

The Acadia Athenaeum.

"Prodesse Quam Conspici."

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Sundown.

THE summer sun is sinking low,
Only the tree tops redden and glow;
Only the weathercock on the spire
Of the neighboring church is a flame of fire;
All is in shadow below.

O beautiful, awful summer day,
What hast thou given, what taken away !
Life and death, and love and hate,
Homes made happy or desolate,
Hearts made sad or gay !

On the road of life one mile stone more ;
In the book of life one leaf turned o'er ;
Like a red seal in the setting sun
On the good and evil men have done,—
Naught can to-day restore !

—Henry W. Longfellow.

J. Parsons, Esq.

THE majority of our readers will readily recognize in our frontispiece the familiar face of another of Acadia's Alumni—J. Parsons Esq., whose untiring energies have always been enlisted in the cause of educational and denominational interests in these provinces.

Jonathan Parsons, of English descent, was born in Liverpool, N. S. in the spring of 1843. As a youth, he studied in the public school of his native village, enjoying such privileges as the times then afforded. At the age of fifteen he began to teach, in which capacity he showed great adaptability to the profession.

In the autumn of 1862 he entered Horton Academy where he taught and at the same time underwent collegiate preparation for Acadia College, from which he was graduated in 1867. During his college course, Mr. Parsons retained his position of teacher in the Academy ; but notwithstanding his duties in this connection, his work in the college was of

the highest order. He took honors in Belles Letters, and was the successful competitor for the first Alumni Essay prize—his subject being "The Claims of the Natural Sciences."

After graduation, Mr. Parsons pursued the teaching profession, and for several years was Inspector of schools for Halifax county. Later he resigned his inspectorship, and having studied law, was admitted to the bar in 1876. Then in the firm of "Parsons & Fielding," and later in the firm of "Eaton, Parsons & Beckwith," he enjoyed a long and successful period in practising the legal profession. And at one time he was prothonotary for the county of Halifax. In 1894 he was appointed to the agency of Marine and Fisheries department for Nova Scotia.

Mr. Parsons is a man of great activity in many departments. In politics he is an ardent conservative and twice was honored with the nomination by his party for representation in the provincial legislation. He is also an earnest temperance worker, and for many years filled the office of Grand Scribe of the Sons of Temperance for Nova Scotia.

Mr. Parsons' place is always filled and his voice heard in educational and denominational gatherings. At present he is one of the Senate of Acadia University and President of the Maritime Baptist Convention, in both of which capacities his duties are discharged in a most judicious and business-like manner. Acadia well knows the value of men of such vigor and enthusiasm as Mr. Parsons has shown himself to be. May his shadow never grow less!

Joseph Howe's Place in Canadian History.

HERE is no question, as to the place which Joseph Howe should be accorded among the public men of his time in N. S. For a period of thirty years or more, no man filled so large a place in the public life, or occupied a place so deeply entrenched in the heart of his countrymen. He was a people's man, an ardent lover of his country and a devoted subject of the queen. Above all men of his day he was fitted to make the fight which someone had to make against privilege and in favor of popular government.

Mr. Howe was no narrow Provincialist. He devised the largest things possible. He had national ideas and imperial visions toward which the present age is yet advancing. How much he accomplished for his countrymen, the present gen-

eration of Nova Scotians, who enjoy the fruits of his labors, can scarcely realize. But to those who remember him in Nova Scotia, he is honored "as the early reformer and the great tribune of the people; admired as the orator without peer, the poet, the wit and the man of letters; and loved as the most popular of politicians and most kindly of human souls."

To few countries have been given so noble a son. All



HON. JOSEPH HOWE

his life through he worked for his country's good. As a statesman, poet and journalist his life was spent in the service of his country and for the advancement of his fellow-citizens. For years he was the most commanding figure in colonial affairs and in his own province a leader whom the people delighted to honor.

At a time when certain liberties and privileges were being secured elsewhere only by war and bloodshed, he took the lead in the provinces and by constitutional means obtained for us the great blessing of responsible government, the freedom of the press and other of the advantages we enjoy. He was easily the foremost man

in Nova Scotia and in many respects he was the greatest statesman who has sprung from the soil of a British Dominion.

Joseph Howe's place in Canadian History rests upon his vindication of the freedom of the press; his services to the cause of education; the establishment of responsible government, and of railway enterprise; his oratory and his poetry.

In this paper we will consider his work in gaining for the province responsible government, and his rank as a poet.

Joseph Howe was the father of responsible government in Nova Scotia. It is not necessary and it would be altogether incorrect to claim for him that the doctrine of responsible

government was something new in the science of politics, something never heard of or never practiced before. Certainly Mr. Howe never advanced any such claims. To him the chief recommendation of responsible government was that the idea was essentially British and for everything connected with the British constitution it is well known he had the most profound admiration. Indeed the agitation for responsible government had begun in the upper provinces before it was started in Nova Scotia and New Brunswick. The provinces of Upper and Lower Canada had been in a state so unsatisfactory both to the inhabitants of the country and the British government that Lord Durham was delegated by the latter, as a special commissioner to inquire into the nature and extent of the abuses and the disorders prevalent and to suggest if possible some remedy. The following is a statement from his report: "It may fairly be said that the natural state of government in all these colonies is that of collision between the executive and the representative body. In all of them the administration of public affairs is habitually confided to those who do not co-operate harmoniously with the popular branch of the legislature; and the government is constantly proposing measures which the majority of the Assembly reject, and refusing to assent to bills which that body has passed. . . . Though occasional collisions between the Crown and the House of Commons have occurred in this country since the establishment of our constitution, they have been rare and transient. . . . When we examine into the system of government in these colonies it would almost seem as if the object of those by whom it was established had been the combining of apparently popular institutions with an utter absence of all efficient control of the people over their rulers. . . . However decidedly the Assembly might condemn the policy of the government, the persons who had advised that policy retained their offices and the power of giving bad advice."

There were not wanting able and keen-sighted men in all the provinces to seize upon the idea of responsible government and work it into shape. What Baldwin and others did in the Canadas, Wilmot and others in New Brunswick, Howe and his co-reformers immediately undertook to do in Nova Scotia. In this province there was abundant opportunity for reformation. The executive and legislative councils combined in one, sat in the upper chamber with closed doors. The old council of twelve included such incongruous materials as the Lord Bishop of Nova Scotia and the Chief Justice of the

province, besides heads of departments who held office entirely independent of popular control, and as a matter of fact transmitted those offices to their sons as naturally as they passed their own personal estates. This state of things was familiarly known both in the upper and lower provinces as "The Family Compact."

The distribution of the casual and territorial revenues gave rise to dispute. The Assembly asserted their right to control this distribution. But the council refused to grant any such concession.

Mr. Howe's twelve resolutions submitted to the Assembly on the 16th February, 1837, were directed against these very abuses. The battle which the reformers had to fight was not so much a battle of principle—for their opponents were too intelligent and well educated not to know that the reformers were right—as it was a battle of class against mass; a battle of oligarchy against democracy; of entrenched privilege and family prestige against popular government. In this great contest, which lasted for years and was carried on with a fierceness which practically divided the whole country into two hostile camps, often, indeed, embittering the intercourse of families as well as committees, Joseph Howe was undoubtedly the leading spirit. Everywhere in the thickest of the fight was to be seen his plume floating above all others.

Mr. Howe had an abiding faith in the good sense and judgment of the people, and was a democrat, not out of mere foolish optimism, but with an earnest trust in the soundness of the principle as the basis of good government. Democracy was the cardinal principle which his great life illustrated. Responsible government was the democracy coming up and taking its rightful place. The very formula of responsible government, as put forward by Mr. Howe, was based upon "the well understood wishes of the people."

The principal objections urged against responsible government were that if an elective council were created, it would be followed by annual parliaments and the election by the people of their judges and governors; that one violent change would be followed by another and republican institutions would be introduced; this was undesirable since the institutions of the United States had failed to secure liberty and happiness; that the council would be filled with men of low estate, with farmers and mechanics who knew nothing about legislation.

In answer to these objections, Mr. Howe replied "that the question was not what existed in republican America

created out of a state of things not to be forced upon them—but what was required by the province of Nova Scotia under the circumstances in which they were placed; what form should her institutions assume, in order by preserving the responsibility of all branches of the government to the commons, to secure her prosperity and advancement.” He said there was no need to look to republican America for examples, but that they should look to that great country to which they all owed allegiance and to whose institutions it was their pride to look for models for imitation.

It was because the existing institutions were not English, that they were such as would never be suffered to exist in England and ought never to be sanctioned by the descendants of Britons in the Colonies, that a change was desirable. The contrast between the government here and in England was humiliating to Nova Scotians. In England, the people by one vote of their representatives could change the ministry and alter any course of policy injurious to their interests; here the ministry consisted of His Majesty’s Council, combining Legislative, Judicial and Executive power holding their seats for life, and treating with contempt and indifference the wishes of the people and the representatives of the commons.

“It is a fatal error,” says Sir James Mackintosh, “in the rulers of a country to despise the people; its safety, honor and strength are best preserved by consulting their wishes and feelings.”

The excellence of the British Constitution is to be found not in the mere structure of the various branches of the government, but in that all-pervading responsibility to the people which gives life and vigor to the whole.

The objection concerning the members of the council should it become elective, Mr. Howe answered by referring to the United States, particularly to New York. He said: “Look at the institutions of that state; her various endowed charities; the rapid colonization of her wide domains; her munificent endowments of her colleges; her princely school fund; her more than imperial works of communication. These are the doings of farmers and mechanics.”

Mr. Howe showed that it would be to the interest of the province to have the members of the council selected from various parts. Roads and other public works could be better attended to. Then the council would be composed of men who had the confidence of the people and who would be

more likely to be of service than persons whom they never saw.

All Mr. Howe asked for was a system of responsibility to the people, extending through all the departments supported at the public expense.

After a long, bitter and heroic struggle, responsible government was granted to Nova Scotia, and is an achievement with which Nova Scotians would not part for any consideration that could be conceived. But this is only one view of an achievement of popular government. The system of colonial government was on trial. England's first experiment in colonial government had been a huge failure and half a continent had been lost. Growing communities, embracing another half continent were expanding into national proportions. Concessions to the United States had led to loss and therefore it was feared to give concessions to the British North American provinces. In Upper Canada it led to rebellion; in Lower Canada it resulted in civil war. In Nova Scotia the object was attained without shedding a drop of blood or creating an unpleasant feeling toward the motherland. This was due to the breadth of view and profound sagacity of Howe.

Mr. Howe ranks among our best poets and orators. His speeches and his writings will stir the blood and fire the ambition of Nova Scotia's sons as long as the English language survives. His poems and essays were rather the recreation than the employment of a life devoted to political objects. These effusions are very unequal in merit, and yet in the poorest of them there is seen to be some touch of a master hand, some sparkle of real genius. His English was most pure. His diction most perfect and elegant.

In his choice of subject Mr. Howe accepted no incident which would not admit of development on the side of feeling and motive. His treatment of his subject is realistic in so far that it is always picturesque. It raises a distinct image of the person or action he intends to describe.

Mr. Howe neglected entirely the themes which most Canadian poets take up. They are strictly Canadian, singing of Chateaugay and Queenstone Heights—letting their imagination be stirred by the possibilities of the vast North-West. While Howe was decidedly provincial, choosing as his themes the hills and streams of his own native province. The folk lore o' Canada, too, although rich in poetic material is altogether disregarded by Mr. Howe.

In a country such as Canada, a colony whose life is

modeled upon older social and political forms, it might be predicted with confidence that literature will follow lines already laid down and will be imitative rather than original. The writers of such a country cannot reproduce its past since it has no past; nor can they, in the absence of any strenuous national aspirations, appeal to the future. Yet plausible as this theory may be, when we turn to Howe's poetry, we are immediately struck by the predominating strain of originality, of natural freedom, spontaneous as a lark's note. His strong unfettered verse comes of no transplanted origin; it is full of native vigor, of individual strength and charm. It is marked, too, by an absence of the restless and unhealthy spirit which mars so much of the poetry of the period.

The personal quality in his poetry is distinguished, next to richness of color and artistic freedom of emotional expression, by manliness. Howe was a high-thinking, generous man. He spoke with a voice of power and leadership and never with a mean note or one of heedless recklessness.

Among the elements of Howe's poetic power may be mentioned a minute observation of Nature, which furnishes him with a store of poetic description and imagery, and his patriotism.

Howe had an eye of great keenness for the beauty of natural scenery and his ear is often delicate and fine. For minute observation and vivid painting of the details of natural scenery Howe may be likened to Tennyson. We feel that he has seen all that he has described. Here and there in his pictures of the country a brilliant verse breaks with its glowing colour through the calm and correct outline. His knowledge of nature is something more than intellectual—it is affirmative. It is impossible not to feel that the love of country, and out door life, of the pastoral panorama, the bird, the brooks, the grass, the sky, are not merely the furnishings of Howe's verse, but the utterance of a close and genuine sympathy. And these objects as he sees them are transfused by a fancy never rising, perhaps, to the full strength of imagination, but soft and delicate.

Howe's poems have an unmistakable ring of national pride and patriotism. His verse breathes of steadfast adherence to principle and right. He was a true patriot himself; of that there can be no reasonable doubt. And the spirit of patriotism breathes and burns through all his sayings and writings. He never spoke a word in disparagement of his country nor allowed any one else to do so. He considered his own little province the fairest, and the best spot on earth.

His patriotic poems are full of noble enthusiasm and inspiration. No one can read his poems without feeling his heart glow with patriotic ardor.

Joseph Howe may be described as one of that class of great men who make history, which is entirely different from the cold and lifeless opportunism prevalent among public men of to-day. He wanted his life to be fruitful of great achievements. He saw vast possibilities in British North America and he wished to arouse a slumbering generation to the capacities of the situation. When he saw injustice existing he did not stay to inquire whether this interest or that would be offended. He struck for the abuse with all his might, and with all the energy and genius of his nature.

An eminent politician of to-day, says of Howe: "I regard him as incomparably the first and greatest of the public men produced by British North America. He had a wider range, a wider grasp of the political development of this Dominion, than any of his contemporaries. He was a man of enormous historical research, a poet and humorist. He had the capacity to excite the most devoted homage and unbounded admiration of his followers and friends. He had a warm heart, generous instincts and a chivalrous nature.

Of all the enormous developments which have taken place in British North America within the last twenty years not one but was clearly mapped out in his broad and far seeing mind forty years ago."

Among the people with whom he moved for over forty years, he was recognized as a man of large heart, of lofty and generous impulses—a man who had loved his country and was willing to sacrifice anything to secure her best interests.

"The eminent ability and patriotism that marked his career as a statesman, the singleness of purpose with which he devoted his great powers to the advancement of his native province; the steadfast loyalty to the sovereign, which in a time of great popular commotion and divided counsels kept him true to the cause of the empire at large; the exalted genius that possessed him as an orator, poet, and man of letters; the genial qualities that won for him an unrivalled place in the hearts of his contemporaries; and the broad humanity that made him equally at home in the lordly palace and in the humblest cottage in the land and which has enshrined him in the affectionate admiration of his fellow countrymen of all classes, creeds, parties and nationalities," exalt Joseph Howe to the highest place in Canadian History.

A. R. P. '96.

Theology and the Rising Ministry.

BY T. TROTTER.

THE day is past when men question the value of collegiate education to the minister. So high a level has popular education reached, and so many and exacting are the demands upon the modern pastor, that every aspirant to the ministry feels he has little chance of strong continuous influence in the pastoral office unless well-disciplined and well-informed. And since this discipline and information can be obtained so much more thoroughly and rapidly under the guidance of able instructors and the other helpful conditions of college life, than alone, in the fragments of time that can be snatched from the pressing duties of the ministry, it is no longer an open question whether the candidate for the ministry is not greatly advantaged by collegiate preparation for his calling.

A question, however, which is still very much alive among students for the ministry, is, whether arts and theology are both necessary as parts of their collegiate preparation. This is not surprising. Each new generation of young men comes up, innocent of the strenuous demands which later life will make, full of the impatience incident to youth, and appalled at the prospect of four years in arts and three in theology. Is there not in this seven years' stretch a waste of precious time, bordering on self-indulgence? Are there not many men who, with much less time at college, have become very useful? And since the arts work naturally precedes the theological, the question oftenest takes the form of whether theology may not safely be allowed to go by default, in the case of a man who has won his arts degree and has acquired the mental discipline which that implies.

I venture to enter a plea in behalf of the theological course.

Not the theological as opposed to the arts course, whenever it is possible by any perseverance and self-sacrifice for a man to take both; for the degree of appreciation and masterfulness with which one will come to the study of the great subjects of theology will depend largely upon the thoroughness of his discipline and the breadth of his general culture previously acquired. The man who has mastered his mathematics is the man who will bring to homiletics and systematic theology, that power of analysis and straight-grained thought which is so desirable. He who has mastered the linguistic and literary studies, ancient and modern, of the

arts course, will be conditioned for the most profitable study of the Bible in the original tongues, and for the literary work which is demanded of the theological student and the minister. Secular history prepares for the study of church history. The studies of the arts course in mental and moral science discipline the thinking powers, furnish the clue to those philosophical movements which have largely shaped the course of theological thought through the centuries, and familiarize the student with man in the laws of his intellectual and moral life—all of which results bear directly upon ministerial efficiency. The physical sciences open the book of nature to the student, furnish him with inexhaustible sources of illustrative material, and discipline his mind in the scientific method, which is the method of theological investigation to day scarcely less than of investigation in the physical realm. Every young man, therefore, to whom the call of God comes early, should set his face towards the arts course, and never flinch, though the sirens sing never so sweetly of domestic bliss, though the flattery of the dear old mothers in Israel does tempt him to think himself to be something when he knows that he is nothing, though the goads of poverty be sharp indeed, though every heroic virtue be called into play. A generous underlying culture, such as is furnished by the arts college, is of first importance, in the order of time, in a man's collegiate preparation for the ministry.

But does he decide wisely who stops at this point, and ignores the claims of the theological college? In our opinion, about as reasonably might the physician deem himself ready for the practice of medicine on the completion of his arts course. The calling of the minister, not less than that of the physician, is a highly specialized calling, and demands special preparation.

It may be worth while to glance at the essential parts of a theological course. Now-a-days the *English Bible* is comprehensively and thoroughly studied in the theological seminaries. In addition to this, in the case of those who take the full course, there is the study of large portions of the old and new testaments in the original *Hebrew and Greek*, with a view not merely of getting a reading acquaintance with the languages, but of getting a critical acquaintance with the contents of the bible, and of acquiring skill in the art of interpretation. To the earnest student, the theological course renders the bible an open book from the beginning to the end. This is fundamental. Following upon the histor-

ical and exegetical study of the bible, and conditioned by it, is the study of *Systematic Theology*, in which the biblical materials are compared, classified, and an effort made to elaborate them into a complete and coherent system of thought, the parts of which are carefully studied in their mutual relations. This knowledge of the doctrines of scripture as a whole, and in their inter-relations, is indispensable if the preacher would be in the best sense instructive, and exert an abiding influence over his hearers. *Church History* acquaints the student with the history of christianity from the beginning, through its fluctuations of triumph and defeat, of truth and error, and especially with the history of doctrine—the knowledge of which is so important to the due appreciation of the greater doctrines of the faith. *Apologetics* acquaints the student with the leading anti-christian systems of thought atheism, materialism, positivism, secularism, and pantheism—and with the rational defences with which christianity meets these systems. *Polemics* familiarizes the student with those matters of controversy which divide the christian denominations, and with those views and arguments which are supposed to justify his own denominational standing. Homiletics introduces him to the literature of the pulpit, expounds to him the essential principles of effective preaching, and disciplines him in the most practical way in the art of sermonizing. Pastoral Theology involves the discussion of all those extra-pulpit duties which fall to the pastor's lot, and those extra-pulpit relations in which he stands to his people, and to the life of men generally. Church Polity involves the discussion of the church, in its fundamental conception, its officers, its ordinances, its discipline, its work.

Such is a brief sketch of the subjects dealt with, and of the fields entered, if not fully explored, during a three years course in the theological seminary. The reading that must be done is extensive, but better than all the reading is the thorough-going discussion of these subjects whereby the depths are illuminated, their difficulties located, and their mutual relations made plain.

Can anyone doubt that—other things being equal—the student who takes in the advantages of such a course before entering permanently upon his life work, starts with an immense advantage over his fellow who contents himself simply with the course in arts? If it be said that an arts graduate ought to be able successfully to master theology in private—perhaps so. But what is he likely to know of the range

of theological study? It is not possible that in the minds of too many aspirants to the ministry there is a conception quite too low as to what theological culture and effective ministerial work involve? As the bible is the book of books, so is theology the science of sciences. In the nature of things no department of learning is comparable, for depth, and richness, and importance, with the department of biblical learning. In the nature of things also the work of the minister is difficult, delicate, and important in the highest degree. Moreover, where, in a busy pastorate, can the time be found for even a casual survey of all those broad fields which I have sketched? He would be a diligent man indeed who, in fifteen years, could reserve enough time from his pastoral duties to cover the ground of the three years work of the Seminary, to say nothing of his having to do the work alone, unhelped by the guidance of competent teachers, and the fine stimulus of the lecture room. How much better must it be to have surveyed the ground at the start, to know the range and relations of things, to have laid to heart a thousand wise counsels touching one's work on every side, to be able at the beginning of one's life-work to move forward with the assurance begotten of the wider view and fuller discipline, and to be able to devote whatever time can be taken from the immediate duties of one's pastorate, not to acquiring the elements of theological learning, but to pressing on from the vantage point already gained.

That there are arts graduates who, without theology, have become, not only very successful pastors, but also men of broad theological culture, is unquestionably true. But this does not say that they did not start with heavy disadvantages, and that they have not had to work with life-long resoluteness to make up for these disadvantages. There are, indeed, successful and learned men in the ministry who never had either a theological or an arts course. But how many of these latter would advise a young man not to go to college at all? And how many of the former, if they have been in the ministry for any length of time, would counsel their own sons to follow their example. The importance in our own day, of a course of theological study as a preparation for the work of the ministry can hardly be overstated.

So strong are the writer's convictions on this point that if, through age, or other insurmountable obstacles, a student should find himself unable to plan for more than four years at college after matriculation, he would unhesitatingly recommend that such a student give two years out of the four

to theological studies. It is a fiction pure and simple to suppose that the possession of an arts degree would compensate for his lack of the special information and training furnished by a theological course. If it be said that the arts course would not only give him a degree, but would give him a superior mental training, which, together with the degree, would compensate for his lack on the theological side—is not this another fiction, assuming as it does that theological study is less useful as a means of intellectual discipline than arts work?

No man, in these times, who is looking forward to the ministry, should think of anything less than a full arts course, followed by a full theological course, unless God's providence unmistakably blocks up the way. Where, however, a choice must be made between these courses, in whole or in part, the last thing that can be wisely sacrificed is the special training for the ministry furnished by the theological seminary.

The Greed For Greatness.

IN accordance with the progressive spirit of the age, and going hand in hand with it, is an overweening desire in the individual for personal advancement,—personal greatness. This is seen in all the walks of life, the very core of ambition. The higher up in the scale of humanity we go, the more apparent does this become, and the thoughtful person cannot but deplore the fact and the conditions which have led to it, and wonder what the outcome will be. Whither are we being led? It does seem as though everything else were being made subservient to this greed for greatness. Childish lips are early taught to lisp out the selfish sentiment that pervades the great body of mankind. To be great in the sense of to be good is a praiseworthy ambition, but when greatness becomes synonymous with high position or worldly fame it seems as if we should call a halt in our civilization. If our increased educational facilities are to be of use to us, in the broader, higher sense, it will be by implanting in the hearts and minds of the rising generation this great truth—that the life which spends itself for others is the only one which is worth living; and moreover, to introduce a new era of judgment. We are prone to judge falsely; our standards are superficial in the extreme. What the world calls success may be naught but empty glory, and

even the seekers after that oft-times find it unsatisfactory when it comes.

The cynical may ask: "Are we to choke out ambition from our lives?"

The fallen Wolsey said: "I charge thee fling away ambition; by that sin fell the angels."

The ambition for personal greatness and glory is the fell disease which is gnawing at the vitals of our civilization. We need a reform which will plead that life may be looked at from a different standpoint; that the egoism of to-day may give place to a true altruism in the future. Now our institutions are being undermined by the attrition of selfish elements at the foundations. What fills our legislative halls with men utterly unfit to make the country's laws? It is greed. Greed for power on the part of the representatives, and greed for some franchise or favor on the part of their constituents. It is deplorable to think how very few serve their country from disinterested motives. The grasping, greedy spirit of mankind is appalling.

In the business world, too, "man tramples on his brother man." The greed for power and greatness has filled the country with life destroying monopolists. They roll along the modern car of Juggernaut and crush to earth myriads of their brother men. And still the slaughter continues that a few, at the expense of the many, may enjoy greatness and prosperity. Here, again, the world's false standards appear to free the powerful ones of guilt. Ages ago, Socrates said to Callicles, "yes, the greatest are usually the bad for they have the power," and it seems equally true at the present time. The miserable footpad who "sand-bags" a fellow man on a city street and relieves him of the worldly goods in his possession, when caught is brought to speedy justice; while the grasping monopolist and the soul-less corporation oft-times take the bread from the hungry and manhood from the worker, and the world smiles approval and pays homage to these land sharks.

The desire for greatness seems insatiable, and so did the desire for slaves in the south of ante-bellum days. But there arose from the people a seer who rid the country of that mighty evil. And shall not some force rise up to crush the former selfish love from mankind's heart? Surely He who formulated the teaching of the Golden Rule will save His creatures from this cursed foe. A better era must be at hand, a new century in which the "lean kine of self interest will not devour the fat kine of brotherly love." And may the

twentieth century usher in a spirit which will make men
"more pleased to raise the wretched than to rise."

Personal greatness counts for but little here and nothing
Yonder, where men are judged by the good they have tried
to do.

Lowell expresses this sentiment in one of his beautiful
little poems, where he says of St. Michael :

"Stood the tall Archangel weighing
All man's dreaming, doing, saying."

"In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the lightning of the east.
Kublai's sceptre, Cæsar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcast, few,
Martyr-ash, arena sand,
Of St. Francis' chord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that brake for nian.

Marvel through my pulses ran
Seeing then the beam divine
Swiftly on this hand decline,
While Earth's splendor and renown
Mounted light as thistle down."

ANNIE M. MACLEAN.

Mount Carroll, Ill.

The Acadia Athenæum.

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The Sanctum.

THE patrons of Acadia must recognize, with pleasure and satisfaction, the earnestness and vigor with which the Faculty and Senate have striven to elevate the standard of scholarship in the College. The curriculum has been expanded and improved till it now covers the proper ground and gives to the student ample opportunity for growth. It is to be regretted that, while the College curriculum has been so materially improved, the requirements for matriculation have not been altered. The best educators are universally of the opinion that too much attention cannot be given to foundation work and it behoves Acadia to guard carefully her portals against those who are incompetent to carry successfully college studies. Laxity in this direction is attended with numerous evils both to the institution and to the student. The tendency is to lower scholarship. Among the many able students in College there are found those who are incompetent and unfitted for the tasks that are to be performed. Many of those who enter the first year, because of inability to complete the course, drop out before the senior year. This causes a loss of material that might have proved valuable had the proper elementary course been pursued. The man who is capable of acquiring sufficient knowledge to enter college should never fail to graduate from lack of ability. This want of thorough preparation has been a great hindrance to many men throughout their whole lives. The ordinary man, striving to reach the college, does not recognize the serious results of a faulty preparation until too late; but the college owes it as a duty, both for the welfare of the individual and the maintenance of its own good record, not to allow men, unfitted for college studies, to enter the classes.

But where can the remedy be found? First, it must be sought in our Academy. Our earnest and pains-taking Academy teachers do

their utmost for the students who come under their influence. But, in spite of this, there are many who nominally complete the matriculation course, having acquired a fair knowledge of classics and mathematics, but are very faulty in the elementary English branches. The Academy, hampered by financial straits, cannot, under its present circumstances, seem to remedy these difficulties; but, if the authorities of the University would insure the gradual advancement of the College, they should begin at the source and see to it that the Academy has the attention and equipment which, in the nature of things, it should receive. If students, who enter college from other schools, could see that they were at a disadvantage by not having attended our Academy, then the Academy work would have assumed its proper shape and the college would reap the benefit. Too frequently is it found that those who come from other schools are better prepared than our own Academy graduates. Again, is it advisable to admit to College, even as general students, those who have taken a course in the Academy but failed to obtain the matriculation diploma? Ought not these students, as a rule, be compelled to attend the classes of the Academy rather than those of the College? It would seem that the vital importance of a thorough academy training is thus partially ignored by the College.

But some maintain that stringency in this respect would cause Acadia to suffer a loss of students, and this she cannot afford. With a few moments serious consideration this idea can be seen to be invalid. The history of every educational institution has proved it false. Such strictness might diminish the attendance for a year or two, but the future increase both in number and quality would more than recompense for all present loss. The higher the entrance requirements the greater would be the inducements for those who desire to become truly scholarly. Thus, in the end, more students would be reached and a high standard of scholarship would be more nearly universal among our graduates.

Under the regime of its new officers the Y. M. C. A. has already taken a step in the right direction. As a body we have long stood in need of a suitable apartment in which to entertain visitors among us. It is now arranged that one of the large rooms on the ground floor of Chipman Hall is to be equipped as a Parlor or Reception Room for the use of the students and for the entertainment of the stranger within our gates. This is undertaken by the Y. M. C. A. and to their efforts, assistance is rendered by the Governors of the College. The

room will be under the care of the steward of the Hall ; and, equipped in accordance with present plans, it will certainly supply a long-felt need in these quarters. We understand that plans are also under consideration for extended repairs upon the entire Hall. We sincerely hope such plans may result in furnishing this institution with a Residency adequate to the requirements of the time.

The past year has been a most prosperous one for the N. S. School of Horticulture, whose annual closing is mentioned in another column. Under the efficient direction of Prof. Faville the work is being carried steadily forward, and the constituency of the school gradually extended. To this end, the Prof. has made visits to the neighboring provinces of New Brunswick and Prince Edward Island that he might bring before their legislatures the interests of the school here established. He also expects to spend a large portion of the vacation in lecturing throughout the provinces in order that he may stir our people to the possibilities of improved methods of agriculture and horticulture.

The attendance at the school during the year has been large, and the character of the work done has been thoroughly adapted to the requirements of students. Further, in order that special attention might be given to individual classes, the professor has been ably assisted by Mr. Haycock of the Senior class in College—who has filled the position of Assistant director. Mr. Haycock who has graduated from the N. S. Horticulture School, has made science a special study during his college course and given particular attention to the study of Botany in the summer course at the Normal school, has here taught elementary Botany to the first year students, and aided in the Laboratory work with the advanced class. This has enabled the professor to devote his attention to special divisions of the school in practical work, to lecture to the advanced class, to conduct the general Laboratory work and to superintend the entire school.

The Month.

THE third annual closing of the Nova Scotia School of Horticulture took place in College Hall on the evening of Friday, the 1st, of May. The Hall and the stage, gracefully decorated with flowers and flags, presented a tasteful appearance. The Liberal government was represented by H. H. Wickwire, M. P. P., and Dr.

Borden, M. P., while prominent members of the Fruit Growers Association filled all parts of the room. After the Invocation, and President's address, a well arranged programme, consisting of papers written by different members of the school, was then discussed. The selections chosen showed careful preparation and a thorough understanding of the subjects in hand. Messrs J. S. Clark, W. R. Morse, F. W. Nichols, H. A. Morton, and H. C. Todd, with interesting and attractive papers represented the college. The music furnished by the College Quartette, and the local talent of the village was greatly appreciated. Addresses by Dr. Borden, Dr. McKay, H. H. Wickwire, B. W. Chipman and other eminent speakers closed the most instructive exercises of the school.

One of the most attractive Recitals of the year was given by the ladies of the Seminary on Friday evening, May 8th. The tastefully arranged programme partook both of a literary and a musical character—the trio, "Rest," and the scene from "Midsummer Night's Dream" being especially appreciated. That the artistic element in an education should be the one feature most persistently pursued, is conceded by all. In this respect, it is well said that Acadia Seminary, by these frequent entertainments preserves the high standing and efficiency which should characterize all schools of culture.

The missionary meeting of the Y. M. C. A. for the month of April was conducted by the students in the Village church. The programme presented was of the usually interesting character. A most carefully prepared paper upon "The Congo Free State" was read by Miss Blanche Burgess. This was followed by an address, "Choosing a Vocation," by Mr. C. W. Rose; and the meeting was concluded by an address by Mr. A. H. C. Morse upon "The Relation of the church to the world's Progress." The immense audiences gathered at these meetings and the increasing interest manifest speak loudly for the missionary spirit in this place.

Formerly it has been the custom to hold the Sophomore "Oratorical" simply before the faculty of the college and those students who wished to attend, but this year the oratorical was open to the public and the hall was filled to overflowing. The exhibition was a great success, the programme, well selected and well presented, reflects great credit upon Miss Read, who in so short a time has brought forth such good results of her teaching.

The "Origin of man, was it by Creation or Evolution" was the subject a very interesting and instructive lecture delivered by Rev. Dr. George Sexton in College Hall on the evening of April 20th. The hall was well filled by an audience who expected a literary treat and who surely went away well satisfied. The lecturer discussed Evolution as to the three important theories advanced as to origin of man from inorganic matter; he also dwelt upon adaptability, development and the "Natural Selection" of Darwin. The Dr. emphasized three

points particularly viz:—I. Speech is peculiar to man, no animal being able to speak intelligently. II. Language is universal to man even lowest human beings being capable of learning language when properly taught. III. Speech is of a spiritual nature, and concluded from these that we must acknowledge there must be a super-natural law which scientific theories do not explain. At the close of the lecture, the Dr. requested all who wished to send in written questions which he would answer. Several questions were read and answered satisfactorily by him. We hope to hear the Dr. again.

De Alumnis

F. A. Coldwell '95 has accepted a position on the staff in McLearn Hospital, Waverley, Mass.

F. M. Munro '93, was married a short time ago at Parrsboro' N. S. The "ATHENÆUM" extends hearty congratulations.

Rev. N. A. McNeil '90, has resigned his charge of the church at Havelock, N. B. He contemplates going to Ontario.

Rev. E. M. Saunders, D. D. '82, has kindly consented to preach the Baccalaureate sermon, May 31st.

Rev. M. B. Shaw, M. A., '90, has accepted a call to Fallbrook, California, as pastor of the church which he had charge of before going to India.

Rev. J. W. Bancroft, '71, has closed his work with the Aylesford church, and has accepted a unanimous call to the pastorate of the Baptist church at Springhill, N. S.

Rev. W. V. Higgins '86, lately returned from his missionary labors in the foreign field, and is enjoying a much needed rest at his home in Wolfville.

Rev. J. H. Barss, '75 has returned from a three month's labor in connection with the Baptist church at New Bethlehem, Pa. His work was attended with good results.

Geo. A. Martell, for sometime with '92, graduates from Newton Theological Seminary this spring, after which he intends to take the B. A. course at Harvard. His life work will be in Burmah as a missionary.

A. M. Hemmeon, '92, recently received the degree M. D. from the college of Physicians and Surgeons at Baltimore. He was also awarded a gold medal for the highest aggregate work in all branches of the medical course.

On April 4th, A. V. Pineo, '92, was admitted to the Nova Scotia bar. He passed very successfully the final examinations at Dalhousie Law School, and has received his LL. B. During his senior year at Acadia, Mr. Pineo was an editor of the "ATHENÆUM."

L. R. Morse, '91, and J. L. Churchill, '92, have successfully passed their final medical examinations at McGill. The former will

settle in Lawrencetown, N. S. where he intends practising. Dr. Churchill will take the New York medical board, and will probably practise in that city.

L. D. McCart, '91, has just completed his law studies and received his degree from Dalhousie Law School. He left recently for New York where he took the steamer for England, and thence proceeds to South Africa. He is bound for the state of Bulawago, where his chosen profession will be practised. He will reside in the city of Bulawago, capital of the state.

At the University of Chicago this year Acadia has two graduates:—M. H. McLean, '92, and M. A. McLean, '95.

At Newton during the past winter the following Acadia representatives have been attending:—W. M. Smallman, '91, and Geo. A. Martell for a few years with '92, in the Senior year; J. H. Davis, '93, in the Junior class.

Cornell this winter has been harbouring several Acadia boys; F. R. Higgins, '91, is completing his work for the Ph. D., degree in Mathematics and physics. C. E. Chipman, '92, will graduate soon in Electrical Engineering. D. P. McMillan, '95, is pursuing graduate work in the Sage School of Philosophy; registered for the Ph. D. degree. J. C. Hilton, formerly of '93, takes the degree in Civil Engineering this year.

All's Well that Ends Well.

This truthful quotation
Meets full approbation.
Its freely received
And as freely believed—
At least by those, who
Through the past month or two,
Have had in their charge
A work not so large—
Namely writing reviews
With humorous hues,
For students to read
And afterwards heed.
On this last occasion
Without mere evasion—
The success of our College paper
In meeting such general favor
Warrants us to gratefully rest
On Shakespeare's bequest;
And thus the truth of our heading defend
For *all's* well, if well is the first and last end.

— Well, if its true at all, that "all's well that ends well," why isn't it true of everything—that is, of course, of everything that has an end and ends well?

— Evolution of a (quite) modern type (from a Saturday evening speech); "Has-ha-rd, (no) hard-hap—, (oh) haphazard."

— Prof. — "I think some one is talking ; I can't hear."

— Persistently—2 hours, 2 to 5.

"I'm going to slip away
On some not distant day
And enter U. N. B.
Where from care I'll be all free,"
Said a student small, last week ;
"And admission I will seek
On my standing here so fine ;
I'll join that mighty line."
If you mean your understanding
Very well; but at your landing
On that shore so wild and stony
Don't forget your classics poney.

— The Junior bird of Paradise has got the first names of some of the "co-eds" so well learned by reason of these years of practice that they furnish him with the usual mode of address while on the campus.

— The Senior heavy-weight is out-growing his base-ball clothes. This was especially ER(mark)ed on the campus during a match game when he passed in review from the ball grounds to the gate and back again by a different route.

There is a certain gain to every loss
Thus say all but especially, Sophs.
Its a loss to get "o" in any way,
But there's always gain in a holiday.

— How short your pants are and cotton (Cutten) so cheap!

— Nathan didn't get a bid to the party, neither did he succeed in his undertaking in connection therewith. Will, he try again? Quite probably.

— The superabundance of gall exhibited by the "Senior Mash-er" in thrusting himself, uninvited, into the Stereopticon entertainment given for the Geology class the other evening, is an indication of the fact, that, though about to graduate, he has still much to learn, especially along the line of etiquette.

— A certain Freshman has the strange idea that the price-list of ponies is legal money currency, as he attempted paying a bill with one a short time ago.

— Academy student inspecting stationery with a view to a possible purchase,— "Yes this paper is very good ; does this package include the envelopes?"

— We may gauge the amount of study our different subjects for examination will require, by the information given to the Sophomores by

a Professor, probably by way of experiment; "The exams will be according to the length of the Professor in charge."

— "And your petitioners will ever pray."

— Several students became so heated at (or after) a missionary meeting the other evening that on their way home (a distance of 2 or 3 miles) their enthusiasm broke forth in flames (spontaneous combustion, doubtless)—a fact which seemed to furnish more pleasure to themselves than to the land owner who had a little chat with them.

— It was evident to all who attended the "Oratorical" that the effect of the *afternoon sleep* was very beneficial to a certain member of the class. The future gymnasium and elocution director thinks it advisable for *every orator* to indulge in a long sleep before he appears on the platform, in order that he may deliver his selection "just like cheese."

— Some one remarked the other day that of all the prophets Jeremiah is best versed in all the arts and sciences of the day. Those who desire information on any matter—material or immaterial—should consult some of his works.

— It is suggested that the A. A. A. give the opportunity to enter the races for the 100 yd. dash to the Senr who won in the race from the Post Office a short time since. Should the record of that occasion be repeated, the others would be left behind by a *large figure*.

— The Senr, who during the evening of the last reception was left in the middle of the Hall by a Junior in order to escort to her home his young lady, has ample reason to think that said gallant has some things yet to learn.

— How fragile a thing is life—at least the moon-light phase of it! "Oh its just like a dream."

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