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THE
Acadia Athenæum.

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The Sanctum.

THE pulse of the Canadian people is again throbbing under the excitement of a pending election. Upon March 5th the electors will be called upon to decide at the polls between the questions at issue. The party lines are distinctly drawn, perhaps never more distinctly in the history of the Dominion than in the present campaign; and each party under the direction of able leaders and party organs is doing its best to instruct its constituents and the people at large, upon the importance of its own principles and the weakness of those of its opponents. As a body of students, we cannot help being deeply interested in the vital issues at stake. With representatives from a goodly tract of country, involving great diversity of circumstances and opinions, we should be able intelligently to grasp the situation. As young men, who are to take prominent part in moulding the destinies of this fair "Canada of Ours," we cannot afford to be ignorant of what is going on around us. The man who thinks that a

country can be carried on without government, or who does not consider the matter worth his attention at all, is probably one who will have a proportionate amount of influence in the sphere of work which he has chosen. Let no one be blinded by party prejudice; let us look at the matter fairly, remembering of course that no human institution is perfect, and the methods of government no exception to the rule. We firmly believe that students as a class are fair minded and disposed to give both sides a hearing.

THERE'S music in the air. The seniors have organized a glee club, which already gives promise of success. The first public appearance was the occasion of the late reception given by the students of the Athenæum Society to their friends of the Seminary and village. The hearty greeting which they then received bespeaks for that club the success that such talent, with a fair measure of training, is able to achieve.

THE Juniors, with characteristic energy, have also come to the front and formed a singing class. It was their good fortune to secure the leadership of Instructor H. N. Shaw, under whose tutorship some sixteen of the Junior Class at stated intervals meet to develop their vocal powers. In due time they will no doubt let themselves be heard.

LITERALLY speaking, is it not in order for the Sophomores and Freshmen to take up the refrain? Before doing so, however, it would be well for the Freshmen to enter into a thorough class organization. It is to be regretted that this class has not yet formulated and worked under a constitution of its own. The members of that class are beginning to know something of the advantages of a hurriedly-called class-meeting to discuss questions of immediate importance; but to the benefits resulting from an organization with regular meetings for social, literary and business purposes, they seem to

be entirely oblivious. Without desiring to give that style of gratuitous advice, which seems to be the prerogative of Sophomores, we wish to say to you, gentlemen of the Freshmen Class, get organized, and as a result you will cultivate a more sociable and friendly feeling among yourselves, which will ultimately develop into that *esprit de corps* which is now perceptibly lacking among you; you will be inspired with self-confidence—where additional confidence is necessary—and thus be able to take your place in other societies; you will feel your individual responsibility and gain experience which will be invaluable to you in the management of the affairs of the college societies, which in a few short years will devolve upon you. *Verbum sat sapienti.*

“CANADA AND OTHER POEMS” is the title of a small collection recently brought out by Mr. J. F. Herbin, B.A., '90. It is published in the form of a neat pamphlet, the press-work being tastefully executed by Mr. J. J. Anslow, of Windsor, N. S. The seven poems therein contained are allied in thought, and we cannot give the dominant note of their sentiment better than by quoting the opening lines of “*Promise*”:

“What fairer sky and lands than these
Promote a subject's weal?
What clime more blessed of liberal earth,
May other days reveal?
What riper age, what fitter time,
To make a nation grow
Can years present to willing men
Or favoring chance bestow?”

It will thus be seen that the prevailing tone is one of broad patriotism, of enthusiastic optimism regarding our country's future. This sentiment is most healthful and in accord with the times. For in spite of political bickering there is a growing faith in the destiny of Canada, a vague presentiment of coming greatness that is given shape and tangibility in these poems. “*Canada*” is the most ambitious and finished of the set, and we conclude with a few of its prophetic lines:

“I dare, when the silver of morn melts into the
paling darkness,
Look for a perfect day, flooded with golden glory.
I dare, when the grain leaves the liberal hand, look on
to the harvest;
Yea, now may I hear on the morn the whirl of the
sickle”

THE Athletic Instructor has intimated his intention of giving a gymnastic exhibition some time during the present month. The object, as we understand it, is to give the public an idea of the system of physical training pursued in the gymnasium. For this purpose, some fifteen students representing the different classes in the college and academy, led by the instructor, will go through the various exercises for which the apparatus provides. This will probably be followed by fancy performances and feats of skill which have been acquired independent of regular instruction. The gymnasium during its brief existence, under the management of Mr. H. Y. Corey, has done much for our young men, and we feel assured that an exhibition of this kind will prove sufficiently interesting to the friends of the institutions as to insure their presence.

UNDER the heading “*NOVAE RES*,” the *Dalhousie Gazette* invites comment on its proposal to have established in the Maritime Provinces “a common basis of collegiate training, one board of examiners, and one set of examination papers.” The benefits of such a course have been so ably set forth by our respected contemporary that we shall confine ourselves, so far as possible, to an examination of their reality and a statement of our own views, as students of Acadia.

It is affirmed that certain of our degree-conferring colleges do not rise to the standard of affording a “true collegiate education;” and, furthermore, that there is a lack of uniformity in the curricula and examination requirements that argues inequality in the value of the degrees granted. With regard to the first, surely a college is known by its fruits. No institution can long continue to do surface work and yet hold its reputation. It must stand or fall, as its results bear the world's test, or show flaws and weakness. Such an evil cures itself. If a college is in such a state that its professors are unprogressive and careless, and there is not *esprit de corps* among the students, it is already on the way to the cemetery, and shows clearly that the reasons for its existence are not very urgent.

Then, is there any sufficient reason why the courses should be uniform? If the number of *electives* be increased so as to cover the demand of the different colleges, the condition will be practically the same

as before. Otherwise, we must all be subject to a hard-and-fast uniformity. And in the name of every denominational school in Canada, and in the face of every college *federationist*, we object to such uniformity. In "Some Types of University Men," the *Gazette* describes the different ideals of various old-world universities. Similar circumstances create different ideals in Canadian colleges. While progress gives energy and life to every college worthy the name, yet they do not all travel by the same road. As well demand that all men should be of the same complexion and stature, and work at one trade, as ask all colleges to select their courses from one catalogue.

We admit that the scheme looks well, and sounds well. There is a sort of gratifying preciseness about such terms as "one board of examiners and one set of examination papers," and a halo of greatness about their logical consequence, federation, that is as pleasing as it is dazzling. But, brother *Gazette*, while we are proud of Acadia's efficiency, and anxious to see it increased, and while we lament with you the low state of culture in some sister institutions, we are convinced that our own *alma mater* has a separate work to do, and the right to exist alone; wherefore we cheerfully resign the privilege of being eclectic and symmetrical to others.

THE generous donation of Mr. Mark Curry, of Windsor, N. S., called forth from the lips of several of the friends of Acadia the prophecy that it would not be long before other benefactors would follow his worthy example. At a late meeting of the Governors, as has already been announced in the public press, Mr. J. W. Barss, of Wolfville, came forward with an offering of ten thousand dollars. Mr. Barss is a tried friend of Acadia, and from his hands have the institutions received liberal contributions in the past. His present offer was accompanied by the stipulation that the Governors should take an equal sum from his former gifts, which have gone into the general treasury, and set aside the sum of twenty thousand dollars, thus contributed by him for the endowment of a professorship. Needless to say the governing body accepted this generous and thoughtful offer, and forthwith placed on record an expression of gratitude to their benefactor. The new professorship was at once established. At the request of the donor

the classical chair, for many years so ably filled by the present incumbent, Prof. R. V. Jones, Ph. D., was chosen as the chair which will henceforth be known as the John W. Barss Professorship of Classics.

Mr. Barss was formerly Treasurer of the College, and knows well the needs of Acadia and her constituency. As a thoughtful christian and an eminently successful business man, he also knows when he is making a good investment—an investment, the proceeds of which, at his age in life, are not likely to revert to him as an individual, but which will increase the wealth and prosperity of the denomination and country which he thus serves in placing within easy reach of young men and women the advantages of liberal education, which is bound to exert an uplifting influence upon the morals and citizenship of not only our own country but of the entire world. While the Governors are encouraged and helped in the work entrusted to them by the denomination, the students also appreciate Mr. Barss' generosity, which insures for them and their successors greater advantages, and places the donor in the foremost rank of Acadia's benefactors.

OUR newly appointed Professor of Physics, Mr. F. R. Haley, comes to his new position with many complimentary testimonials. The following extract from a letter received by Prof. Tufts from Dr. Keep, who is well-known to the college world by his notes on classical works, speaks for itself. Prof. Haley, it will be remembered, during the last three years has had charge of the Mathematics and subsequently of the Physics, of Norwich Free Academy, of which Dr. Keep is principal:

"He has been of the greatest service to the Academy in every way. His teaching has been admirable, and his influence on the character of the students has been invaluable. We have been so fortunate as to have several teachers of exceptional powers and equally earnest in enthusiasm and devotion to their work. But Mr. Haley in his unostentatious fidelity has carried himself with such steady wisdom, kindness, and fortitude, that his influence has been unequalled by that of any other teacher. . . . I congratulate Acadia on its great acquisition, and you are getting back a friend, but I shall miss him sorely."

Dr. Keep concludes his letter by asking Prof. Tufts to recommend another Acadia man to take Prof. Haley's present position.

IN the December number of this paper notice was given of the proposal to establish an INTER-COLLEGIATE LECTURE BUREAU OF THE MARITIME PROVINCES. Since that issue the Chairman of our Lecture Committee has been in correspondence with the sister colleges, and there is now every prospect of bringing the scheme into working condition. A meeting of delegates from Kings, Dalhousie and Acadia has been arranged for at Windsor as the most central position; and at that meeting a basis of organization will be submitted for their approval. We have confidence in the feasibility of the undertaking. A much better class of lecturers can be secured, and at a cost within range of the student's finances. This has been a great drawback in the past. For a distinguished lecturer to travel hundreds of miles to favour one audience involved more expenditure than a college single handed could well afford to shoulder. We hope that the remainder of our Maritime Province colleges will see their way clear to join us in the near future.

NEW Testament Greek has an acknowledged place in classical training. This is, it represents a dialect peculiar to the time when it was written, and in some respects to its authors. Its thought is unique, and native to no other language or period. It therefore is a part of Greek literature, quite as essential to its unity and completeness as the Iliad or the works of Aristotle. But the New Testament in French or German, substituted for Greek in the Modern Languages' Course, does not by any means stand in the same position relative to that branch of study as the Greek Testament does to the Classics. First, as a translation it does not have the same standing as an original composition. Just in proportion as it is a translation and not a paraphrase, carrying over its own idioms whenever possible, and avoiding all looseness of rendering, is its claim to belong to the literature of the time defective. And exactly to the same extent that it has merit as good French or German, does it fall into the inferior category of foreign thought clothed in European phrases, not fairly presenting the texture of the French or German mind.

If the object of its study is ethical, the scheme is self-condemned, for to English students the English version of the scriptures is more intelligible than the Greek, and still more so than the French or German, which they are obliged to re-construct into their own tongue. If, therefore, as seems to be the case, the New Testament has no logical claim to belong to the modern Language course, why does it remain?

Literary.

AMERICAN ABORIGINES.

No. I. THE INCAS.

While various races in the old world were struggling to rise above their primitive barbarity, the dusky dwellers on the undiscovered continent beyond the western waters were making similar search for the light of civilization. Both North and South America showed to their discoverers Indian nations possessing many of the arts of civilized life and systems of government that surpassed in many of their features some of those destined to play a greater part in the world's drama. The one furnishes a noted example in the kingdom of Mexico, which increased in influence and extended its dominion under the stern severity of the warlike Aztecs; the other is fittingly represented by the Peruvian empire, whose people were regulated by institutions moulded by the mild and patriarchal Incas.

The Incas' empire had its beginnings in the security of the mountains and the narrow region lying between them and the coast. Here, protected by the steep slopes of the towering Andes, and fearing no approach by the pathless Pacific, the people that traced their descent from the sun established themselves and declared their mission to be, like that of their genial progenitor, to enlighten their countrymen. The origin of this race of so lofty pretensions is enshrouded in the mists of tradition. A commonly accepted account claims that the great luminary, pitying the benighted condition of the natives, sent two of his children to dispel their darkness. These fixed their abode at Cuzco, which was ever after the metropolis of the empire and the home of the descendants of the heavenly visitants, the royal race of the Incas, from among whom the emperor or Inca, as he was popularly known, was chosen. The site of the capital, as well as the appearance of the country surrounding this nucleus of an empire, was not calculated to inspire a people unprepared for difficulties. The steep slopes of the rocky Cordilleras and the arid stretches of the plateaus promised little beyond a bare subsistence to their inhabitants, while the level tract between the Andes and the sea was entirely barren, except the valleys of the rapid rivers that make their way across it. But nature's barriers

served only to develop and direct the genius of the Indian. The mountain sides, carefully terraced, not only yielded abundant harvests, but furnished all that rich variety of products which only tropical heights produce; and the parched plains, moistened by a thousand tiny rivulets skilfully stolen from the parent stream, were soon clothed with a verdure that repaid in a hundred fold all that was expended upon them.

No sooner had they secured the stability of their institutions at home, and gathered strength sufficient to warrant an aggressive policy, than the Incas entered upon a career of conquest that extended their boundaries indefinitely on the east of the mountains, along the coast from the equator to the southern extremity of Chili, and terminated only with the arrival of the Spaniards. This almost uninterrupted series of military triumphs, extending over several centuries, was remarkable, both for its religious character and its lack of bloodshed. As the Mohammedan presented his Koran, and the crusader offered the cross before the sword, so the Inca, marching forth under the ensign of the rainbow, demanded homage in the name of his paternal deity and allegiance to this heavenly banner. To this end he addressed his barbarous adversaries with all the tact of a diplomatist, but milder measures failing, the sword did its work, and by occasionally making a terrible example of some obdurate community, the peaceful possession of many petty kingdoms was obtained. Yet even here outrage was forbidden and all needless severity avoided, the conqueror declaring "We must spare our enemies or it will be our loss, since they and all that belongs to them must soon be ours." A policy it has been remarked, very similar to that claimed for the Romans by Livy, who says that "his countrymen gained more by their clemency for the vanquished than by their victories."

But to gain glory on the battle field has been to many a nation more advanced than the ancient Peruvians a task less difficult than to convert the sullen subjects of its success into contented and useful members of the body politic. In this, however, the Incas were peculiarly successful. They first established in every province the worship of the sun; demanding neither the suppression of the original worship nor the destruction of the native gods, but simply requiring that these deities should share the fallen fortunes of their people and henceforth hold a

subordinate position. Every conquered chief and a number of the principal personages in his kingdom, with their families, were immediately transported to the capital of the empire. Here they learned the customs of the court, the plan of government, saw something of the wealth and prosperity of the country, were shewn the advantages that their new relations would confer upon them, and went home, leaving their eldest sons as hostages for a time, satisfied at least of the hopelessness of resisting the mighty power under which they had fallen. Were this experience insufficient to uproot any lingering idea of independence, or upon a spirit of disaffection appearing in any province, the Incas resorted to a plan which for an age when might was considered right and the value set upon human life so trifling, was remarkable. This scheme consisted in removing from their homes to the new territory a few thousand citizens of undoubted loyalty, and filling their places with an equal number of the malcontents; thus weakening the power of the latter, and at the same time giving them the advantage of vigilant and exemplary neighbours. As the empire enlarged, a new difficulty, in some cases to-day an unsolved problem, appeared to impede the progress of Peruvian civilization. This was the plurality of language of its people. Throughout the vast dominion each little state possessed a speech peculiar to itself; each petty tribe boasted a dialect all its own. The government proposed the bold and original expedient of a universal language; and so thoroughly was the purpose effected that the Spaniards found, besides the local dialects, a common medium of communication in the beautiful speech of the Inca's court which through the agency of government instructors was readily used by even the lowest classes of the people. The beneficent designs of the ruling power upon the barbarians across its ever-moving frontier, as well as the enterprise that sought the welfare of its own people, led to the establishment of one of the most gigantic systems of road-building that existed in these early times. Like his fellows in the East the Peruvian knew not of lands beyond the sea; he never dreamed that beyond the circling bound of his horizon men lived and died with pain and passions like his own; and hence with pardonable pride he was wont to say, "The Inca rules four quarters of the world." To these four quarters from Cuzco as a centre radiated the great highways of the king-

dom, each forming a grand trunk whose branches spread in all directions. Along these routes the Inca led his loyal hosts to victory, and returned again in triumph bringing many a humbled chief to grace his court and learn to do the bidding of his conqueror. Or when his sword was sheathed he made a peaceful progress in the interest of his people; mingled with them in their worship and at their feasts, and showed in various ways his regard for them. Upon these roads, long before any postal system was in use in Europe, the swift-footed Indian, made swifter by a careful training for his work, carried the decrees of his royal master to the remotest provinces; while the journey was so distributed as to the arrangements of the system so perfect, that dispatches were transmitted at the rate of one hundred and fifty miles per day by a succession of these trusty messengers. Some portions of these old thoroughfares, rivalling in durability the Roman roads of Europe, still remain and witness to the skill and enterprise of their swarthy builders.

The government of the Incas was a despotism, mild and patriarchal in its character, and the disposition of the emperor toward his people parental; but his power over them was unrestricted, and his control reached even to the minutest concerns of everyday life. One might fancy that Julian West, in "Looking Backward," who closed his eyes to the abuses and social inequalities of our time to awake in the golden age that follows twentieth century reforms, had visited in his dreams this old Peruvian empire in its palmy days, so closely do the institutions of that halcyon period resemble many of the customs that obtained under the sceptre of the children of the sun. Here, the state controlled everything, furnished everything, and required nothing of the individual but obedience and diligence. His dress was prescribed and provided without his tastes being consulted. The roof that sheltered him might be raised by his own hand, but his fancy had no part in designing the dwelling, nor could he by any means become its owner. At a certain age he was required to marry, and if from indifference or diffidence he had deferred choosing his companion, the ceremony was not delayed but the ever-provident executive made the choice for him. A house with all the requisites for housekeeping and a quantity of land was assigned him; but every year his little

homestead, in common with all the lends of the empire, reverted to the state and a new distribution followed, the amount assigned each householder in every case bearing a direct ratio to the number of individuals in his family.

The existence of such relations between a people and its rulers must of course destroy every incentive to improvement that permanent possession gives, and weaken every principle of self-reliance and personal ambition without which there can be no true progress. The Inca and his subjects might be compared to a great family in which the children went through the whole of life deprived of the rights of their majority. But if the Inca's subjects could not accumulate a fortune, they had no fear of pinching poverty. If their landscape lacked the ornaments of luxury, it did not suggest the miseries of the poor. If the native found the government unpleasantly inquisitive in his private expenditure, it was equally zealous to see that by accident or misfortune he was not in want. It was reserved for this people to receive the answer to an ancient prayer without offering the petitions—the Peruvian could have "neither poverty nor riches." The Incas brought a system of government originally designed and apparently adapted only to their own small community to operate successfully among all the various races in their great empire. One by one they brought the barbarous tribes about them within the pale of civilization, and succeeded in creating for all under their sacred ensign a degree of comfort and prosperity unknown among any other of the American nations. Thus far had the Incas fulfilled what they claimed to be their mission, when they were in turn conquered by invaders who professed to come, that they might make known a greater God and show to them a brighter light than the burning orb they worshipped. The question has been asked, "Which of the conquering nations was the truer to its trust?" Surely, the history of the subject peoples fully answers the enquiry. Such are a few of the features of this remarkable civilization. A civilization developed by a people isolated from every nation that had advanced beyond barbarism, its institutions bear the stamp of originality and reveal much genius on the part of its founders. One who has closely studied the system has said: "The defects of this government were those of over-refinement in legislation, the last defects to have been looked for certainly, in the American aborigines."

Contributed.

THE AMERICAN STUDENT IN GERMANY.

I.

THE GERMAN UNIVERSITY.

The Arts College drills and disciplines the mind. It serves its purpose in preparing the student for work. The professional school deepens while it narrows. It fits the student for a *special* work. The German University broadens the view and supplements in every essential respect the previous training. A necessity of our time demands that men shall be broad as well as deep. Hence the peculiar fitness to the American student of study and travel in a foreign land. To mingle in the life of some grand European city, to study the work of artists whose names have been the sunlight of the centuries, to have access to the hoarded wealth of great museums and libraries, to be brought into touch with the social and political organizations of a mighty Empire, are privileges which react upon the student with almost startling power. It is the Universities, however, which are especially attractive to the American student. Before coming to this country, I found it difficult to obtain exact information in regard to these institutions. Remembering this, I will make the present letter as practical as possible.

In the first place, then, as to Matriculation. There is no entrance examination of any kind, and the matriculation ceremonies are almost wholly formal. The student answers a few questions regarding his ancestral and personal history, and on payment of the requisite fee (which in Berlin is about \$4.25), is presented with an official document announcing his enrollment in the list of undergraduates. Diplomas, certificates, and letters of recommendation are alike valueless. Any American, whatever his rank, standing or attainments, may become a member of a German University. The only paper necessary is a passport. This can best be obtained by the Canadian student from the Lord High Commissioner of Canada, Sir Charles Tupper, whose office is in the Victoria Buildings, London. This passport is retained by the University officials, and in return a student-card is issued, bearing the name and number of the applicant. This student-card serves the same purpose as a passport in any case of difficulty, and is recognized as a

sufficient guarantee of identity in almost every European country. Besides the general, there is a special enrollment. Each student must subscribe himself in one of the four faculties, and be known as disciple of Theology, Medicine, Philosophy, or Law.

Having been duly matriculated, the student is in a position to select the lectures which he desires to attend. The laws governing his selection are as follows: The university year is divided into two terms or semesters. The first of these extends from the last of October to the middle of March; the second, from the middle of April to the end of July. In reality, however, the terms are much shorter, as most of the professors do not begin lecturing until a week or two after the official opening, and they close their courses some time before the conclusion of the semester. The lectures are both public and private. Those that are public may be attended by anyone, student or otherwise, and no charge is made for the privilege of hearing them. These "open courses" are usually on popular themes, and each professor is expected to deliver one or two per week during the semester. The private lectures, on the other hand, are restricted to members of the University, and are open to them only upon payment of a stated fee. This is usually from 15 to 25 marks; that is, from \$3.60 to \$6.00 in Canadian currency. The amount of the fee depends on the frequency of the lectures, and to some extent on the popularity of the lecturer. These fees are all that the professors receive in the way of salary. As a natural consequence, the less popular amongst them are by no means rolling in a superabundance of wealth. In order that the student may select his courses of study as intelligently as possible, there is granted him the privilege of attending both public and private lectures for several weeks after the commencement of the semester. The authorities are especially lenient with American students, and allow them to attend as many lecture courses as they wish, free of charge. After about six weeks, however, even these favored ones are prohibited, and the private lectures are closed to all save those who have regularly elected and paid for the same. In addition to the above named, there are special courses which are "privatissime." They consist chiefly of discussions, led by the professor, and participated in to some extent by the students.

Having chosen his courses, paid for them, and had

them recorded by the *Quæstor* in the "Anmeldung-Buch," provided for that purpose, the student should at once secure a seat for himself in each of the various class-rooms. These rooms are of all sizes and degrees of comfort. The larger ones are occupied by the more popular professors, and their capacity is often taxed to the utmost. I have seen every seat in a spacious auditorium filled, the aisles crowded, and a solid mass of students occupying every inch of room to the doors and beyond. Yet there was perfect order during the lecture. All the seats in the class-rooms are numbered, and the numbers are assigned to the students by the professors, who usually follow the rule "first come first served," so that the earlier applicants secure the best seats. Some kind-hearted professors have the thoughtfulness to reserve the front row for foreign students, the most of whom are Englishmen and Americans. To one unaccustomed to the language a place in the immediate vicinity of the lecturer is of course a great advantage. When he has secured his numbers in the respective classes the student may attend lectures or not as he pleases—his place is always waiting for him, and no one else is allowed to take it. The lectures are three-quarters of an hour long, and there is always a recess of fifteen minutes between the classes. During these breathing spells the rooms are quite empty, and the airy corridors are thronged. Students saunter up and down, or converse in groups, or take the opportunity to dispose of their lunch—breakfast or dinner as the case may be. There are lectures from 8 o'clock in the morning until 9 at night, with two hours intermission in the afternoon. The Germans though slow are prompt, and will not tolerate late-comers. The unfortunate who enters the class-room after the lecture has begun sees nothing but scowling faces, hears nothing but the scuffling of feet and perhaps some hissing on the part of his fellow-students. If he has the courage to face these and find his way to his seat he will very likely be rewarded by listening to a dry reprimand from the professor, whose course of thought has been disturbed by his entrance. There is no recitation system, and the professor is supposed to occupy every moment of the time himself. He is an autocrat, and his words, if inconclusive, must be combatted silently, for no discussion or questioning is allowed in the class-room. The students take copious notes. Now and then the professor will dictate a sentence or two quite slowly ;

some important definition, perhaps, or a piece of intricate reasoning. For the most part, however, he will hurry on from point to point, speaking rapidly and forcefully. The members of the Berlin Faculty are almost, without exception, eminent as specialists in their various departments, and their utterances have consequently a peculiarly earnest and authoritative character. They are seldom or never at a loss for a word, though many of them speak altogether extempore. On the other hand their language is not always clear nor their meaning intelligible to the ordinary hearer.

This leads me to refer to the question of preparation. It is a most important phase of the general subject. I have said that the conditions of entrance are few and simple. Notwithstanding this *the German University is of no value whatever to an untrained mind*. It is worse than useless. Better a narrow river than a wide swamp. Unless he is prepared to profit by his surroundings, the American student will act wisely in remaining at home. The discipline of the College (strictly so-called), and the specializing tendency of the professional school or post-graduate course of study, are absolutely necessary to the full appreciation offered by the German University. These things are essential at the outset: some knowledge of the language, a well-trained mind, and a wide acquaintance with the subject or subjects to be pursued. The German professor, being a specialist, uses a vocabulary which is largely technical and arbitrary. His work is characterized by thoroughness and insight, and his lectures bear constant evidence of the most careful study and research. It is no pastime, even for a German youth, fresh from the rigorous mental discipline of the gymnasium, to follow the argument of a man who is discussing some abstruse topic connected with his life-long speciality. A student poorly equipped, deficient in definite knowledge, or lacking in purpose, will find discouragement and failure awaiting him in this land of culture. A student who comes here after having passed successfully the various preparatory stages will be rewarded ten-fold. The horizon of his thought will be consciously and wonderfully widened. His ideas will be classified, his purposes strengthened, his outlook broadened, and his power for work in every way increased.

AUSTEN K. DUBLOIS.

RELATING TO MISSIONS.

(Written for the Athenæum.)

It would be hard to describe the mingled emotions of gratitude and joy felt by the members of this small vanguard of Christ's army on the Maritime Baptist field in India, when the news was flashed to them that twelve young men at Acadia had recently pledged themselves to enter the service when ready. Some of us were not taken completely by surprise; the promise of this movement had been seen from afar; prayer is not unavailing and the atmosphere about Acadia is charged with the spirit of consecration to Christ.

THE CALL

to foreign mission service must be a real, live principle, known to the one receiving it by many infallible signs. He will feel the burden of souls pressing heavily upon his heart. He will long most earnestly for opportunities to tell of Jesus' love, and care not in what direction he may be led to find them, and be regardless of surroundings when even his tongue is loosed with the precious messages of grace.

He will recognize, in every face he meets, the likeness of the Son of God, marred now by evil principles within and evil motions without, and a great desire will lay hold of his soul to seek out those most marred, to tell them of their hard condition, that he who has despoiled them has been defeated by One who in his victory has also received, brought, a glorious inheritance to offer to all willing to enter in and possess.

A young man, or young woman, may be the subject of these impressions, and may be unmindful of the "heavenly vision" for many years, but—a passage from my own experience—he will not enter into rest in the Saviour's promises until he yields to them in full surrender of every human wish or tie.

HOW TO BECOME

a missionary is sometimes a puzzling problem, easy of solution however in light of the *Gospel at Work*, "The Acts of the Apostles." While in the West I had occasion to request a doctor—an old army surgeon—to remove a troublesome tooth. In undergoing the operation I remonstrated with him at what seemed unnecessary use of the lance. His reply silenced if it did not comfort: "The great art in pulling teeth is to make sure that you get them."

And this principle is worthy of wider application. The secret of success on any line is to be sure of success at every step. The way to learn how to preach is, to preach. If you would learn how to be a missionary, *be one*. The Home Mission Board has been, under God, a most effective instrument in showing young men *where* to be missionaries. In looking back over the ten years since first my mouth was opened in an attempt to preach Jesus, I can think of no experience more helpful in the lessons learned, more precious as a memory, than the six months spent in teaching a day school, and teaching in Sunday school and preaching in a remote settlement of Nova Scotia, composed entirely of colored people. The surroundings were not always congenial, the glory of human computation to be gained would be a minus quantity, but the knowledge of character acquired has been invaluable, and is appreciated in this land, among this people so similar in thought and habit.

AS TO OPPORTUNITIES

"to be bought out" for Christ on this our own Foreign Mission field; they are limitless in scope. You may safely count on every person you meet—a native—as a soul to be won for Jesus. In rare cases he may have heard of that precious name, but it is altogether likely he has forgotten it by this time since probably he only heard it spoken *once*, and then it was mixed in with what was to him like a wild legend of no possible interest to him.

If you can sit down beside him and pronounce it over and over again, and are able to tell him all the strange title may mean *to him and his*, he will undoubtedly listen, and who knoweth what the result may not be? Thousands of these same Telegu people are confessing Christ in the "Lone Star" mission, 1673 were baptized at Ongole in one day since this year 1891 came in; there is no constraint with God's saving grace. I believe in a few years hence it will be said of our own loved mission, that within its borders thousands are being saved.

Dear brothers, just volunteering for work, if it is not given to us to reap at the harvest-time, it is ours to sow the seed, and bye-and-bye both sower and reaper will rejoice.

M. B. SHAW.

Vizianagram, Jan. 6th, 1891.

Exchanges.

The *Varsity* is a serious, scholarly paper, and a most esteemed exchange. The review of Kipling's "The Light that Failed" builds out of selections from this novel, and a goodly share of critical comment a very readable article.

Acta Victoriana contains a sensible article on "Canadian National Sentiment," and a good exposition of the wherefore of missions.

The *Argosy* for January is about up to its average. We think Mr. Indoe is quite correct in his solution of "The Labour Question."

We are not quite sure that the *Niagara Index* has got all the meat out of the manual training question. But whatever else it may be or not be, its articles are seldom pointless or flat. And that is saying a good deal for a college paper.

The *Owl's* "Parting of Hector and Andromache," if hardly reaching to Homer's altitude, is yet worth reading.

We have also on our table *Trinity University Review*, *Manitoba College Journal*, *Seminary Bema*, *University Monthly*, *Colby Echo*, and others which we have not space to mention.

Our Societies.

OUR SOCIETIES.

Missionary.—The February meeting of Acadia Missionary Society was addressed by Rev. J. Donovan, late pastor of Emmanuel Church, Toronto. Papers were read by Miss Morse of the Seminary and J. B. Ganong, '92, the former on the Karens and the latter on Madagascar.

Mr. W. H. Cossum, B.A., of Colgate University, who is travelling among the colleges of the east in the interests of the Student Volunteer Movement for Foreign Missions, visited Acadia on February 3rd and 4th. Mr. Cossum's earnest and logical utterances on this great question received the strictest

attention of the students, who had the privilege of listening to him on two occasions. During his visit two new names were added to the volunteer list. Two others have since pledged themselves. The present volunteer force of Acadia numbers eighteen. Mr. Corey, '91, whose application has been received by the F. M. Board, will proceed to India upon the completion of his theological course.

A. C. Kempton, '91, was Acadia's representative at the conference of the Student Volunteer Movement held in Cleveland, Ohio, Feb. 26th to March 1st.

Y. M. C. A.—Ten new names were received for membership last month, making an addition of 89 new members during the present college year. The devotional meetings have been sufficiently interesting to warrant a few special services. Several conversions have been recorded.

Rev. Dr. Hopper, of St. Martin's Seminary, addressed the regular monthly gospel meeting on Sunday evening, Feb. 22nd.

Through the agency of Mr. Cossum, a branch of the Y. W. C. A. was organized at the Seminary, with the following officers: Pres., Miss King; Vice do., Miss Rich; Cor. Sec'y., Miss Havey; Rec. Sec'y., Miss Doty; Treas., Miss Morse. Under such a thorough organization as the Y. W. C. A. affords, the ladies of the Seminary will no doubt be better able to do more effective work. The Y. M. C. A. extends congratulations.

Literary.—The printed copies of the constitution and by-laws of the Athenæum Society give entire satisfaction. The thanks of the Society is due to Mr. R. O. Morse, '91, who so successfully superintended this work. Mr. Lu Crosby was appointed to meet with delegates from Dalhousie and King's to complete arrangements in connection with the Inter-collegiate Lecture Bureau of the Maritime Provinces.

Owing to the fact that so many Friday evenings are taken for other purposes, which the members of the Athenæum are generous enough to patronize, our regular literary work during the present term has been most unsatisfactory. A committee has been appointed to consult with the authorities for the purpose of securing their co-operation in protecting the evening* which this Society has set apart for literary purposes.

It was the good fortune of the Propylæum to secure for its first public exercises a person of no less distinguished talents than Miss Grace Dean MacLeod, of Berwick, N. S. Miss MacLeod, who has acquired more than a local reputation as a writer, read three of her interesting Acadian stories, viz. : The Fugitives of French Cross, The Boy Blue of Grand Pre, and the Privateer of Hall's Harbor. Her productions were already read and appreciated by many of her audience, but the vividness of description, chastity of style, and subtleness of the plots, were certainly enhanced by hearing these realistic tales from the lips of the talented authoress. This was Miss MacLeod's first appearance in public. We heartily congratulate her upon her success as a reader; the Propylæum on the excellent entertainment furnished upon the occasion of their first public venture; and the province on having a daughter whose productions show so many evident marks of what can be called by no more fitting term than genius. Music was furnished by Miss Sawyer, Dr. and Mrs. Bowles, and the College Quartette.

Social.—The Timjinsonians, who always take the tide at its flood, held their annual sleigh drive. The demonstration was modest throughout and was characterized only by the continual presence of an aromatic cloud which followed or preceded them as they drove, with or against the wind. Some necessary changes have been made in the constitution. Mr. Spurr has since been admitted to membership upon the standing made at a former examination, and is now permanently employed as the Club's tonsorial artist.

The Walking Quartette is a secret society consisting of Juniors, with a limited membership, as the name indicates. Tradition says that Cupid was present at its inception, but beyond this there is absolutely nothing known of its constitution. One of the by-laws, which is strictly adhered to, provides for a daily walk, the hour of taking which was one afternoon about the 17th of February, suddenly latened by one hour—a striking coincidence. Two of the members have grown tall of stature, elated no doubt by the smiles they receive during their meanderings. It is hinted that two Seniors who are likewise of massive proportions have applied for membership. —

Locals.

Y?

Garlic.

Mirror.

"Pity he drinks"

"Reap the cream."

"Next, take it up there."

"Who publishes those brooms?"

Why didn't Ave stay in the gallery?

A Versercer is said to haunt the classical room.

Archibald, the fourth party man, Crombie, the leader of the coalition government, and Shaw the advocate of limited monarchy, are the heavy politicians among the Juniors.

The residents of Chipman Hall were pleased to have Prof. Keirstead's company at tea, Feb. 6th. Such visits the students always enjoy.

Wanted:—An instructor in penmanship. Applications will be received by division C of the Senior Class.

English Grammar as remembered by a Junior:—*Nominative*, I. *Possessive*, You. *Objective*, Him.

The "At Home" given by the Athenæum differed from the ordinary reception in one striking particular, the absence of the Gaspereau Contingent. Quotations were therefore below par.

The concert given in aid of the American church in Berlin, which provincialists are wont to attend, was regarded as the recital of the season. The proceeds were duly forwarded to Berlin.

Prof. Tufts recently gave an interesting and instructive lecture to the Seniors on Gen. Booth's "In Darkest England." The other students would do well to invite the professor to deliver this excellent address to them.

First Senior.—Lend me your marking ink?

Second Senior.—Are you going to have a wash?

First Senior.—Yes.

Second Senior.—Ah! want to be recognised after your bath I suppose.

A cad who listened to the part of Gratiano played at a recital in College Hall, turned to his companion in horror as he exclaimed: "I am surprised to see such actions on that platform, and the language used by Mr. F. was something dreadful!"

Some of the Seniors were quite upset by the news that the Doctor had a Bowne to pick with their class.

Prof. and Mrs. Tufts were "At Home" to the Seniors on Friday evening Jan. 30th. An enjoyable time was spent by the boys of '91.

Doctor, (in Psychology).—Mr. N., do you know that you have being? that you exist?

Mr. N.—Yes sir, I know that I am a very presentable being.

The undersigned is prepared to manufacture optical goods of highest grades at bottom prices. Also opera glasses to let.

W—, Optician.

Found:—Three four Sophomore horns which may be obtained on application to the Sem. by proving property.

A certain cad of an ostentatious disposition, has created quite a sensation among the boys in the way of walking to and from class with a young lady. Probably the jealousy would not have attained such a height if he had not openly avowed that he was *her man*.

Sem. on Introducing Committee.—Is there any particular young lady you would care to meet?

Student.—No preference, unless they are from Annapolis County.

Student, (after introduction).—I understand that you are from Annapolis County.

Sem.—Yes, from Berwick.

Professor.—Did you put that on the stove?

1st Student.—No sir!

Professor.—Did you?

2nd Student.—No, I didn't know it was there until I *seen* you going to take it off.

In the discussion of the political questions of the day, a cad from the Western end of the province made the following statements in the Lyceum, to convince his hearers that *English* goods were far superior to any other:—

"Last Saturday evening I hung myself on a nail in the Seminary and didn't tear my clothes; and coming down the hill I fell and slid to Main Street without injury to my clothing."

The Freshmen have plainly shown that they do not wish their names to appear in the Local column of this paper, and so, to please them, we have decided to give them a certain amount of space which they may call *their own*.

They have started a course of lectures on loyalty; the first one was delivered on Wednesday, Feb. 4th; second, Thursday, Feb. 5th. The schedule of lectures for the remainder of the year did not arrive in time for publication. At the close of the last meeting the following resolutions were drawn up:—

Whereas, a large number of our worthy boys have furnished subjects for Locals, and

Whereas, it is impossible for us to conduct ourselves so as not to appear ridiculous to their cultivated taste; and

Whereas, we consider ourselves better than former classes who have escaped such notice,

Therefore Resolved, that no member of this class shall henceforth tell, write, or breathe any incident that may happen in this class.

Further Resolved, that if any one shall in any way transgress this law he shall be exterminated from the class meetings by a two thirds vote.

A motion to discontinue the publication of the ATHENÆUM paper was lost by a small majority.—Co'on. Sec'y.

Freshman, (gaping from ear to ear).—I guess I am going to sleep.

Sem.—Thank you! That is very complimentary.

Freshie to Professor.—Where was *Chaucer* educated?

Prof.—Not at E(at)on as you would suppose from his name.

After an able discussion about prices, size, etc., the question was raised when to have their pictures taken. A very large man moved that it be postponed for a few months in order that *all* may raise moustaches.

Nervous Freshie.—(Introducing) Mrs. B—, allow me to present to you Mr. S. But collecting his thoughts he exclaimed. Oh! I made a mistake it is a Miss.

First attempt in Athenæum; Mr. President there are some members present who would like to join.

At a recent reception one of the Seniors was entertained in a way that might have been very pleasing to a *cad in the middle year*. During the conversation the young lady seemed to have been labouring under a cruel delusion, but afterwards, discovering her mistake the young man's name was duly erased from her list of acquaintances.

The Freshmen are seeking for a motto. Having about given up the idea that any have been composed recently enough to be in keeping with their requirements, they are now considering the advisability of asking the Sophs. to select one for them from Greene's Almanac.

ACKNOWLEDGMENTS.

F. M. Shaw, B. A., Geo. E. Croscup, B. A., \$2.00 each; Lew Wallace, H. F. Waring, B. A., E. R. Morse, B. A., R. O. Morse, E. B. McLatchy, L. D. McCart, C. T. Illsley, John Moser, C. D. Rand, B. A., J. D. Keddy, E. A. Corey, M. D., W. J. Rutledge, Rev. G. P. Raymond, B. A., \$1.00 each; Mrs. Hutchinson, \$1.00 (ad).

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