

The Acadia Athenaeum.

"Prodesse Quam Conspici."

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The Divinity of Self-Sacrifice.

He who with fixed and unresentful mien
Can overlook the world's dogmatic scorn,
The while its covetous, envious eye is seen,—
Is felt, the rankling shaft from slanderous tongue,—

He who full knowledge hath of this, withal,
Can still return the frown with loving face,
Nor wish his wasted kindness to recall
And retribution just to hold the place,—

Who more than this, can witness for the Right,
And in the meek and humble courage of the Truth
Withstand the weight of numbers, pride and might,
And lead a world to Life and Light and Worth,—

Such life must with celestial glory shine !
Such Love can not be other than Divine.

J. E. F.

The Use of Words.

(Continued from last number.)

Who has not seen Brightland's versified rule ?

In the first person simply shall foretells ; in will a threat or else a promise dwells ; shall in the second and the third does threat ; will simply then foretells the future feat. The following table will help to understand the rule :—

No. and Person	Expressing Simple futurity.	Promising, Commanding.
Sing. 1st person	I shall	I will
" 2nd. person	Thou wilt	Thou shalt
" 3rd person	He will	He shall
Plural, 1st person	We shall	We will
" 2nd "	You will	You shall
" 3rd "	They will	They shall

The above versified rule well illustrates the following :

In conjugating the *future* tenses, it must be remembered that *shall* in the first person goes with *will* in the second and third; *will* in the first person goes with *shall* in the second and third.

Future Indefinite.

I shall send
Thou wilt send
He will send
We shall send
You will send
They will send

Future Emphatic.

I will send
Thou shalt send
He shall send
We will send
You shall send
They shall send

To denote *simple futurity*, *shall* must be used in indirect sentences; as, I promise you I shall study. In this sentence, I shall study, is the form it takes in direct narration. If *will* is used in direct narration it must be retained in indirect narration. If in the sentence, you say that you shall lose by the bargain, you substitute *will* for *shall*, you represent the speculator as determined to lose by the bargain. The debtor who understands the difference between *shall* and *will* eases the mind of the creditor when he says, I *shall* pay, I tell you. Observe that he does not say, I tell you I *will* pay. In independent sentences *shall* and *will* follow the present and future; *should* and *would* follow the past tenses:

Present—I fear I shall be too late, or we shall be too late. I fear he will be too late, or you will be too late, or they will be too late. In these sentences let *shall* and *will* change places and you will nigh make nonsense out of sense. *Future*: If you will send it to him, I shall be glad. If you will remit the money, you will much oblige me. How would it sound to write these sentences thus? If you *shall* send it to him, I *will* be glad. If you *shall* remit the money, you *shall* much oblige me. *Past*:—I knew I should be too late. I knew he would be too late. Direct forms: I shall be too late. He will be too late. In these indirect sentences turn *should* into *would*, and *would* into *should*, and you do violence to language. Errors of speech: "Which air I would (should) be glad to recover." "I told him I would (should) not feel justified in so doing." "I am too tired to come to you as I would (should) like to have done." I would (should) like him better to be angry than indifferent, and yet would [should] I?" "Would you like to go to St. Johns? In what capacity would [should] I have to go?" "I would (should) have some compunctions."

Dr. Brewer refers to a promise based on a contingent

uncertainty; as, if I *should* be in town, I *would* look over the house. The modern form of this would be, if I *am* in town, I *will* look over the house. Again: if you *should* be in town, you *shall* see the house. Modern form: If you *are* in town, you *shall* see the house. It may be added here that Mr. Marsh, an English scholar, has expressed the opinion that the distinction between *shall* and *will* has little or no logical value or significance, and has ventured to predict that one of the auxiliaries be employed with all persons of the nominative. To this Richard Grant White has made a happy reply: "The distinction between *shall* and *will* is a verbal quibble, just as any distinction is a quibble to persons too ignorant, too dull, or too careless for its apprehension." So, and even yet more, is the distinction between *be, am, art, is* and *are, a* quibble. All these words express exactly the same thought—that of present existence. Why, therefore, should not the distinction between them, which assigns them to various persons as nominatives, be swept away, so that, instead of entangling ourselves in the subtle intricacies, of *I am, thou art, he is, we are, you are, they are*, which are of no logical value, we may say, with all the force and charm of simplicity, *I be, thou be, he be, you be, they be*?—as, in fact, some very worthy people do, and manage to make themselves understood. Why, indeed should we suffer a smart little verbal shock when the Irish servant says, *will* I put some more coal on the fire? And why should we be so hard-hearted as to laugh at the story of the Frenchman, who, falling into the water, cried out, as he was going down, I *will* drown, nobody *shall* help me? But those who have genuine, well-trained English tongues and ears are shocked, and do laugh.

Richard Grant White has given in the following dialogue many of the proper uses of the words, which we have been discussing "a husband is supposed to be trying to induce his reluctant wife to go from their suburban home to town for a day or two." He—*I shall* go to town to-morrow. Of course you *will*. She—No, thanks. I shall not go. I *shall* wait for better weather, if that *will* ever come. When *shall* we have three fair days together again? He—Don't mind that. You *should* go. I *should* like to have you hear Ronconi. She—No, no, I *will* not go. He—(to himself) But you *shall* go in spite of yourself and of the weather. (To her, Well, remember, if you *should* change your mind, I *should* be very happy to have your company. Do come; you *will* enjoy the opera; and you *shall* have the nicest possible supper at Delmonico's. She—No, I *should* not enjoy the opera. There

are no singers worth listening to, and I wouldn't to the end of the drive for the best supper Delmonico will ever cook. A man seems to think that any human creature *would* do anything for something good to eat. He—Most human creature *will*. She—I *shall* stay at home, and you *shall* have your opera and your supper all to yourself. He—Well, if you *will* stay at home, you *shall*; and if you *won't* have the supper, you *shan't*. But my trip will be dull without you. I *shall* be bored to death, that is, unless your friend Mrs. Dashatt Mann *should* go to town to-morrow, as she said she thought that she *would*; then, perhaps, we shall meet at the opera, and she and her nieces *will* sup with me. She (to herself) My dear friend Mrs. Dashatt Mann! And so that woman *will* be at her old tricks with my husband again. But she *shall* find that I am mistress of this situation, in spite of her big black eyes and her big white shoulders. (To him). John, why *should* you waste yourself upon those ugly, giggling girls? To be sure, *she's* a fine woman enough; that is, if you *will* buy your beauty by the pound, but they! He—O, think what I *will* about that, I must take them, for politeness' sake; and, indeed; although the lady is a matron, it wouldn't be quite proper to take her alone—*would it?* what *should* you say?

She—Well, not exactly, perhaps. But it don't much matter; she can take care of herself, I should think. She's no chicken; she'll never see thirty-five again. But it's too bad you *should* be bored with her niece—and since you're bent on having me go with you—and—after all, I *should* like to hear Ronconi—and—you shan't be going about with those cackling girls—well, John, dear, I'll go.

The author of this further says: Association and early habit cause many people, who are far from well-educated, and who are entirely unconscious as to their speech, to be unerring in their use of this idiom, which in my judgment, is one of the finest in the language.

What is Our Library For?

ACADIA possesses a good working Library. The number of books is not large but the selection has been well made. Each year there are added from 100 to 200 of the leading books of the day. In the Library are to be found most of the standard works of English Literature. The departments of History, Economics,

Mental and Moral Philosophy, Science and Theology are well represented. Of course not everything that has been produced in these departments is to be found in the Library but yet there is in it much that is very valuable.

A few facts connected with the Library and its use may not be out of place.

General observations made during the past twelve months have led recently to a more particular examination of certain facts. The results of this examination are given below. In preparing the following statements the cards presented by students when applying for books have been made the basis of calculation. In the table appended no account has been taken of any one applying for fewer than four books within the time under consideration. The time covered in the Table runs from January 10th to April 24, 1897. The table is intended to show how many books have been drawn by the individual members of the various College classes. The first column shows the number of books taken by any one student. The other columns give the numbers of students for the respective classes who have taken out the books shown in the first column :

No. of Books taken out by Individual Students.	No. of Students taking books by classes.				
	Seniors	Juniors	Soph'rs.	Fresh.	Acad.
21	1				
18	1				
17	2				
14	1				
13	3	1			
12	1				
11	1				
10	1	1			
9	1	1			
8	2	1	2		
6	1	1			1
5	3	2			
4	2	3	2	2	
	20	10	4	2	1

In addition to what appears in the preceding table, 9

Seniors have among them taken out 18 books, 10 Juniors, 11 books; 12 Sophomores, 21 books; 4 Freshmen, 8 books.

From what has been given above it will be noted that 29 Seniors took out 231 books; 20 Juniors, 80 books; 16 Sophomores, 45 books; 6 Freshmen, 16 books; and one Academician, 6 books.

It will be seen also that the Seniors individually make the most extensive use of the Library. Only one Junior made so many as 13 applications for books. No Sophomore made over 8 applications, while one Academician made freer use of the Library than did any member of the Freshman class.

Out of 30 Seniors 29 have had books; of 37 Juniors, 20; of 30 Sophomores, 15; of 28 Freshmen, 6; of 86 members of the Academy only one.

Of the 378 books taken out as above, 61 per cent stand to the credit of Seniors, 21 per cent to the Juniors; 12 per cent to the Sophomores; $4\frac{1}{2}$ per cent to the Freshmen; and $1\frac{1}{2}$ per cent to the Academy.

Of course the above facts do not represent all the work of the Library. It is used extensively as a reading room, and many who rarely take out a book avail themselves of the advantages offered in this direction. Further many of the students make use of the excellent reading-room under the management of the Athenæum Society. But, in spite of this, the foregoing figures pretty accurately represent the relations existing between the Library and the students of the various classes. There is matter here for serious consideration on the part both of students and instructors.

The Alumni Banquet.

THE New England Alumni met on Tuesday the 6th of April at the United States Hotel, Boston, where a banquet was partaken of.

Mr. Trotter in his address on Acadia said that Acadia always did and always would stand for general scholarship, there being not enough endowment to enable her to specialize. The ideals of the future were to be shaped to that end. The physical and social life of the student would be developed in the Gymnasium, Campus, and the various social privileges. The aim would be to make the young man easy and natural in his social rela-

tions, to develop in him the power of making himself agreeable and to restrain himself from being obnoxious or from a tendency to give offence. Intellectually, their ideal was the best and broadest general scholarship. To that end they would try to have increased apparatus; use very great care in filling vacant positions; found if possible college lectureships to bring the College into the thought of the best educators. Concerning the finances Mr. Trotter spoke energetically. The Seminary debt of \$45,000 was becoming unmanageable; the College deficit was \$7,000, Chipman Hall debt \$3,000, deficits in other accounts making a total of \$65,000. His views about the Theology question were excellent. "They were not going to have at Acadia, if he could help it, a little Theology for fellows to come from every quarter to nibble at." (applause). Mr. Trotter's excellent address was well received.

Dr. Hoar spoke of the influence of small colleges, believing in them more than in larger ones. In Chicago University, for instance, the student was almost through the Junior year before coming into contact with any of the regular professors; the work being all done by the instructors, who in most cases were mere practitioners in the art of teaching. In the small college the student comes into immediate contact with the best of professors, and he believed it would be the greatest blessing possible to a young man to come into class with the President of the College during his Freshman year. He did not believe in elective studies. Colleges like Cambridge and Oxford where students were grounded in Classics, Mathematics and Science produced the strongest men. Dr. Hoar paid a glowing tribute to the sense and wisdom of Mr. Trotter's address; especially designating one remark as the wisest he had ever heard on that particular subject. Mr. Trotter had said the "college work was the churches engaged in higher education," and as soon as the churches in the Maritime Provinces lost that as an ideal, they had better take their hands off Acadia and let others manage the work there. Dr. Hoar referred to the fact that he felt alone in the company whose affiliation could not be but largely British. He was glad that the ladies were there as they would be on his side as they were principally Americans. He said that a while ago America was flying into the face of England and presenting her with a menace of war, all because she refused to arbitrate a difficulty of her own with the Venezuelan people "with which we Americans had nothing to do," and now America was casting

out of doors with all her ardor a proposition by the British Government to arbitrate their future difficulties.

J. E. Barss recited his poem "In pulvere vinces," which was well received.

Mr. Charles A. Eaton spoke briefly and humorously. He was glad to meet Prof. Trotter and had a special regard for him because he had the good judgment to select his wife from a family with which he was connected. He said he did not suppose that Mr. Trotter would be able to lacerate the unhappy Freshman with his haughty glance, or fairly torture the Senior with his scathing metaphysical remarks as Dr. Sawyer had done before him, but believed nevertheless he would make a worthy successor in the President's chair. He spoke of Dr. Sawyer's remark to him when as a beginner in Mental Philosophy he was making his first recitation and when the Doctor asked him if that was his own view or the author's he was giving; replied "a mixture of both," the Dr. said "Well, Mr. Eaton, that is a very suspicious mixture." Mr. Eaton brought greetings from Toronto, the Queen City of the West, "where we have no Sunday newspapers, thank God, and no Sunday street cars, which is a great blessing in fine weather."

Dr. Gumbart closed the speech-making by an address on the "tendency of modern theological thought." It was good, worthy and appropriate. He said "inasmuch as Acadia had made him a D. D., he thought he had to select a subject that was dry and nasty," but he did not deal with it in a dry way by any means.

\$200 was signed toward Acadia. R. M. Hunt is a very earnest worker for Acadia. The banquet closed with the Rally Song by the Rev. E. W. Sweet.

Among those present were J. E. Barss, Charles Seaman, Miss Tupper Knowle., B. A. Lockhart, Joseph S. Lockhart, B. W. Lockhart, John Eaton, N. E. Herman, S. R. McCurdy, C. W. Jackson, — Redden, H. H. Roach, Frank Morse, Miss Hardwick, Wm. Porter, Mrs. George (returned missionary), Mr. Anderson and wife of the "Globe," J. H. Davis, Wm. Smallman and wife, C. H. McIntire, Miss Annie Eaton, Dr. Hoar, Charles Eaton, R. M. Hunt, Austin Kempton, — Smith, M. L., Alberta Parkor, W. Margeson and Ernest Haycock.

Sic Transit Gloria Mundi.

What though since time when chaos yielded
 To all creating power Divine,
 Unchanged we see the garb which shielded
 Our orb as in creations prime.

Though each returning spring restores her
 To freshness like to Eden's bower,
 And recreation springs up o'er her
 In tree and shrub, in bush and flower.

All things recur in even tenor,
 Remaining always as they were ;
 God's laws have never changed their manner
 Since once he did their force impair.

But will that power which now sustains her
 For ever in existence be ?
 Is it ordained by its Ordainer
 To last to all Eternity ?

No! He Himself has answer given,—
 Like to a scroll shall pass away
 This present earth, this present heaven
 And lose themselves in living day!

J. E. F.

"The Place of Language in a Course of Study."

WITHIN comparatively modern times, there has arisen a violent controversy between the advocates of classical and of scientific studies. At its violence no friend of education need feel alarm as we are used to seeing the most desirable results brought about by the collision of opposing influences. No speedy reconciliation of views upon the matter here in dispute is to be looked for; if indeed it shall ever be reached. And since language has in a manner been placed on the defensive by extremists of the scientific side, who are disposed to treat with disdain its claims as an agency in education, we may profitably endeavor to take such a view of language as will show us what its place is in a course of study. We have first to notice that the acquisition of language is the primary and fundamental step in education. Many fail to distinguish between language as an endowment of human nature or the power to speak and language as a developed product and result of this endowment or the body of words and phrases constituting a given speech. Language is neither reason,

mind nor thought; it is simply an acquired instrumentality, without which all these are comparatively impotent and unmanageable gifts. The part then, which language plays in the development of each individual is a reflex of that which it has played in the development of the race. It is generally conceded that not even one's own language can be thoroughly mastered from a grammatical standpoint, without a knowledge of some second language, with which to compare and contrast it. Here probably we have the key to the importance of the classics in a course of study. We need hardly stop to discuss the relative merits of the different languages, though in passing we might say that it is generally admitted that for this purpose Latin and Greek stand preeminent. It is hardly necessary to consider the study of English at all; for we take it for granted that all recognize its paramount importance. The inability of young children to pronounce especially hard syllables leads them to slur these syllables or leave them out altogether. They even omit endings and confound different forms and when they become acquainted with some tolerably extensive rules, they apply these rules in every case, often making blunders very glaring to those who know better. Now just as these children commit such errors, men too are liable to fall into the same snares, so that each person to his dying day should be a learner of his own language. As regards the languages most nearly allied to our own in character and circumstances, namely that of modern Europe, it is to be noted that they are especially our resort as sources of positive knowledge, yet with certain of them, notably German, our connections are of the higher and more philosophical as well as of the lower and more practical nature. The other modern languages stand off around these in ever more distant circles of relation to our education, some challenging a place almost as near; others interesting only the special student of literature. Each in its own manner and degree is worthy to be studied; each has its own contribution to make to that wider foundation of valuable knowledge, on which is to be built up the higher culture of the future. The extent to which the modern languages as well as the ancient have entered into our own vocabulary, renders it necessary to know something of these, if only to have a thorough comprehension of our own language; and as it is evidently necessary to know best that of which we make the most use, language must be given the foremost place in our course of study. But now we are met by the practical people as they call themselves. Let us have

mathematics, physics and chemistry they say but let the languages go. Now in what way are these scientific subjects practically useful to the great majority of us. Probably the most of us, three or four years after we have left college will have still a lingering idea that H_2S is a very odoriferous gas and that H_2SO_4 is the acid most used in reactions. Arithmetic is, I think generally conceded to be the most practical of the sciences. But anyone, who knows how to add, subtract, divide and compute interest and discount, can make his way through life without much discomfort. Probably Geometry is best adapted to develop the reasoning powers, but to how many it becomes simply a work of memory and through no fault of theirs oftentimes; if a fairly hard exercise is placed before them, they are entirely at sea. On Algebra, considerable time is spent both in our academies and colleges but the great majority of us have still to find its practical application.

We were probably at one time intimately acquainted with the binomial theorem, but now it is doubtful if we would recognize our old friend if we met him on the street. To sum the whole thing up, in most of the cases which arise in everyday life, we shall have but little advantage over those who have never studied at an academy or college. There is no doubt now but that instruction in scientific subjects is absolutely necessary to all. But after a certain point, are we to force it on unwilling and unreceptive minds? No, but we can, in a great measure, if not entirely compensate for it by a study of the languages. In this particular case, the ancient languages seem to have the advantage over the modern.

For in the latter, we are generally greatly aided, by the order of the words. But who, on studying Cicero or Demosthenes for the first time has not gazed with an amazement akin to awe at the long and complicated sentences. This apparent confusion constitutes one of its chief excellencies, for no matter how anxious we are to shirk it, we cannot avoid doing some original work. How tame and lifeless is that person's apprehension of English words, who looks up their etymologies, if indeed he looks them up at all, in a dictionary, however skillfully constructed, compared with the person who reads them in the documents in which it is contained. Everyone will allow that it is a very interesting and valuable bit of information to know that electricity comes from a Greek word, meaning amber, though certainly one may use the word electricity for all practical

purposes without ever having studied Greek. Again the general truths of linguistic science, having once been worked out by the study and comparison of many tongues are capable of being so distinctly stated and so clearly illustrated out of the resources of our own language as to be made clear to the sense of every intelligent English scholar. Nevertheless he only can be said to have fully mastered them, who can bring to them independent illustrations from the same data, which led to their establishment. This work of translation is far from being yet completely done and an inexhaustible mass of materials still remains to be explored and elaborated while more is constantly being developed; and men have to be trained for this task not less than for the investigation of material nature. Again, what a vast literature a knowledge of the language lays before us. It were indeed vain to deny that high culture is within reach of him who rightly studies the English language and English masterpieces alone, knowing nothing of any other. More of the fruits of knowledge are deposited in it and in its literature than any one man can make his own. History affords at least one illustrious example, within our own near view of a people, that has risen to the loftiest pinnacle of culture, with no aid from linguistic study; it is the Greek people. To the true Greek, from the beginning to the end of Grecian history, every tongue save his own was barbarous and unworthy of his attention. No trace of Hebrew or Sanskrit was to be found in the curriculum of the Athenian student. What the ancient Greeks could do, let it not be said that the modern Englishman, with a tongue into which has been poured the treasures of all literature and science from every part of the world and from times far beyond the dawn of Grecian History cannot accomplish. We must be careful however not to hasten from this to the conclusion that there is no longer good ground for our studying any language save our own. In Greece and Rome are the beginnings of all that we most value. There is as it were the very heart of the great past, whose secrets are unlocked by language.

This is the firm and indestructible foundation of the extraordinary importance, attaching to the study of the classical languages. Nothing, that may arise hereafter can interfere with it. Greek and Latin must continue the sources of knowledge as to the beginnings of history and and be studied as long as history is studied. But some say, read our own masterpieces, read Shakespeare, the greatest of dramatists. When it is admitted that for varied in-

terest in the drama and in his knowledge of mankind, Shakespeare carries off the palm, we have got to the end of the list of prizewinners from the ancient Greeks and Romans in literature. In Epic poetry Homer is still supreme and unapproachable; the second place belongs to Virgil. In lyric poetry Pindar heads the list. In history, Thucydides, with "his magnificent light and terrible shade" stands out beyond all comparison. Demosthenes is the acknowledged chief of orators and Plato and Aristotle will be revered and studied, when all the Philosophers who have since flourished, will have sunk beneath the tide of advancing speculation.

J. CLARENCE HEMMON, '98.

A New Book.

MESSRS EDITORS:—

Your request of yesterday, that I give a brief expression to my estimate of Dr. Rand's new book, entitled, "At Minas Basin and Other Poems," affords me scanty time to do justice either to the Athenæum or the Poems. It will however, be a source of much gratification to the friends of Acadia University that one of her own Alumni has made such an important contribution to Canadian literature, especially to Canadian song.

To some it may be a surprise that this first collection of his poems has matured in the autumn of their author's life. To those however, who have known Dr. Rand intimately; and have marked his fine imagination, his delicate taste, and the responsiveness of his spirit to the beauty and suggestiveness of nature, the appearance of this collection and its high merit will be no cause of wonder. Doubtless such a book would have appeared much earlier, had not his busy official career denied the necessary leisure and repose.

The book contains forty-three sonnets and thirty-eight other poems. The sonnets, taken as a whole, will doubtless be awarded high rank, for not one of them is inferior. They are marked by charming rhythm, chaste expression, pleasing variety, deep insight into nature, and a great wealth of suggestion. "Love's Immanence" discloses a deep reverence for God and nature; "To Emeline" is tender and delicate. It is a sweet, softly whispered note of two souls in harmony.

In reading the "Veiled Presence" one becomes conscious of the close fellowship between the poet's soul and the Invisible One. "The Rain Cloud," "The Cumulus Cloud," and

"The Cirrus (Cloud)" are each viewed with true poetic vision, and are described accordingly. While we look at them through the poet's lens, we catch glimpses of tints and shades we never had observed before, and hear new voices speaking through these filmy shapes, as they lie

"Encamped upon the unfenced fields of space"

"Partridge Island," "Tennyson Rock," "At Minas Basin," "Glooscap," and "The Sea Undine" will invest with new interest the Farrisboro side of the Basin and draw pilgrims thither, while "A Willow at Grand Pre" will revive and intensify the interest Longfellow's Epic has kindled in the Land of Evangeline.

Other sonnets of special merit are "A Deep-Sea Shell," "A Red Sunrise," "Under the Beeches," "The Nightingale," "The Opal Fires are Gone," "June," and "The Ghost Flower."

Of the poems not in sonnet form, "The Dragon Fly" is possibly one of the most original in conception and most happy and graceful in the quick moving lines. Its interest, sustained from beginning to end, grows out of the strange genesis of this flying insect, which the poet so aptly terms

"Swift wonder of motion
In splendor of sheen"

"My Robin" shows a warm sympathy with bird life, its music and its language.

"At the Look Off" is the breathing of an intense, spiritual nature. "Sea Music" is a fine example of reproducing the sounds of nature in human language. "By the Love" is charged with tender pathos. No one can read "The Old Fisher's song" so full of hope and cheer, without gaining courage and strength.

The attitude of the author to nature is that of reverence; for everywhere and always nature is to him the revelation of God. In its presence the language of the soul is, "Put off thy shoes from off thy feet." This attitude imparts high ethical excellence to the poet's teaching. In forty of the poems the author directly or indirectly avows his faith in the Omnipresent God, while in many others, echoes of this same faith are audible. To the thoughtless, listless reader some of the poet's lines will not make their appeal. For such an audience the author's muse has not attuned the lyre. To the reverent soul, observant of nature, every page of the volume will afford inspiration, instruction and pleasure.

Very many will read this book and cherish it for its genuine merit. It will bring many elect spirits of our time, as yet unacquainted with the author, into warm fellowship with him. Every one interested in our growing Canadian literature should possess a copy of this book.

The Acadia Athenæum

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The Sanctum.

WHETHER one be a Catholic or not he must admit that modern education is lacking in one very important particular. This remark, however, would apply more correctly to the New World than to the Old. It is not all of an education to *know*. Unless this same individual also *feels* the depth the beauty of what he is knowing, no machine in the mechanical world is more machine-like than he in the natural world. Knowledge is as much a matter of Emotion as it is of Intellect. How to invest the hard dry facts of science with an emotional counterpart may be a very puzzling problem, but the little child often unconsciously offers a solution so simple that the man, as is usual with all rational creatures, fails to grasp it. There is no need of counterparting anything. True beauty is truth and truth is true beauty. If the youth were taught that the rain fell from the clouds through the intervention of an all-wise and all-powerful God working in his own laws instead of being bribed to believe that the moisture that gives life to the earth is a product of conditions and circumstances purely mechanical, the result might not be exactly scientific but it would be immeasurably more beneficial. Most people do not know that they have a soul at all. Their whole being is worked out on mathematical principles with the accompanying supposition that that part of their nature entitled to immortality is in reality an algebraic formula. This may be so, but virile calculation will never found a "new Heaven and a new Earth." The springs of sensibility must be supplied lest there be a drought in the nature of man that will make the luxuriance of the heart a desert of the head. What we want in our Schools is not so much a creed as a Christ.

The Month

ANOTHER of those social events which are anticipated with delight and remembered with pleasure claimed the attention of the students on the evening of April 9th. This was the occasion of the "At Home" of the Athenæum Society. A large number of invitations were extended and despite the inclement state of the weather a large number of bright faces and graceful forms met in the commodious hall. Under the supervision of an efficient committee the audience room presented a holiday appearance and contributed to the enjoyment of the evening. As it is not the custom to present a literary or musical entertainment at this reception the time passed and all too quickly in pleasant conversation. At 10.30 the notes of "Auld Lang Syne" was the signal that the "At Home" was past and then with many a parting word the guests bade each other "good night."

The Glee Club of Acadia Seminary under the direction of Miss B. Barker gave a concert in the Hall, April 30th. The program consisted of piano and vocal solos and duets and full choruses. The selections were well chosen, skillfully rendered and reflect much credit on the performers and their leader.

The students' missionary meeting was held in the church, April 18th. The committee were fortunate enough to secure the services of Rev. J. Denovan for this occasion. For nearly an hour a full house listened with close attention to the eloquence of this gifted speaker. This was the last regular missionary meeting under the direction of the Y. M. C. A. for this year. The series of meetings has been instructive dealing with the work in different countries and as the work as a whole was presented by the last speaker the necessity for workers in a great cause became apparent.

The Sophomore and Freshman classes were entertained at the Seminary on the evening of April 23rd. An agreeable evening was enjoyed by all. The guests took part in games of various kinds. Refreshments were served and those present consider it one of the most satisfactory events of the season.

At a business meeting of the Y. M. C. A. the following officers were elected for the next school year: J. A. Corbett, Pres., Irad Hardy, Vice-Pres., O. Merritt, Rec.-Sec., John Glendenning, Cor.-Secr. Chas. Atherton, Treas. The reports from the retiring officers and committees were received. The Volunteer Band has for its new officers S. C. Freeman, Pres., A. H. Balser, Sec. and Treas., C. W. Rose, Class Instructor.

The fourth Annual Closing of the Horticultural School took place in College Hall, April 29th. The platform was handsomely decorated and presented a tropical appearance by reason of the large number of potted plants, many in full bloom, which had been brought from the green-house. Quite a number of distinguished gen-

tlemen occupied seats upon the platform. J. W. Bigelow, Pres., N. S. F. G. A. presided. In his opening address he paid a high tribute to the efficiency and painstaking care of the director Prof. E. E. Faville. Papers dealing with various subjects appropriate to the occasion were then read by Miss Irene Burgess and Messrs. A. H. Whitman, F. B. Steeves, P. W. Gordon, S. A. Porter, F. L. Estabrooks and R. D. G. Richardson. Prof. Faville gave a short address. He spoke of slow but steady growth in the school which has 69 students enrolled for the present year. Prizes were awarded to E. C. Harper, Chas. McDonald and G. W. Elliott in recognition of their superior work. Short addresses were given by Dr. A. H. McKay, Supt. of Education, B. W. Chipman, Secretary of Agriculture, Prof. Oakes and Dr. Keirstead. They spoke of the importance of the study of horticulture and their interest and sympathy with the school and expressed the hope that the time was not far distant when the work would receive an additional government grant. Guitar and violin music was furnished by Mr. G. W. Bashaw, Manual Training Instructor, and Prof. McDonald of Halifax, Miss Caldwell playing the accompaniment to the violin.

De Alumnis

Ernest Haycock, '96 is reported to be doing excellent work at Harvard this year. Haycock was a good student and exhibited considerable ability as a teacher and student of nature while assisting in the Horticultural Institute last year.

Edward Blackadder, '94, Grand Lecturer of the I. O. G. T. has been at his home in Wolfville for the past few days. Edd looks well and we judge he finds his work very agreeable.

G. J. Coulter White, '80, pastor of the Baptist Church at Annapolis, N. S., and a member of the University Board of Governors, spent a few days in town and was present at several of the college lectures.

D. Livingstone Parker, '84, having studied some little time at Farnham Theological Seminary, is now completing his first year in theology at Rochester.

Avard V. Pineo, '92, has recently taken up his residence at Wolfville with the view we believe of opening a practice in his profession of law in this town.

Arthur F. Baker, '93, evangelist, employed by the Baptist Home Mission Board, has been doing excellent work in several of the churches in P. E. I. during the past winter.

Ingram E. Bill, jr., '93, and Lew F. Wallace, '94, are in the graduating class at Rochester Theological Seminary this year. Lindsey J. Slaughenwhite, '94, is doing the Junior year's work.

Melbourne S. Read '91, Ph. D. Chicago, '95, professor of

Philosophy at Colgate University, N. Y., we are glad to learn is rendering very acceptable service in his department.

Walter W. Chipman, '90, who graduated M. D. from Edinburgh, with high distinctions is now practicing in a large infirmary.

Frank R. Higgins, '91, takes the Ph. D. in pure Mathematics and Science from Cornell this year.

Fred C. Hartley, '89, is a very successful pastor of the Free Baptist Church at Fredericton, N. B.

Charles H. McIntyre, '89, is practising law in Boston.

Personal Mention

Prof. E. E. Faville was recently made a Fellow of the Royal Horticultural Society of London, England. During the past year Prof. Faville also received the degree of M. S. A., from a leading American College. These honors abundantly testify to the appreciation in which the Professor is held both at home and abroad.

Exchanges

THE April Owl gives an interesting account of the visit of His Excellency Mgr. Merry Del Val, Papal Delegate to Canada, to the Catholic University of Ottawa. The reception was a splendid and enthusiastic success. Mgr. Merry Del Val is a young man, not more than thirty-five years of age, and yet he has been able to make himself one of the most thoroughly and widely educated men in the service of the Roman Catholic Church to-day. The Owl says,—"Spanish is his mother tongue, Italian the language of his daily life. Yet, we ourselves witnessed that he spoke Latin, French and English with a correctness, grace, purity and fluency unequalled in our experience. Of course all this argues remarkable ability and persevering effort."

His hands were full

The millionaire manufacturer leaned back in his chair and twirled his thumbs. He was not in a very good humor.

His hands were full.

He had a very good reason for being angry.

His hands were full.

Orders were pouring in upon him thick and fast, and he should have been coining money.

As we have said before his hands were full.

Outside in the mills there was almost a dead silence. Not a wheel turned and not a sound was heard save the slight noise made by the

watchman in going his rounds. The owners' hands were full, and the mills were closed.

The millionaire in his chair swore a great oath and said, "Confound these jubilee holidays, it takes a week for the men to get sober after one of them."

As we previously remarked, his hands were full.—(Exchange.)

This is how Dr. A. Conan Doyle expresses his confidence in the Celt "Give him culture, give him that Catholic university of which we hear, and you will tap a most precious vein of literature, and Celtic Ireland may send its Renans and its Pierre Lotis to London as a Celtic Brittany sends them to Paris. And there is work for the Irish Literary Society to draw the Celt out, to modernize him, to teach him that there is a living present as well as a legendary past in literature, and to make him realize if he has any thought or any good worth saying, the grandest audience that ever the world knew is anxious to hear him, and that the grandest language that a writer could wish is waiting ready to his hand." These words were addressed to the Irish Literary Society of London.—(Ex).

"Is it right," asked the Freshman inquiringly,

"To use aids in pursuing our courses?"

"Of course," said the Soph., "read your Bible,

Was not Elijah translated by horses?"

(Colby Echo.)

Collis Campusque

As we go to press the Freshmen have not ceased telling about "Our Reception," meaning presumably the one given to the Sophomores and them at the Seminary the other evening. Only one of their number seems dissatisfied, a pessimistic mortal who would as soon *die as* live and who remarked as he swallowed his last spoonfull of ice cream: "I'll have my head knocked off if I go to another reception." Not so with the Sophs. They feel kind of blue now because a local paper associated their names with the Juniors in connection with the affair, but it is hoped their reputation will return to its normal condition. Great preparations were made for the event, especially at Chip. Hall where the Freshies could be seen flitting from door to door asking the Seniors points on etiquette or whispering about "Lending a shirt," etc. The Sophs took things easily and determinedly (especially the refreshments) except when it was found that some vain body had swiped the mirrors from the dressing room when a scene beyond description took place. Samson had not yet been shorn of his strength, and was looking around for curling tongs and combs and looking glasses. But all the good looking lasses were in the reception room, so he had to content himself with finding the state of his countenance in his watch case, which was of the metal best suited to reflect it. But

this over they acted like gentlemen and looked around for all *snaps* as Tiddly-winks, in which sport "Michael with gayest of hearts and of waistcoats" played a forward game. The number of the wounded has not yet been estimated.

It was at another reception that a Junior was explaining to a Semite the various steps in modesty attained in college life. "A Freshman thinks he is everybody," said he "a Sophomore thinks quite a lot of himself, but when one becomes a Junior he has entirely lost self-consciousness." "Indeed," replied Miss —, "So you haven't matriculated yet." The moral of this is:—There is many a Slip between the cup and the Lip.

When Sunior came into prayers bearing the banner of 1900, one gentleman exclaimed:—"Well, that's the only dog of the Freshman class." A miserable Soph was heard to remark, "yes, the rest are pups."

The Yarum are taking chemistry and are on the alert for information. One of them asked a member of the late Mock Parliament: "What do you use to 'dissolve' the House?" "Oh," replied he, "We just soak the Government in *Ferrous acid*."

At the recent "At Home" a sweet girl undergraduate was doing her kindest and best to amuse a student of the Cad. He appeared nervous but still she asked him about his Latin and his "A, B, C's," at last he spoke, but this is what he said, "I say, let's take a walk around and I'll see if there's anyone I'd like to meet."

The following conversation was heard at the Glee Club concert: 1st Collegian—"Isn't it fine!" 2nd do—"Were you thinking of the last selection?" 1st Coll: "No, I was thinking of the chink I've saved since she's in the Glee Club."

Now to return to that Seminary Reception, there is a story about a Freshman who being asked by a fair one what he was thinking of replied, "Oh, nothing." "My," she gasped, "What extreme egoism!"

A poem beginning "As flush as May" has reached our department. After having paid our "fees and dues" we decided not to publish so good a joke, but are open for any obituary notices beginning, "as strapped as May."

The melancholy days have come
With the Senior and his thesis;
But we care not if the Senior's dumb
As long as we get the sis.

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