,
Clothe its emotions in disguise;
But nature then her truth imparts,
Writ in the language of the eyes.

Hereby we know when joy and mirth
Their fires kindle in the soul;
Nor less when o'er the tender heart
The bitter waves of sorrow roll.

There's power in the lovelit glance,
Before which melt the feelings all;
As mountain snows, stern Winter's robe,
Dissolve and flow at glance of Sol.

Two meet, and both are fond and true,
They speak not, neither make replies;
But in a sweet commingling gaze,
Their souls unite, poured from the eyes.

REMINISCENCES OF EUROPEAN STUDY AND TRAVEL.—NO. 7.

BY PROF. D. M. WELTON.

In my last article, allusion was made to the Antwerp Cathedral. After admiring its beautiful exterior, giving especial attention to the great portal and the window over it

with its rich tracery, we entered to gaze upon something still more beautiful within. This was Rubens' far-famed masterpiece in painting,—his

DESCENT FROM THE CROSS.

A visit to Antwerp without seeing this celebrated picture would be a mistake indeed. To the art student it is in fact one of the great sights of Europe. It is what is called a winged picture, that is, a picture consisting of three pieces, a main central piece, and two side pieces, the latter of which are so joined to the edges of the former that they may fold in upon it and cover it.

When these side pieces or wings are thrown back they show a picture on their inside, the subject of which may or may not be related to that one in the centre.

The impression got by looking upon this wonderful picture is hardly less strong and vivid than would have been produced by the reality. The white linen on which the body of the Saviour lies, is a peculiar and very effective feature in the composition. The principal figure itself is admirably conceived and carefully drawn, and the attitude extremely expressive of the utter inertness of a dead body. The arrangement of the whole is most masterly and judicious, the figures not too ponderous, and the coloring rich and harmonious, while a degree of sentiment is not wanting, so that this work is adapted to exhibit Rubens' wonderful genius in the most favorable light.

It is related that Sir Joshua Reynolds, the English painter, and a certain young man once visited this picture in company. They gazed at it in silence for some time; at

length Sir Joshua said : "It is time for us to be going." "Just wait a moment," replied the young man, "till they get him down." So enchanted was he by the representation, that he seemed to forget that he was not looking at a real transaction.

Here also may be seen Rubens'

ELEVATION TO THE CROSS,

a companion picture to the one above alluded to. Though somewhat inferior to that, it is yet a magnificent work; it seems instinct with life. The master's thorough acquaintance with the anatomy of the human frame is strikingly shown in the figures of Christ and his executioners. The horses are noble and life-like, and a dog has been introduced to give greater diversity to the scene. On the right wing is a group of women and children, with horror depicted in their countenances, behind them the Virgin and St. John; on the left, mounted officers, behind whom are the thieves, who are being nailed to the crosses by the executioners.

THE ASSUMPTION,

another of Rubens' pictures, and fairly ranking with those just described, also adorns the interior of this great edifice. The Virgin is beheld among the clouds, surrounded by a heavenly choir, below whom are the Apostles and numerous other figures. In this picture Rubens has been pleased to represent the Virgin by the portrait of his own wife—a practice quite common with him in his paintings. "Fat Mrs. Rubens," irreverently observes an old author, "is planted as firmly and comfortably among the clouds, as if in an easy chair, gazing with phlegmatic composure on the wondrous scene which she witnesses in her aerial flight, and betraying not the faintest symptom of ecstasy or emotion."

Quite a number of other celebrated pictures of Rubens' may be seen in the Antwerp Museum, which is the finest picture-gallery in Belgium, containing 600 pictures, most of them collected from the suppressed monasteries and churches of Antwerp. Here, for example, is Rubens'

CRUCIFIXION.

This picture is remarkable for its dramatic effect, and is by no means deficient in sentiment. Longinus, the Roman officer, mounted on a grey horse, is piercing the side of the Saviour with a lance. The penitent thief, a grey-haired man, is invoking the Saviour for the last time. To the left in the foreground stands the Virgin mother, whom Mary the wife of Cleophas in vain endeavors to console. Farther back, St. John leans against the cross of the impetuous thief, weeping. Mary Magdalene, on her knee at the foot of the cross, implores Longinus to spare the sacred body of her Master.

By many persons this picture is considered to be Rubens' *chef d'œuvre*, and deserves the minutest inspection. It is marked by none of the inaccurate drawing which mar some of his other works, and the composition and coloring are almost inimitable. The writhing agony of the impenitent malefactor, whose legs a soldier has just broken, is depicted with startling fidelity, while the expression of the other is composed, although worn by suffering. The face of the Magdalene is remarkably beautiful, expressive of horror and supplication, without being distorted. The whole composition is a striking example of that marvellous boldness of imagination in which Rubens is unrivalled. Here also is Rubens'

ADORATION OF THE MAGI,

which contains about twenty figures over life-size, besides camels and horses in the suite of the Three Kings.

Also his

DOUBTING THOMAS,

with the two accompanying portraits of

BURGOMASTER ROCKCOX AND HIS WIFE.

This last picture was greatly admired by the learned and accomplished B. B. Edwards of Andover, who saw it thirty years ago, and thus wrote concerning it : "I would give the whole of Texas, Oregon, and California, for one portrait by Rubens in the Museum at Antwerp,—that of the burgomaster, Nicholas Rockcox."

It is objected to many of Rubens' pictures that their figures exhibit a voluptuousness of outline and finish which hardly consists with the highest art in the representation especially of maiden purity and beauty. This blemish, if such it may be called, is more visible in his later pictures.

Considering that he was a politician as well as artist, and made repeated trips to London, Paris, and Madrid, it is not easy to see how he found time to produce so many pictures. Nearly a thousand, many of them of colossal dimensions, bear his name. His works found their way, even in his life-time, far and wide. Many of the choicest of them are now contained in the respective galleries of London, Madrid, Paris, Munich, Vienna, and St. Petersburg.

The Antwerp Museum contains also numerous pictures by Quentin Massys, Van Dyck, Teniers, and other distinguished artists, who flourished in the golden age of Flemish art, and did so much to make Antwerp a cradle of art second perhaps to none but Florence.

I content myself now with alluding to the masterpiece of only one of these—

THE DEAD SAVIOUR,

by Quentin Massys. It was completed in 1508, and formerly served as an altar-piece in the Cathedral. The funeral cortege is represented as halting at the foot of Mt. Calvary, while on the way from the cross to the Sepulchre. The body of the Saviour is partially sustained by Nicodemus, on whose right Joseph of Arimathea supports the head with one hand, while with the other he removes the remaining shreds of the crown of thorns. The mother in an agony of grief kneels near the body of her Son, and is supported by St. John. Her face is almost as pale as that of the dead body itself.

Adjacent to the principal portal of the Cathedral is an old well, protected by a canopy of iron, which Quentin Massys executed, as the inscription on his tombstone adjoining the entrance to the tower of the Cathedral Records. He was originally a blacksmith from Louvain, who came to

seek his fortune at Antwerp, where this canopy of iron remains a specimen of his skill. The romantic story is that he became enamoured of the daughter of a painter, and to propitiate the father and win the daughter, he exchanged the anvil for the palette. His wooing and painting were successful, and he did much towards raising the school of Antwerp to a celebrity equal to that of Bruges and Ghent.

On the south side of the Cathedral stands a bronze statute of Rubens 13 feet high, while the pedestal supporting it measures 20 feet. At the feet of the statute lie scrolls and books, together with brush, palette, and hat, indicating the functions of the master, as diplomatist and statesman, as well as painter.

THIS DEGENERATE AGE.

Surely this age is one of degeneracy, both moral and physical. So we are wont to aver in some of our fits of moralizing; and we are sometimes charitable enough to class ourselves among the unworthy crowd. The past we think of as having been all bright and beautiful, as in poetry or fiction we sometimes picture the days of childhood and youth; a time when troubles were unknown, and continual sunshine lit up the smooth pathway of life; but soon memories of youthful trials, of unbridled and unsatisfied ambition recoil on our imagined felicitude, and remind us that we but dream of dreams. Admit at any time the element of distance, and the consequent variation of objects is indeed wonderful.

As in looking along a line of points after the eye has reached a certain distance, they seem to unite and form an unbroken line, so as we look back into ages remote from our own, we seem to see the great men who are the representatives of the times standing out as in an unbroken line or phalanx. In some similar way we indulge that principle inherent in our nature,* to which Horace alludes when he says that we think every position in life superior to that which we

have to fill, and consider every age in the past as far transcending, in all desirable or esteemed qualities, this one in which we are called upon to live and act at present.

Nor do we in any way excuse ourselves by placing all the blame on the degeneracy of the age. There are not, as we know, any arbitrary rules by which any one is compelled to conform slavishly to any established custom of the times that he is conscientiously opposed to. On the contrary, in order to ennoble any age, it is only necessary to live nobly in it.

But the cry is raised that a moral degeneracy far in excess of any previous one is characteristic of this age.

This cry is easily raised, and it seems to have been always a congenial subject for a certain class of gloomy speculators to dilate upon. Like the star-dust of the philosophers, it forms a convenient hypothesis by which to explain phenomena otherwise unaccounted for. The fallacy of this argument, however, is apparent from the fact that a similar company of sentimentalists have been wont to descant on the same congenial topic, throughout all those very ages which our lugubrious philosopher looks upon as the consummation of all virtue and prosperity.

He who is at all conversant with the history of the past—not indeed that history which is made up, as so many are, of mere details of war, dates, and other external events; but that of the interior life, whether intellectual, moral, or religious, of the times—will not be apt to be deceived by such a cry.

Yet as the population of the world increases, and as large numbers of men are collected together in the principle centres of trade, the weak points in human nature, acted on by new influences, and brought together by the density of the population, become more apparent; till our philosopher, Mr. Littlefaith, is willing to give up all as lost. Such a one, as he enters some large metropolis of the present day, sees nothing but its vices and incentives to vice, poverty and wretchedness without hope of their betterment, while over the whole rests a shadow

of gloom, through which he seem to descry the spectres of departed virtues weeping over a degenerate progeny. It is all in vain to remind him of vices which obtained in those times which he has chosen as his ideal of perfection. To tell him that Athens, that seat of culture and refinement, became a den of corruption and licentiousness; to mention the atrocities of the Colosseum, where fierce gladiators cut down human beings like trees of the forest, while the elite of Rome looked on and enjoyed a fiendish pleasure; or the appalling wickedness of Paris at a time when anarchy held sway, or its climax when terror sat on the throne and made Europe tremble—all this were to no purpose. He is determined to see only the dark side of the matter, and time only—the great tester of truth and fallacy—will convince him to the contrary. The over credulous reader of Goldsmith's *Deserted Village* might suppose that ere now England had become a habitation of owls and bats, but such a conclusion would be far from correct.

There are those, however, who take a more hopeful view of the indications of the present time; who think that “this sordid view of human kind is surely not the best.” Occasionally, too, do we find our little extremist on the sunny side, as if having doffed his garments of the night he had come out awhile to enjoy the daylight of life, in which, of course, he is all absorbed for the time being.

Meeting now in his new cloak (for the exterior habiliment are everything to him) the same scenes which before presented an aspect of gloom, there appears to him on every hand symptoms of untarnished virtue, and tokens of unbounded prosperity; while along the broad thoroughfares, which before seemed the dens of iniquity, the proud architecture of Cathedrals and Churches, with their spires pointing humanity heavenward, assure him of a race whose grand object is the cultivation of the higher affections of the mind. To such extremes will men allow themselves to be carried. But as there cannot be a mean without extremes,

so extremes cannot exist without a mean, and this case is no exception to the general rule.

But some say that the times are entirely mechanical; there is now no spontaneous development of thought into action, no unconscious out-flow, as of the stream from the fountain. To such a one we answer: Who made thee a judge of thy literary brethren? Or do you not decry your contemporaries merely that you yourselves may appear in more magnificent proportions beside your diminished neighbours? Depend upon it, this age, base though it may be, is yet too discriminating to allow your little game to succeed; you will add but few cubits to your stature by thus playing the sycophant. If you cannot rise to literary eminence without making stepping-stones of your fellows, then remain on the plane where nature fitted you to act, and you will do more credit to yourself and contribute more to the benefit of your fellow man. Of all the abject crowd of flatterers, slanderers, and thieves, the literary parasite is the most ignoble.

But yet others (and they are not a few) take up their lamentation and assert that not only is originality wanting at present, but it is an impossibility in the age. All the realm of possible literature, say they, has been overrun, all the thought of any value has been culled, and to commit to paper anything that remains would be but waste of ink and muscle, not to speak of the tremendous racking of the brain, which gathering together these scattered fragments and so concentrating them as to be able to discern their shape and bearing would necessitate.

Truly Homer began to write of chivalry, and all that was left has been fully unfolded in the tales of Ivanhoe and Count Robert; or Orpheus thrummed the lowest chord in the scale of music, and it has been carried up through its gradations by such as Mozart and Beethoven, till now the highest note has been touched by Florence Nightingale, and the sweet muse of melody only awaits her demise to escape with her to more congenial climes. Metaphysics too, which rose with Plato and

Aristotle, must have followed Hume and Stuart Mill into an obscurity which to themselves was dark indeed.

At length we have reached the point where

"Thinking is but an idle waste of thought,
And naught is everything and everything is naught."

Thus our moralist unwittingly becomes a nihilist. Henceforth we must content ourselves to feed, like the prodigal, on husks, and be cheered by no more heavenly music than that which echoes from the foot-falls of retiring ages, as they tread down the iron pavement of the past. Yea, though Milton and Dante sought material for their creations beyond the bounds of our globe, yet, forsooth, they must have exhausted all the material to be found below or above; or else perchance, the dog of Pluto, or Peter with his bundle of keys, have received instructions not to permit any more such intruders to enter their abodes, and bear tales away to other climes.

(Concluded in next.)

Mosaics.

The bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft against the sun.—LANDOR.

Do not imagine that I consider as *vulgar* those only of the poor and humble classes; but all who are *ignorant*, even be they lords or princes, they must be classed under the denomination *vulgar*.—CERVANTES.

In all disputes, as much as there is of passion, so much there is of nothing to the purpose; for then reason, like a bad hound, speeds upon a false scent, and forsakes the question first started.—SIR THOMAS BROWNE.

The man who takes his beer three times a day, and spends one-tenth of his time at work, may stand up and fold his arms and say he is as good as the next man. Yes, but that depends upon who the next man is.—BEECHER.

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ACADIA UNIVERSITY.

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WANTED.—One copy of the ACADIA ATHENÆUM for March, 1875. Send to the Editors.

WE thank those of our subscribers who have already sent the amount of their subscription, and would kindly request persons who have *not*, to do so at their *earliest* convenience. The amount in each individual case is small, but upon individual promptness depends our ability to meet financial demands. *Remember us in this regard—please.*

Soon the present staff of editors will leave the sanctum of the ACADIA ATHENÆUM. They have tried to make the paper not a disgrace to the College which it represents. In many respects the work has been pleasant. We do not complain that the students on the Hill have not supported them as they should, nor of many of the old graduates and found-

ers of the paper, in that they have left their offspring in oblivion. Ever since we began the study of Greek Composition we have been acquainted with the sentiment that parents and poets love their offspring, but we guess it is only sentiment in regard to the ATHENÆUM. But before we leave the editorial chair, we would offer a few suggestions to the students on which they may reflect and act. From our experience, we would suggest that two or three departures from the present mode of conducting the paper, might with advantage be made. And first, we think it would be well to devote a small space to news from other colleges, to literary items and science notes, and to college news in general. This, we believe, would greatly enhance the value and readableness of the paper. But in order to accomplish this, more editors are required. The present editors would have done this had they had time. In case six or more editors should be appointed, a distinct department could be assigned to each, in regard to these additions.

We also think it is desirable that the editors and Managing Committee should be appointed at the close of *this* term, and for these reasons: It is always some time after College opens in September before most of the students return. In the meantime, the officers are appointed and the arrangements for publishing the paper proceed so slowly that the first issue is always very late. If the officers are appointed at the close of this term, this difficulty will be obviated, the editors will be able to have matter ready for an early publication, and the Managing Committee will have time and opportunity for perfecting their arrangements.

WE are frequently asked the question, "When are we going to have that telescope?" Said question we are not prepared to answer in full, but we might state a few facts which we happen to be acquainted with in this connection for the benefit of those interested. The enterprise of raising a fund for the purpose of purchasing a telescope was first un-

dertaken, at the suggestion of Prof. Elder, by the class of '71. In a communication from A. Cohoon, A.B., of said class (in No. 4, Vol. 1, of the *ATHENÆUM*) it will be found that up to that time (Feb., 1875) \$440.00 had been collected from members of the class for that purpose.

What steps have since been taken in this direction we are not prepared to say at present. It would appear, however, that the amount—now about \$500.00—is still lying at interest. So far the scheme has failed from the fact that a number of pledges have not been forthcoming. The amount on hand at present is only about half what will be required to furnish a suitable instrument, and if we add to this the cost of mounting, the sum required grows to an amount which we fear that that on hand at present will not soon reach.

But our main object in mentioning this at the present time, is to call the attention of those having the matter in hand to the following suggestion, which may be worthy of their consideration.

This we may state briefly as follows: As a number of the class of '71 have not found it convenient—from good reasons, doubtless—to pay in the sums stipulated, it will likely be some time yet until the long-looked-for instrument will appear on the ground. And again, while such an instrument might be useful to amuse occasional visitors, we are of opinion that its practical value would be less than that of many other objects at present. Just now there is wanting much necessary apparatus for our Science department, and it has been suggested to us by some deeply interested, that it might be a good move to appropriate a part of the above-named fund for the purchasing of suitable instruments for this department, to be placed in the new rooms now about to be occupied. By so doing we think that the fund might be laid out to the best advantage.

The appropriation of this fund, however, lies entirely with the class who have the matter in charge; we only ask their consideration of the matter. Come on, gentle-

men of '71, let us have your opinion on the subject.

Two lectures have been delivered before the Athenæum Society since our last publication. The first by Prof. McDonald, of Dalhousie College, was on "The Unknown World," and had been previously delivered in Halifax. The daily press freely commended the lecture, hence it is unnecessary for us to make any lengthened remark, save to express the students' high appreciation of the lecture. After giving a description of the senses, the lecturer went on to point out the three requisites of knowledge, viz., object, organ, and mind, and thence proceeded to enforce this truth, that "all properties are not in the bodies but express the relations of body to us." Thus color is not in the body but is the result of three things—the eye, light and body. Then the lecturer closed with the enforcement of this fact, that the mind brings as much to the gaining of knowledge as matter; he dealt a hard blow to the materialistic schools. The lecture was instructive throughout, and presented in such a pleasing and succinct manner, as to rivet and fasten the truths of science upon the mind of even the tyro in physical research. Nor was there any lack of genial humor and apt illustration. All were highly pleased, even the Professor himself. Some of the students, we believe, called on the lecturer, while he remained, and speak in high terms of the sociable Professor.

The second lecture was delivered by Rev. Dr. Burns, of Halifax. We had listened to the Doctor before, when he delivered his lecture on "The British Poets," and this time we expected a rich treat when "A King Among Men" was announced to be the subject on which the Rev. gentleman would address us; nor were we, by any means, disappointed. The Doctor has a thorough appreciation of all nobleness of character, and we felt, as he proceeded, and portrayed to us the life of energetic action, of unblemished integrity, of heroic self-denial, and of trust in the Mighty

One, that the lecturer was in full sympathy with his subject. The King Among Men was Abraham Lincoln. There can be no doubt that the Doctor stirred many a heart to the effort of a noble life such as Lincoln's. Although the lecture was somewhat long, yet we were sorry that some part of it was passed over. We could have listened much longer. The audience was large and attentively appreciative.

Our last two lectures have been delivered on the Hill in the New Academy Hall. The place is well suited for the purpose.

SUBSCRIBERS.—Our obligations to our publishers are due *and more than due*; we are actually deeply in debt. Cannot you, who have not paid, send us 50c. immediately? If all will forward their subscriptions, we shall be able to clear ourselves from debt. Surely the ATHENÆUM is worth 50c. if anything. All our exchanges, with only one or two exceptions, are \$1.00 or upwards.

Correspondence.

[We have no particular desire to make the ATHENÆUM a medium for controversy; yet as we published an article last issue, signed "PETER," to which one of our old friends seems to take exception, we feel compelled to insert an answer in this issue. Robert Hall once said that "the evils of controversy were all transitory, but its benefits were permanent and eternal."]

MESSRS EDITORS :

In writing a few lines for insertion in the columns of your neat little paper, I do not wish to be understood as one desiring to find fault, but as a sincere well-wisher towards yourselves and the institution which you represent. Any remarks, therefore, that I shall make, which might seem to indicate an inclination towards fault-finding, are made rather in order to bring about a proper understanding of the facts of the case in question—and that the truth be known must

certainly be a benefit to all. In your last issue I noticed a communication from a correspondent, signed Peter, under the caption of the new "Theological Department." I wish briefly to notice some of his arguments in order. In speaking of students looking with disfavor on the above named project, your correspondent goes on to remark, that among this class of persons there exists a "wide-spread misapprehension" as to the matter. Now I am inclined to give students credit for having a better knowledge of their wants than Peter would allow them. For example, a student comes to Wolfville, and first spends one or two years in the preparatory department, then enters College and spends four years more on the regular course. What now is the best course for him to pursue? is the natural and sensible question that he asks himself. Is it to remain still in the same place, surrounded by the same influence, and to a great extent, under the tutorship of the same man; or rather is it not preferable to have a change of associations and of teachers, and to seek some place where he may come into contact with the thought, as well as the men of the day outside of the institutions? The latter must, I think, be conceded as the more advisable course to follow. I fear that the time is far distant, when Wolfville will become such a literary background for an educational institution as Boston is for the one where most of our young men seek their theological training at present. But, moreover, Peter asserts (and like Peter of old, evidently without consideration) that our College and some others commenced small and grew up gradually, *ergo* all other institutions must do the same for all time to come. Wonderful logic, Peter! did you never hear of the fallacy of *non sequitur* when you were studying the syllogism? But to return. This I consider an important point, and one that we would do well to consider in its true light, and in view of all its attendant circumstances. If our College began low, common education in the provinces was proportionally low at the time, so that it met the requirements of the gener-

al public at that time perhaps as well as it does at present. If better advantages were offered abroad at this time, they were not so available nor so easy of access to young men as they are now. It is all very well to philosophize on the subject, to talk of encouraging home institutions, etc.; but in the case of young men who have little means or time to spend in study, such theorizing will fail to have its desired effect. The practical question for each individually to ask himself (and probably the right one) is, Where can I, in the least time and with the least expense, obtain that culture which is a necessary equipment for the work of life? Whatever institution presents to him the conditions which best answer this all-absorbing question, is the one to which he at once proceeds. Hence the point I would urge here, is, that an institution of any kind commencing work at the present day, when means of communication have become so perfected, can not begin at the bottom of the scale and gradually work up a standing; but must start out at the beginning fully equipped, in order to compete with those already in the field. Other graduates from our arts course go to Harvard, and other American and European Colleges, and make their mark in them. Our theological students cannot afford to lose time any more than others, nor can we afford to have them do so, not even to foster a weak institution; nor will they be likely to consider it a duty on their part to do so. Might it not be well for those having this matter in charge to give this due consideration. In regard to Peter's statement, to the effect that theological study is merely superficial work and not at all calculated to impart mental training, I will waive any remarks at present, except to say that I will be charitable enough to attribute it all to his ignorance of the subject, rather than to any willful intention of misrepresenting it. Other points in the connection suggest themselves as worthy of consideration, but I forbear at present to trespass any further on your space.

Should these suggestions tend in any way to further the much neglected study of the-

ology in our denomination, or especially to the true benefit of our beloved institutions, I shall not regret having penned them.

Sincerely yours,

SENEX.

DEAR EDITORS:

While matters of various kinds, more or less important, are receiving considerable attention through the columns of our paper, it has occurred to me that it might be well to draw attention also to a matter which, at present, seems to me to be left in a most unsatisfactory condition. It is the matter relating to College regalia, or more simply College gowns.

There was a time, and it was not so long ago, when College students were expected to attend class and all meetings of the College dressed, as they should be, in gown and cap, but let me here say for the surprise and sorrow of many old graduates, that this time-honored custom, so wholesome in its results, has fallen into disuse. The stranger now as he walks over our grounds, looks in vain for some mark whereby he may distinguish the students of the College from those of the Academy. Whether this custom of wearing gowns and caps to class, was abandoned by any formal decree of the Faculty, or through indifference on the part of those who have the matter in charge, I have not been able to ascertain. But this one thing I know, that the change was effected in a most unsatisfactory manner; for instead of abolishing the custom entirely, which would have been far better, the authorities expect the students to go to the expense of purchasing gown and cap, for the purpose of appearing but *twice* a year, at Christmas and in June, arrayed in such costume. It is true that the students wear gowns to the lectures that are given every month before the Athenæum Society, but they do this according to a law which they themselves have made, and not because the Faculty expect them to do so.

Now, as would naturally be the case, only about one-half the number of the students

are supplied with gowns and caps, and so when the two grand occasions come around, of which I have spoken, our appearance as a body of students is rendered both strange and irregular by the presence of those dressed in College regalia, together with many who have no distinguishing mark whatever.

Surely the Faculty must have their eyes closed to these things, "for they are not done in a corner," and still the same state of affairs goes on from year to year. The students are not the proper ones to move in this matter. They look to the Faculty. Let us either have gowns, or else let us have the use of our money which we expend for them. The present is a good time to look into this matter, and I trust that the Faculty will do so.

Hoping that this will receive your favorable consideration,

I remain, yours etc.,

UNDERGRADUATE.

P. S.—Why do not the old graduates wear their appropriate regalia when they return to the anniversaries in June. In other colleges they do so.

Our Exchanges.

Since we last laid down the editorial pen, we have been so engaged on examination work, that our fingers have become somewhat stiff from disuse. However, we must to work, though the pile be high, and the first that comes to hand is the *Tuftonian*. The editorials are up to the average. We have noticed quite a feeling against terminal examinations in other papers; and in an editorial, the *Tuftonian* speaks thusly: "One of the relics of barbarism that still cling to American Colleges is the system of yearly and semi-yearly examinations." It goes on to say that they are unnecessary, that they do not give any sure test to the instructor, that they fail in their object and are attended with pernicious results in the way of cribbing and cram. In the light of recent experiences, we think there is some truth, at least, in the editorial. "Working and Winning" brings out the view that the workman, no matter what he is or what he does, receives his reward here. "And the compensation is in this present life,

rather than [in] the future." The *Tuftonian* is good.

Welcome again, *Tyro*! We missed you, but are glad to see thee, friend. The article on "George Eliot" is well written, and gives much praise to the well-known novelist. We notice a change of the Theological department to Toronto is being agitated.

The *Beacon* is ever welcome, and the article on "The Gentleman" has the true ring. Allow us just to quote a paragraph. "He is not an idler. Whether he works for himself or for others, he still works, and he recognizes each laborer as following a branch of his own trade. He has no dainty hand to be soiled or bruised by the 'horny-fisted.' His rosy faced washerwoman gains as ready a reply to 'foine marnin' sorr' as that finely dressed belle, to her soft greeting. The 'Song of the Shirt' he can never parody. It tells him of strength wasted in labor," etc. The *Beacon* also has a word or two to say upon Practical Education, and upon the ownership of the *Beacon*.

Other exchanges demand attention but want of space forbids. Au revoir.

Things Around Home.

Many a student comes into College like a lion and goes out like a dandelion.

The campus is again a scene of activity. The base-ball clubs have been re-organized, and between the snow-storms the good work goes on.

Now is the time when the Seminary verandah becometh vocal at even-fall, and the student raiseth his eyes from his Calculus, and saith, "Lo! it is Spring."

The penchant for clam-digs, fishing excursions, and like jovial and salutary amusements, which is generally manifested as Spring steps into the moccasins of Winter, has not, at the time of writing, come to the fore.

The second term of '78-'79 passed off prosperously as to the Acadia Athenæum. The attendance on the weekly meetings has been good, and a stronger desire than usual to get on the floor has been manifested. The next regular meeting will be open to the public and the Chinese Question will be up

for debate. The officers for the present term are: President, A. J. Eaton; Vice President, R. Shafner; Critic, W. Barss; Corresponding Secretary, G. W. Gates; Recording Secretary, R. Dodge; Treasurer, F. W. Parker; Executive Committee—J. E. Armstrong, F. H. Schofill.

Our readers may remember mention in a former number of a literary society, which came into existence in the Seminary about the beginning of the January-March term. Since that time it has made rapid progress. A few weeks ago the regular fortnightly meeting, falling on Friday evening, was made open to the students in attendance at the various institutions. The new Academy Hall, in which the entertainment was held, was filled, and all the proceedings were evidently regarded with an interest that must have been very flattering to the Society. As we cannot give a detailed description of the entertainment we here insert the following

PROGRAMME.

Minutes of previous meeting.

Transaction of business.

Critique.

Miss Olding.

Dialogue.—"Elder Sniffle's Courtship."

Misses Steeves and Lovett.

Song.—"O Loving Heart, Trust on."

Miss Robbins.

Recitation.—"Errick's Funeral."

Miss Cann.

Discussion.—"Are men more dependent on women, or women on men?"

Speakers on 2d clause: Misses Freeman and Robbins.

Speakers on 1st clause: Misses Buskirk and Cunningham.

Reading.—"The best of Husbands."

Miss Welton.

Song.—"For you."

Miss Cann.

Essay.—"School Life at Wolfville."

Miss Seely.

Recitation.—"Baby Bell."

Miss Andrews.

Song.—"Maid of Arcadie."

Miss Cann.

Tableaux Vivants.—(1). "Light and Shadow."

(2). "The Flower of the Family."

(3). "Beatrice Cenci led to prison."

God save the Queen.

While the entire programme was creditably executed, special notice should be taken of the musical part. No one could fail to notice the great improvement in the singing of the young ladies, the result of Mrs. Van Buskirk's instructions in voice culture.

It has become a question with us whether the monthly accounts of our monthly Society meetings, Missionary and Temperance, do not become somewhat monotonous to those

who have not the privilege of attendance. To read that Mr. A. gave a reading, and Miss B. delivered an essay, and Messrs. C. and D. made appropriate remarks, may be very exciting for the first four or five times, but must eventually lose the element of interest. However, we will risk the charge of monotony once more, and give the proceedings at our last Temperance Meeting, April 12th. The usual preliminaries being duly over, and the strains of the second piece of music by the choir having died away, Miss Cunningham stepped forward, amid much applause, and read a very interesting and somewhat amusing paper on "Covers." May the gentle compositor not set it up as "Lovers," following the *lapsus lingue* of the President. Mr. Danton followed with a speech, wherein, referring to Mr. Cook's remarks on alcohol in connection with one of his late lectures, he used as an argument against the use of ardent spirits the influence of alcohol upon the blood and brain. After music Miss Whidden favored us with a reading, entitled, "The Indian Deacon's Dream." Mr. Roscoe was next called upon for an address, and responded in good style, and Mr. Schurman ended the second heat with a reading. Music by the choir. The remainder of the meeting was taken up with a discussion of the present attitude of the church with regard to temperance, in which Messrs. Belyea, Simpson, and Welton took part.

The Bell, provided by the students for the new College, came duly to hand, and an inspection proved it a very satisfactory article—"a worthy successor," as was remarked, "to the old bell." It weighs about 800 lbs., and with all the ringing gear upon it, about 1100. Upon the bell is the inscription,

AD VERITATEM ET JUS,

and below,

"A Gift from the Students of 1879."

On the morning following the advent of the bell a long pull and a strong pull, etc., hoisted it to its future home in the belfry. The thanks of the students are due to Messrs. Curry & Rhodes for the labor and expense

to which they went, to get the bell into position. When the Executive Committee of Acadia met a few days later a formal presentation was made to them by the students. The Assembly Room in the College, still in an unfinished condition, was chosen as the scene of operations. Here the students of the various departments, with the teachers and members of the Faculty assembled, and the following address was read:

To the President and the Executive Committee of Acadia College:

GENTLEMEN,—Not the least regretted of the things of which we were deprived by that great calamity of the second of December, 1877, was the old College bell. It is held in fond recollection by former students, by the people of Wolfville, and by those of the present students who have been called together by its pleasant music.

Since the destruction of the old College building, the associations have been so changed that, having our class rooms in humble temporary buildings, we possibly have not missed the old bell as much as we otherwise might. Yet there has been a feeling that something was wanting, and this feeling has increased as this noble building with its bell tower has arisen and reminded us of the past, of our old College, and our old bell.

As a result of this feeling, the students have bestirred themselves and have been successful in getting a bell, which they hope will be a worthy successor to the old one. The new bell weighs 827 lbs., and, with its mountings, 1100 lbs.

It is with much pleasure that we, on behalf of the present students of Acadia College and the members of the Matriculating class, present this bell to you for Acadia College, as an expression of our affection for our Alma Mater, and we can assure you that the students do this with the hope that it may be long spared to ring, and you and your fellow workers to hear it.

We also hope that this bell may always call as its inscription reads, "*ad veritatem et jus.*" And now,

"To solemn and eternal things

We dedicate her lips sublime,

As hourly calmly on she swings,

Touching with every moment, Time!

No pulse—no heart—no feeling hers,

She bends the warning voice to fate;

And still companions, while she stirs,

The changes in the human state!

So may she teach us, as her tone,

But now so mighty, melts away—

That earth no life which earth hath known

From the last silence can delay."

G. J. C. WHITE, }
B. F. SIMPSON, } Committee.
A. W. ARMSTRONG, }

Dr. Sawyer made a very appropriate reply, expressing the encouragement which had been felt by those laboring in the interest of Acadia, arising from their confidence in the sympathy and loyalty of the students, in adversity as well as in prosperity, feelings of which the present occasion was but one of a series of exhibitions. Dr. Parker addressed the gathering in a few fit and interesting remarks, and Rev. Mr. DeBlois referred to the old bells which had called the live part of Acadia together in the past, and related some amusing facts concerning them. The bell cost over \$200. It is from the McShane Bell Foundry, Baltimore. The tone has been pronounced excellent—key B flat.

Acknowledgments.

[Doubtless many missed the list of Acknowledgements from our last issue, but we cannot insert such a list unless our subscribers send along some money. We would be very thankful to our subscribers if they would remit the small amount due us as soon as possible, as we are much in need of money. You can send it in postage stamps to G. W. Cox.]

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
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