

# THE ACADIA ATHENÆUM.

"Prodesse Quam Conspici."

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## SEA FOG.

[LAKE MAG.]

Here danced an hour ago a sapphire sea,  
Now airy nothingness, wan spaces vast,  
Pale draperies of the formless fog o'ercast,  
And wreathed waters grey with mystery !  
The ship glides like a phantom silently,  
As screams the white-winged gull before the mast ;  
Weird elemental shapes go flitting past,  
Which loom as giant ghosts above the quay.  
  
The vapor lifts ! Again the sea gleams bright ;  
The heavens have hid within their chambers far  
Cloud-stuffs of gossamer, from which are spun  
To-morrow's skiey pomps, inwove with light,  
The belted splendors for the rising sun,  
And rosy curtains for the evening star.

T. H. RAND.

## VOX POPULI—VOX DEI.

THE question to be discussed is: "How far is it *true* in Roman History that the Vox Populi is the Vox Dei ?"  
"To no degree whatever," at once responds the *irreverent* soul. For, be it known, as in the realm of science men are found so enamoured of their "nature and her inflexible laws," as to have no heart for the Supreme First Cause and *God* of nature ; so, in the domain of history persons will be met with so completely occupied with the secondary causes that contribute to bring about the events which they chronicle as to forget the upholder and disposer of all things ; or, if they think of Him at all, it is only as a spectator of the awful concerns of human destiny. In the estimation of these, one dwells on the confines of the land of super-

stitutions when he "asserts eternal providence" and finds in mundane history foot-prints of "Heaven's All-Ruling Sire."

Yet, surely, there is a principle emanating from God in all the movements that have changed the condition of mankind. God's eye is on the arena in which men have met and struggled. "Behind the dim unknown standeth God, in the shadow, keeping watch above His own" creation. The superficial may deny this: but the thoughtful feel it. Gibbon, the infidel historian, sitting on the ancient capitol gazing upon the magnificent ruins of the proud mistress of the world, felt the invisible presence and saw back of those noble remains the shadow of a supernatural power. And shall not the mighty hand revealed to that man of genius by the ruins and scattered monuments of Romulus and Marcus Aurelius; and the inaudible voice that from without the busts of Cicero and Virgil spoke to him, be confessed by us as the hand and voice of our God? Or shall we say of those mighty revolutions that have destroyed dynasties and sunk nations in the dust, leaving their regal ruins on the field of history for our reflection: "Here, behold the work of madness?" And those marvellous characters that have appeared upon the stage at crises in the world's progress, giving new impulse to human affairs and sometimes changing the course of nations, who launched them into the expanse of the ages, comet-like with great light and long train of happiness or misery? Who but He Himself, "who sees with equal eye as God of all, a hero perish or a sparrow fall; atoms or systems into ruins hurled, and now a bubble burst, and now a world."

Unless this principle be admitted, human history is an inexplicable riddle; a labyrinth in which the traveller is lost in windings inextricable. But from the height to which one has climbed who recognizes the divine element in the history of man, the world presents not confused chaos, but a majestic temple in which the Great Architect and Builder of all things has adjusted every stone. So long as men studied the heavenly bodies with the earth as center, they found no harmony in their motions. The worlds seemed to perform eccentric circles, the object of which could not be comprehended. But when some genius placed the sun as centre, all became plain. The planets and their satellites traced their regular orbits, and the system of the universe was discovered. God is the sun and centre of history; around Him all things revolve; and for the perfecting of His vast designs all events are over-ruled.

This, then, must be our guiding star in all philosophical historical research, that *God* is in history. He must be acknowledged and seen: and the course of events displayed as the annals of the government of the King of Kings and Lord of Lords "who increaseth the nations and destroyeth them; who enlargeth the

nations and straighteneth them." Then, and then only, shall we read history with profit and enter into the spirit and life of the ages "long o'erpast."

If this is true of history in general; if, with reverence, we may say of the rise and fall of any nation: "This is Thy work Almighty Providence! whose power, beyond the stretch of human thought, revolves the orbs of empires, bids them sink deep in the deadening night of Thy displeasure, or rise majestic o'er a wondering;" what shall be said of that nation whose history it has pleased the Great God to delineate in His revelation to man; that nation, which, outside of Israel, was to be most intimately connected with the spread of His Holy Religion; the nation also under whose government His Son was to be born, and by the sentence of whose office's, suffer cruel death? Shall we listen for the voice of God in the history of *that* nation? *Need* we listen? Will not His voice be heard *whenever* that people speak out for that which in itself is just and right? The question to be decided therefore is: "How far has the voice of the Roman people been on the side of truth and righteousness?" For just so far, have we now decided, was the Vox Populi Romani the Vox Dei.

Turning to the history of that wonderful nation, we discover at once that the Vox Populi is an important element in it and is heard unceasingly. But "the people's voice is odd; it is, and it is *not* the voice of God." Yet with the principle in mind that we have now established, one would have little difficulty in deciding when "it is" and when "it is not" the Vox Dei, if men saw eye to eye politically; for facts will be interpreted by opinions and what to one is the voice of God, to another may be but the mutterings of Pluto. The framers of the Declaration of Independence of the United States of America affirm that these truths are self-evident, that all men are created equal; that they are endowed with certain inalienable rights—among others, life, liberty, and the pursuit of happiness: that whenever any form of government becomes destructive of these ends, it is the right of the people to abolish it and institute new forms that will best secure their safety and happiness." Do we assent to these affirmations? If we say, "nay," we condemn the work of our fathers; retrace the steps of progress already taken by civilization; vote the United States a fraud and Cromwell a rebel.

Granting, then, these truths and remembering the conclusion already reached, we will listen while the people speak. When a people find themselves political non-entities, needful for fighting in times of war and useful for taxes in seasons of peace, but possessing no rights or privileges; often driven into slavery and sometimes suffering death because unable to meet debts incurred while rendering unremunerated service in protection of the

ruling body; when this seething mass of hungry and ill-treated mortals finds itself enduring not only political wrong, but personal injury and lifts up its voice to say, "This cannot, this must not, and it shall not continue," who will deny the divinity of that voice even though desperate things are done in the utterance of it? Such was the state the people of Rome in the days of the Servian Reformation, when the Vox Populi demanded and obtained some political representation in the Comitia Centuriata.

When a people discover that the king, the "cunning or able man," has ceased to be the ablest man, the strong, true-hearted man, but has turned tyrant and is robbing them of the liberties so dearly bought, will any assert that it is not the divine right of the people to unking that man? Thus, was it in Rome when Tarquin Superbus undid all that Servius had done, and the Vox Populi thrice shouted its indignant protest and drove him from the city gates.

But although the hated name of King is gone, and gone forever, the thing remains. Tyranny and injustice still reign; hence with ever-increasing violence the struggle goes on. Louder than the clangour of arms and above the din of party strife is heard the cry of the Plebeians, "Give us liberty or give us death." But as yet they are rigorously excluded from all administrative offices. They see the public lands, procured by their blood and toil enjoyed by the ruling body, while they are left the alternative of starvation or slavery. The executive bodies are composed of their oppressors and they remain without redress. What wonder if now their voice is expressed in the startling act of "Secession to the Sacred Hill?" During this fierce and sometimes frantic contest, the tribunate, the Aedileship, and the Comitia Tributa came into political prominence as tokens of victory won by the Vox Populi. This voice which first made itself heard in the dim and dubious days of the Kings ceased not to speak until the removal of all the disabilities, social and political, under which the people had labored; until the "populus" of Rome meant more than the nobility; until the saying of Tacitus, "*Rara temporum felicitate ubi sentire quæ velis, et quæ sentias dicere licet,*" possessed at least a measure of truth; and until Romans rejoiced in such peace and freedom that the Orientals delighted to tell of the Republic in the West, where "no one usurped the crown and none glittered in purple dress; but they obeyed whomsoever from year to year they made their master; and there was among them neither envy nor discord."

"For freedom's battle once begun,  
Bequeated by bleeding sire to son,  
Tho' baffled oft is ever won."

Thus far liberty-loving Canadians cheerfully own the voice divine.

But the scene changes. From the time that Camillus raises' to the Goddess Concord, a temple at the foot of the capitol, the Vox Populi becomes so faint that it is almost impossible to follow its utterances. The period of prosperity and foreign conquest that succeeded this happy union of Patricians and Plebeians brought wealth and ease. Romans became effeminate, luxurious, and corrupt in morals; so that from the death of Cato to the dissolution of the empire there does not appear to have been a single permanent reform effected by the voice of the people. The momentary success of the Gracchi hardly survived their death; and when the people, destitute of the sturdy virtue of their ancestors, accept the Dictator, Cæsar, the Vox Populi ceases to be the Vox Dei, and ere long Rome has become one of the four great empires that have been, but are not.

In the whole history of this wonderful nation, the reverent student hears the voice of God, and sees His hand preparing the world for the great central fact of all history; the culminating act of the grand drama of the universe, the crucifixion of the Son of God, and the establishment of the fifth universal monarchy, the Kingdom of Heaven. For all history, sacred and profane, in its broader sense, is a unit, and "through the ages one increasing purpose runs; and the thoughts of men are widened with the process of the suns"—widened—as to be able to receive God's last stupendous revelation to man in Jesus Christ, whose coming manifests to all how intense is the interest of the infinite Creator in this speck of His Creation. "O earth, thou grain of sand on the shore of the universe of God; thou Bethlehem amongst the princely cities of the Heavens; thou art, and remainest, the loved one amongst ten thousand suns and worlds, the chosen of God."

W. C. V., '94.

### FREEDOM BY BONDAGE.

MAN has soared to such a height in power and knowledge, that he sometimes thinks he is above all law; that he is master of all things and is subject to nothing. A brief examination, however, reveals the vanity of such thoughts. Consider him in what way we choose, and we cannot fail to see that he is not free to do entirely as he wishes. In the first place he is subject to the desires and needs of his own body which are constantly making demands upon him. From his earliest existence he feels the cravings of hunger and thirst. These are no easy task-masters. They force the savage to brave the dangers of

forest and sea, and his more civilized brother in thousands of ways to supply his demands. Clothing and shelter, too, he must provide. The body also demands rest and sleep, and if he attempt to deprive it of these, it either asserts its rights or refuses to perform the usual tasks.

But further, man is subject to mind, and in its realm it is as imperative as the body. It too has desires. It causes the child to examine curiously the objects around it; to contrast these objects and notice their differences and resemblances; to find out what they are. It causes the youth to build on the experience thus gained; to find out not only what things are, but how they act. The man it causes to grapple with reasons: to find out causes and effects; to understand principles and systems; to work out the mysteries of nature, and even attempt to unravel the secret of his own wonderful existence and destiny.

Again we find man the subject of his moral nature or conscience. Conscience acts under the authority of the moral law by which all our actions are guided. It thus has authority over all other springs of activity within us. Like a balance wheel it regulates all the other motive and restraining forces which operate within human nature.

Personally, then, we see that man is subject to certain agencies. If there were but one man on the entire globe, these forces would still continue to act. But as man is brought into contact with man, other conditions arise and society is formed. Now as to a great extent man refuses to be guided by the moral laws, but is constantly trespassing against the rights of others, there must be some means of preserving these rights. The individual, therefore, transfers to society this power and for this purpose social laws are framed, based on moral principles. Hence it must follow that man is as much bound to obey the laws of society as he is the moral laws. He is subject, then to physical, mental, moral, and social law. But can man be subject to these laws and at the same time be free? He certainly can. Who will say that by supplying the body with food and other necessities of life, man becomes a slave? So long as he furnishes these the body is his willing servant. But let him neglect to do so and it is transformed into a merciless tyrant. The same is true in respect to the mind. It is only by cultivation of the mental powers that man obtains mental freedom. What greater slaves are there than those held by the power of ignorance, and who so free as the man of broadened and enlightened views? Moral freedom, likewise, is obtained by obedience. By

obeying the principles of morality, equality is established among men. Now this is one of the first principles of freedom. It was the violation of this principle which led to the social and political struggles of the past, which struggles, unhappily, are not yet ended. Again, consider man as a social being. How does he obtain social freedom? Is it by the violation of the laws of society? It certainly is not. It can only be by acting in accordance with these laws. Thus we have seen that man obtains freedom by obedience to law.

The question, how can man obtain the greatest degree of freedom, now presents itself. First, by the observance of the physical laws of nature, and applying the knowledge thus gained. No man really compels nature to serve him except by obeying her. We see this in every department of life. The great force, electricity, for ages held a place in the number of curses. We knew it only by the dreaded effects of lightning. But now we employ it to transmit our messages, reproduce our works of art, and shall soon in a thousand ways compel it to perform other duties. The same is true of all the mechanical arts. And judging the possibilities of the future by the progress of the past, may we not hope for great advances along this line of action? It may not be long before air ships shall navigate the blue skies above us, before signals shall flash from world to world, and man thus be made master of space.

Again, in regard to the laws of health. This is a department in which great progress has been made. When we compare the history of the past with the state of affairs at present, this progress is clearly seen. Take England for example. During past ages it was frequently visited by scourges of different kinds. But during the last few years while cholera has been raging on the continent, England has escaped. This is due only to sanitary precautions and other preventive means being taken. By observing the laws of health the power of disease may be reduced to a minimum and thus both the length and happiness of life increased.

But all these advancements necessitate labor. Without this nothing is gained. It is the key note of all progress. We cannot estimate the advantages we owe to this one source. When we think of the great inventions, of the works of literature and art, of whole continents being converted from pathless forests to thriving villages and populous cities, we have some idea of the power of labor. Neither can we accurately estimate the value of labor. The

preceding generations have left us far richer legacies than gold or silver. They have left us the results of their own labors. But it matters little to us that we are the "heirs of all the ages" if we do not make their ideas our own. Now, the only way we can do this is by labor. It is only by this means that we can soar higher and yet higher ever increasing in knowledge, power and freedom.

Again, we have already said that the moral laws govern all our actions, hence it is only by acting from a sense of duty that we can secure perfect freedom. If we obey a law because of fear of punishment, then we are indeed slaves. But not so if we are prompted by moral feelings. Moreover, the effects of moral actions are not only seen but are also felt. The individual who puts no restraint upon his desires may, for a time, think he is enjoying freedom. But in his calmer moments he feels that he is being bound by relentless masters. On the other hand if he guide his actions by the standard of morality he experiences the power of true freedom; he feels confidence in himself and is better fitted to cope with external forces because he has conquered self.

Now, if morality has such an influence on the individual, it must greatly influence the state. Let us refer to history. The Roman Empire for example, once the greatest in the world, was conquered by barbarous tribes because weakened by the excesses of the people. The same is true of other great nations of antiquity. We often think it is impossible for the great British Empire to fall in decay as have the other great nations of the past. But unless her people preserve that spirit of independence, that true spirit of personal liberty which comes only through strict moral living, how shall she stand? Disaster must surely result.

Thus we have seen that freedom comes only by the observance of law, and the closer we come into union with all the laws of our being the nearer we are brought to the heart of nature, which, sending its life-giving streams throughout our whole existence, shall strengthen, renew and restore. No longer shall the wail of the oppressed be heard among men. Their spirits shall no longer be held down to earth but shall soar to heights hitherto unknown, live in new realms of thought and thus be brought more and more into harmony with that central power of the universe, the originator of all law.

J. E. F. '94.



## CHRISTMAS THOUGHTS.

THE dying year having run its course departeth like the fabled swan to the sound of music. Nature exulteth in her beauty, and arrays herself in glittering apparel; while all the bells of Christendom peal forth, harmoniously echoing and re-echoing the glad song of "Peace! good will toward men!" Christmas!—What myriad thoughts flash in varied light from that single word; the brightest, gladdest, festive day of all the year.

Forth steps Joy the freest spirit, to the sound of rippling music, gay and radiant, shedding dewy showers of happiness from her jewelled tresses: and in the round joins Mirth, laughing in her gaiety, full of song and cheerfulness. Peace with calm and humble step, moveth, and with gentle smile filleth the hearts of Earth's Children with something that is akin to eternal rest; and by her, Hope, in a robe of Heaven's blue, beckoning to the sons of men to step forward to the triumphs of another year.

The time was when the cry would be raised "Bring in the yule log and let the fire blaze up the dark chimney crackling and furious!" And before the huge fireplace there was the breaking of nuts from the native forest, the roasting of apples, while the dingy rafters o'erhead shook as struck by the laughter peal, and fantastic shapes and shadows danced the step of the mystic, upon the fire-lit walls. Gay were the good old times gone by and Christmas of the present seems to have changed. Yet the spirit remains, although its demonstration is continually conforming more and more to august formality and to set formulæ of action.

For three more months we have enjoyed the blessings of College society and the pleasures of student walks in general; scientific, classic, afternoon and otherwise. Soon the corridors and halls, live with their accustomed echoes, will be hushed for a season and Alma Mater's children will be scattered far and near, each sharing the treasures which Christmastide bestows upon all. Coming back with the New Year, with new hopes, with new determinations, let us fight with a will the fight which must be fought before we meet the battle of life.

# The Acadia Athenæum.

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## The Sanctum.

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Considering the limited means at her disposal our institution has made rapid progress in the last few years. The desire of the board of governors to keep abreast of the times is evidenced by two important measures passed at its meeting in June last. One is the establishment of a course for the degree of B. Th., and the other is the extension of the requirements for the degree of M. A. It has always been felt that Acadia would not be accomplishing the work designed for her at her inception until theology found a place in her curriculum. Some fifteen years ago a theological department was established, but not on a practical basis, and after graduating a few men it was discontinued. Now however, an arrangement has been made whereby theology may be expected to take an important place in the work of the institutions. A course of study extending over four years is offered for the degree of Bachelor of Theology. The requirements for entrance are the same as for arts. The conditions on which the degree may be given are the same as those relating to the degree of B. A. The course will combine theological and art studies and thus an opportunity will be afforded to those, who may find it necessary to practice economy in time and money, to compress into four years the work of seven years. The course has been so arranged as to cover both departments of study quite thoroughly. The first two years will be devoted to arts mainly, the two last to theology mainly. The course will

include Bible study, Hebrew, homiletics, ecclesiastical history, theology, exegesis and christian ethics beside those studies bearing on theology that are already in the arts course. A few members of the freshmen class are entered in the theological department this year and several of the Academy students have it in view. It is expected that later on arrangements may be made whereby holders of the B. Th. degree may pursue advanced theological studies and, on the completion of a prescribed course, may be admitted to the degree of Bachelor of Divinity.

Some important changes have been made in the requirements for the degree of M. A., whereby the value of the degree will be much increased. Courses of study are prescribed equivalent in value to a full year's course of advanced study, and more in quantity and higher in quality than the work of the senior year. Satisfactory examinations must be passed in these courses and a thesis and critique must be prepared on subjects assigned. The studies are divided into half courses in psychology, moral philosophy, German, French, mathematics, natural science, history and political economy, and full courses in Latin and Greek. Thus is secured a large acquaintance with one subject rather than a slight acquaintance with several. No time limits are imposed, and the degree may be obtained the year following the conferring of the B. A. The applicant for the degree need not of course be in residence, but the requirements for it will be equivalent to five years of work, and it will therefor in future have an enhanced value over the M. A., as it has been previously conferred. In both these measures Acadia has taken the van among Maritime Province institutions.

Much inconvenience has hitherto been experienced in connection with Acadia's library, owing to want of classification in the arrangement of the books. But now a change has been made. The books have been shelved according to subjects, those on the same or kindred subjects having been placed together as much as possible. This has entailed a great amount of labour on the librarian, but we think that the improvement will be much appreciated by the students, who will not now be compelled to explore all corners of the library for information on any one subject. The great difficulty in the way of a complete classification of the books is the want of room. The apartment of the college building now occupied by the library is wholly unsuited to the purpose, and we hope that the day is not far distant when some liberal-minded friend of the Uni-

versity will provide the necessary funds for the erection of a stone edifice for library and museum purposes.

As college students there is more for us to consider important than merely scientific, mathematical or philosophical problems. Our chief aim may be to seek the development of intellectual power, but notwithstanding, there is another element of our constitution which needs to be cared for, namely, the social and æsthetic side. Without the cultivation of this, education is sadly defective. No one will deny that our lives, on the whole, are deficient to a greater or less extent in general decorum and good behaviour. No special devotee to the rules of etiquette and well-bred manners is required to detect unseemly actions in nearly every sphere. In the class-room, in the dining-room, and in our daily contact with each other, the general deportment is far from that which is maintained in the circles of good society. And why should a man not conduct himself gentlemanly in college as well as elsewhere? Doubtless, such a state of affairs is caused by the free and easy manner of life in which we are placed, being surrounded only by our fellow class-mates, all reserve which might in other circumstances characterize our demeanor is set aside, and the environments are not such as to draw out those finer and more subtle elements of our natures. But surroundings are not wholly at fault, for the student daily comes in contact with educated and refined professors, from whom emanate continually a most beneficial influence if one but holds himself in a receptive mood. And then again if we but chose, in our societies and in our conduct with each other, there is much of refinement, which, if cultivated and encouraged might prove advantageous. Too often, however, there is just the opposite tendency, that which exerts a refining influence being made subsidiary to the rougher and grosser elements of human nature. Surroundings do not always exercise a wholly good influence. Their power for good is scarcely adequate to counterbalance the many conflicting forces. In the first place, Chipman Hall is not a home which tends to produce and nourish the finer and more cultivated qualities of life. The manner in which our rooms are cared for and the appearance of the furniture in general, it is to be feared, act banefully rather than beneficially on the oft neglected elements of our constitution. Admission to polite society outside of ourselves is so rarely granted that its influence is scarcely felt. This lack of social intercourse together with the want of some means whereby the students might collect and enjoy a few hours,

participating in music which is a strong factor in all that is æsthetic and refined, make themselves prominently felt. It may be said that we could not appreciate anything of this sort. Perhaps not all are at present wholly awake to the need, but if such a thing were once established, doubtless the condition of affairs would be immediately altered, and those, previously almost wholly indifferent, would become at once interested in helping to promote so praiseworthy an endeavour. Such a subject comes home with special significance to each individual, and the improvements along the above mentioned lines are the chief means by which the standard of social life and etiquette at Acadia may be brought to a higher level. The former remarks are not meant to convey the idea that we are more uncouth than the average body of student, but only an encouragement to a more refined mode of conduct that that which is wont to pervade a body of men full of youthful vigour and activity. This advancement does not rest wholly with us, yet we should do all in our power to bring to pass such an improved condition of affairs.

In outward appearances the new Seminary reached completion some months ago. But much of what was more important to the inmates, the furnishing of the various rooms and other equipments required to meet the increased needs, remained yet to be accomplished. Thanks to the generosity of many kind friends, these wants are being gradually complied with. Special credit is due Miss Halfkenny, a former graduate, for the active part which she has taken in the work. Having placed the matter before her own people at their association, they decided to furnish a room bearing the title Wilberforce, a name of special significance to the colored race. This room is at present occupied by a teacher, and is considered one of the most preferable in the whole building. Several churches, their attention having been called to the matter, have extended a helping hand. Rooms now designated as Hantsport, Kingston, Yarmouth and Canard, already manifest the benevolence of these respective churches. Recently Mrs. Lois Bigelow Whidden, placed in the hands of the principal, to be used for some specific purpose as she might in her judgment deem best, a gift of twenty dollars. The amount will probably be expended for laboratory purposes. Such are a few examples of the many friends who are manifesting a well-wishing and liberal spirit in the interests of the Seminary, and they may rest assured that their beneficence is appreciated.

THE new school law just now going into operation in Nova Scotia will affect to some extent our community. A certain part of the students have been accustomed during the summer months to teach, and thus raise funds to carry them through the winter at Acadia. The arrangement of the terms with their limits at the first days of May and November, made this feasible. But now that the term commences at the close of the summer holidays each year, this will be impossible, and the student who has to carry himself through by teaching will not be able to pursue an unbroken course, but will have to drop out a year or two. There will be an advantage, however, in that he will go out a better trained man by having spent the full term here than if he had spent only six months.

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### The Month.

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THE Board of Governors of the University met in the Library, Nov. 24th and 25th. The business transacted was chiefly of a financial nature. On the 24th the Governors dined at the Seminary. After dinner speeches were made by Dr. Sawyer, C. B. Whidden, E. D. King, and Dr. E. M. Saunders. Fraulein Suck then entertained the guests with piano music in the chapel.

The gymnasium was opened for work about Nov. 1st. In the absence of Mr. Hefflon, the director, the classes are conducted by Mr. McCurdy, '95, who continues the same system of work followed with so much success by Mr. Shaw last year. Although many of the students still prefer to take their exercise in walking quite a number are availing themselves of the opportunity of systematic work indoors.

Thanksgiving was a gloomy day in Wolfville this year, but those who braved the storm to reach College Hall in the evening enjoyed the cheering influence of some selections by Mr. Bengough, the celebrated wit and caricaturist of Toronto. Mr. Bengough varied the proceedings by producing on a paper screen some very instructive and amusing pictures. Among the topics thus illustrated, Intemperance, Football, Pharmacy and Agriculture might be mentioned. Mr. Bengough certainly possesses the power of mimicry to a remarkable degree; and his vocal solos kept the audience in roars of laughter. An evening spent in this manner, while it may not be very conducive to mental development, certainly does much to break the monotony of school life, and to prevent numerous cases of chronic indigestion.

The grand concert held in College Hall on Friday evening Dec. 2nd, was a grand success. The following programme was carried out in a manner highly creditable to the performers.

1. VIOLIN DUETT: *Petite Symphonie*. - - - Moret.  
MISSSES CHURCHILL.
  2. READING: *Little Emily* (cutting from "*David Copperfield*"), Dickens.  
MR. MOSHER.
  3. VOCAL QUARTETTE. *Friendship, Love and Song*,  
Will Lamartine Thomson.  
MRS. WITTER, MISS FITCH, MESSRS. WITTER AND WALLACE.
  4. VOCAL SOLO: *Cavatina—Una voce poco fa* (*Barber of Seville*), Rossini.  
MRS. HARRISON.
  5. READING: *The Boy from Zeeny*, - - - James Whitcome Riley.  
MR. MOSHER.
  6. VIOLIN SOLO: *Overture to Norma*, - - - Bellini.  
MISS NITA CHURCHILL.
  7. VOCAL SOLO: *Ballad*, - - - Selected.  
MRS. HARRISON.
  8. READING: *The Chariot Race* (from "*Ben Hur*"), Gen. Lew Wallace.  
MR. MOSHER.
  9. VOCAL SOLO: *Lo! Here the Gentle Lark*, - - - Bishop.  
MRS. HARRISON.
- ACCOMPANIST, - - - MISS IDA F. JONES.

Every one wanted to hear Mrs. Harrison and, as regards her singing, it is sufficient to say that everyone wants to hear her again.

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THE December meeting of the Acadia Missionary Society was held in College Hall, Sunday evening, December 11th. Mr. Stuart presented a paper on "Y. M. C. A. Work in Mission Lands." In this paper was stated the amount of progress already attained in this work, and the great need of more workers was forcibly presented. Miss Halfkenny then gave a reading: "The Call of a Missionary." Mr. Lew Wallace, one of the delegates to Northfield Conference last summer, in an earnest and impressive manner spoke on various topics discussed at that meeting, particularly emphasizing the importance and rapid growth of the students volunteer movement. The quartette by Messrs. Bishop, Tufts, MacMillan and Leonard, was well rendered. The music in these meetings is improving.

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On Friday evening, Dec. 9th, the ladies of the seminary gave a recital in their hall. The accommodations were hardly sufficient for all who wished to attend, and the place was rather crowded. But the various features of the programme were excellent, the audience attentive, and the affair passed off very successfully.





Vulgaris.) Short eared owl. (*Brachyotus palustris*.) American hawk owl. (*Surnia ululna*.) Richardson's owl. (*Nyctale tenginalm*.) The water birds embrace the Gannet or Solan goose. (*Sula bassana*.) Male and female Eider duck, (nest and eggs.) (*Somateria mollissima*.) American Scoter. (*Oidemia Americana*.) Blue Wing Teal. (*Anas-Querquedula discors*.) Pintail. (*Anas-Dafila acuta*.) Murre. (*Uria troile*.) Old Squaw. (*Herelda glacialis*.) Razor billed Auk. (*Alca torda*.) Grebe. Podiceps. (*Puffin Puffinus*.) Green winged Teal. (*Querquedula carolinensis*.) Dovekie. (*Mergulus alle*.) American Golden Eye. (*Bucephala Americana*.) Surf Scoter. (*Odenia Bucephala*, two specimens.) Young Herring Gulls. (*Lerus argentatus*.)

## The Review.

We wish to acknowledge our thanks to the *Argosy* for its kindly mention of Acadia's advancement. Still, following the usual custom, due criticism should not be reserved on account of any amicable or eleemosinary spirit which may exist. After lifting the cover the first thing that attracts attention is the editorial staff, no Seniors (perhaps they have none) being there. This, at first sight, might be taken for a typographical error, but a further perusal of the pages is fully adequate to convince one that no such error exists. The same old time-honored chestnut forms the opening editorial. Wit and humor displayed in some of its pages are almost, nay quite, beyond the comprehension of the average man. Stale puns and jokes which are prominent characteristics together with manifestations of so puerile effeminate an element remind one of the early school life in his boyish days.

The *Albert College Times*, a new, yet welcome visitor to our tables, possesses articles of interest.

Our lady friends at Whithy again attract attention. The *Sunbeam's* buoyant and poetic style cannot be otherwise than pleasing to the student of ordinary intelligence. The polishing and refining influence which emanates from its pages must surely cast a beneficent influence to the very remotest regions that its light may penetrate.

Strong recollections are brought vividly before us as we cast our eyes around and they light on the *Dalhousie Gazette*. We welcome our old friend back again. Though it comes in the same form as last year, yet it speaks its own prosperity, and that of its *Alma Mater* as well.

*The Bates Student* is highly literary and deals with interesting problems. Descriptive, political, social and psychological articles fill its columns and entrance the reader with their clear thought and softly gentle flow of language. In its general character throughout this paper approaches on a small scale the magazine of the day.

The *Harvard Monthly* is scarcely capable of being considered a college paper in the same sense in which we regard the greater number of our exchanges. The *Monthly* is a typical college magazine, and always welcomed by the literary man. Its stories are interesting and instructive, its verse abounds in poetic art and its prose articles always deal with topics of importance.

An interesting feature of the *Brunonian* is the fuller establishment of the department entitled "Brown Verse," its object being to draw forth latent poetic talent. It says active missionary work is being done along this line. Judging from some of the contributions thereto, we infer that the efforts among the Freshmen are being attended with the most success. *Brunonian's* contents, however, are usually perused with interest.

The *University Monthly* is a peculiar mixture of the good and the bad, the latter slightly predominating. Their graduating class of '92 must have been a very august and important body if the *Monthly's* account of them has the faintest semblance of truth. Good athletes and heavy students profusely abounded. The whole article is evidently the work of an inexperienced hand. We hope the closing poem is not meant for a climax. It may be said to give some dim manifestations of budding genius, but if so great precaution should be taken lest the congealing frosts of its northern clime may nip the tender bud.

Vacation has evidently been beneficial to the *Bema*. It has undergone some renovation in outward appearance since the previous year, and the change is indeed commendable. All that is lacking to make it complete and a promising journal of the day, is a table of contents. Not only is the outside more inviting but the matter therein contained is all that could be expected. Its concise, yet pleasing editorials, convey a clear idea of the earnest and homelike atmosphere which prevades the school, and its literary articles display a good literary taste for so young an institution. Having passed through many trials and tribulations it now bids fair to attain a prosperous future. The grand display of its faculty frequently causes comment, and some smilingly wonder whether there are as many students in attendance as there are teachers.

D. C. Heath & Co., Boston, have just published Shelley's "Prometheus Unbound," edited by Vida D. Scudder, Professor of English in Wellesley College. The Editor's introduction, which includes about ninety pages

of the volume, is devoted to a discussion of (I.) The Drama and the Time. (II.) A Study of the Myth. (III.) The Drama as a work of Art. In addition to the text and copious notes the editor gives suggestions towards a comparison of Prometheus Unbound with the Prometheus Bound and a Bibliography. Miss Scudder has recently attracted public attention as a student of Shelley through her papers on the Poet which appeared in the Atlantic Monthly for July, August and September and comprise the introduction of the present volume. The Editor could have chosen no poem of the author more characteristic of his genius, and the Prometheus Unbound is considered by many the best creation of that æsthetic school of which Shelley is the great exponent. The book will be of great interest to teachers and students of English Literature and especially in this year of the one hundredth anniversary of Shelley's birth.

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## De Alumni.

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I wish to present the claims of "The Associated Alumni of Acadia College" upon the Alumni. This Society was organized in 1860. Among the early enthusiastic workers were Sir Charles Tupper, Hon. Dr. Parker, Hon. J. W. Johnstone, Hon. R. L. Weatherbe and the late Dr. Craup. They early undertook the support of a professor in the college, and though financially unsuccessful, they continued to devote their funds towards this object. The annual fee was at first twenty shillings, but is now \$1.00. All persons duly proposed and elected and all persons who have been students at Acadia College or the Baptist academies at Horton and Fredericton for one year and have left in regular standing are entitled to become members. The object is the advancement of education in connection with the three institutions named.

The society has not done for Acadia College what it might reasonably have been expected to do. A glance at the names will show that our membership is no mean one in quantity or quality. Yet for some years about the only indications of life the records show were the Annual Meeting, Alumni Dinner and Alumni Scholarships.

In 1889, the society proposed to pay the Governors \$1200.00 per year toward the support of an Alumni Professorship and undertook within five years to raise \$20,000.00 for the endowment of said professorship. The five years will be up one year from June next. There had been an awakening. In 1886 Mr. Cummings was appointed Secretary-Treasurer. The amount then on hand was \$5.94. The amounts raised for the next five years inclusive of fees, etc., were as follows:—1886-'87 \$64.04 which was

about the average amount for the preceding years, 1887-'88 \$584. 1888-'89 \$846.75; 1889-'90 \$124.00; 1890-'91, \$1434.95; 1891-'92, \$602.00. The average for the six years was \$609.29, for the last five \$718.34. If the cash book had been balanced three days later in 1890, \$595.10, appearing in '90-'91, would have appeared in '89-'90. In June 1892 there was on hand \$1092.93, which the then Secretary-Treasurer was directed to pay to the College Treasurer. A part of this amount was advanced by the then Secretary-Treasurer from his own pocket in hopes that members who had not would pay their fees and donations before the meeting closed. For his generosity and desire to make a good showing he suffers to the amount of a \$150.00 loss.

In June more members were in arrears in payment of their annual fees than were paid up. This state continues and we would ask these to note this fact and forward. By the Cash-Book I see that several members have paid to the professorship fund more or less regularly; but the list of registered annual subscribers lately forwarded me by the late Secretary-Treasurer contains six names representing \$102.00. Since August with help I have added to this seventy-five names chiefly of small subscribers and among late graduates. I am anxious to get a permanent list, so that future secretaries may have something to depend on, and that I may know before June just where we stand. This list is certainly not one-third completed. In this matter the following gentlemen are looking after our interests as follows:—J. B. Hall, Ph. D., Chester; Rev. J. H. Foshay, Yarmouth; R. G. Haley, B. A., and Rev. A. J. Kempton, B. A., St. John, N. B.; A. E. Shaw, B. A., LL. B., Windsor and Hantsport; C. A. Eaton, B. A., and the Committee to Establish the New England Branch, New England; F. M. Shaw, B. A., Rochester; C. B. Freeman, B. A., Toronto; F. A. Starrat, B. A., Chicago; M. S. Read, B. A., Cornell; J. Parsons, B. A., and C. M. Woodworth, B. A., Halifax.

Even with the help of these gentlemen the secretary will have to write several hundred letters. Please do him the kindness to anticipate by sending your annual fees in arrear, and stating what amount exclusive of your annual fee the society can depend on you for annually, either permanently, for a term of years, or until the subscriber gives notice to the contrary, or you may subscribe to the endowment fund.

It is proposed to pay the professor's salary to the college treasurer in advance, therefore we must raise this year \$100 towards the salary of the professor for 1892-93, \$1200 for 1893-94, and the annual expenses of the society. We ought to raise twice these amounts, but we may find these enough for this year. The chief obstacles are: (1.) The poverty and youth of many Alumni; (2.) The indifference of a few; (3.) The fact that the canvass for the New Seminary and the Manual Training

School has been pushed with such business like vigor that it is not uncommon to find local Alumni who are pledged \$25.00 per year to these objects and only \$5.00 per year to the Alumni professorship.

The Alumni are in honor bound to support this professorship and endow the chair as soon as possible, and they will not fail. Our professor is now at his work. As to his ability as a teacher, lecturer, and scholar, and his power to command attention, you are referred to his classes and any one who knows. In supporting the professorship and endowing the chair, the society expects each member and Alumnus to do his or her duty.

C. A. WOODWORTH.

## Collis Campusque.

Swiftly moved their airy feet,  
Walking up Professor street,  
Till their lovely eyes espied  
A team which to a post was tied.

Then appears in open sight  
A box filled full of Pippins bright,  
"O, we must have some," then said one,  
The thing's no sooner said than done.

Each little hand in glove so neat  
Lays gentle hold on apples sweet,  
Each fleeing one in mantle wide  
The luscious pippin tries to hide.

Oh let temptation urge no more,  
To take what soon must be a core,  
Oh be no more its willing slave  
Lest ye come sinful to the grave.

As an injunction to our freshmen we would beg leave to call their attention to the old adage "Pride goes before a fall." Shall the facetious, elastic, melodious, effervescent and circumlocutious freshman from the "Promised Land" set the style in college caps this year? We observe with remorse that the freshmen are cutten' up pranks by carrying canes.

The University of Acadia is making rapid strides towards the goal of prosperity. Old and worn-out forms and systems are being, as far as possible, cast to one side, and practical changes to meet the demands of the present are fast coming into use. And who shall venture to say that this is not as it should be? Surely not the Freshman, who is using all his force and latent energy to work up a great and needed reform in the present system of outdoor exercise. This old game of football, to his mind, is not at all in accordance with the improvements of Acadia in other respects. The plan is to substitute for it the *modern* game—Cricket—a game perfectly adjustable to all seasons of the year, and one which requires science. The principal difficulty in regard to its adoption

appeared to be in a total ignorance of the young men respecting this *modern* game ; so it was thought best to call a general meeting in order that the advocate of cricket might be enabled to give a thorough and masterly description of the chief points in the play. After a series of questions from those present the expounder succeeded in making it clear to the boys that the ball was neither inflated nor made of wood, that the wicket should not in any case exceed sixty-six feet in height, and that disused bedsprings were not at all suitable for constructing spring bats. Before adjourning it was unanimously voted that the advocate himself be appointed as a sole committee to negotiate with the manager of the Manual Training School for the construction of the necessary apparatus, and also to interview the President of the University in regard to introducing the *modern* game. The Association is still awaiting the report of the committee.

In the class room all was quiet  
Save the hum of questions asked,  
When a fearful noise of riot  
Made each student stand aghast ;

And a terrible explosion  
Rent the air and lit the room,  
Made a stern and wild commotion  
Like the awful crack of doom.

Then the timid felt their hair rise,  
And their knees together smite,  
While the wise ones choked their laughter,  
Gulped it down as best they might.

Then a search was instituted  
For the cause of all the din,  
For the maker of the mischief,  
For the author of the sin.

But inquiry was fruitless ;  
Some conjectured, knowing grown,  
" 'Twas spontaneous concussion  
Caused by mixtures yet unknown.'

Behold the youth, after the class hours are over, and his inner man has been partly refreshed by the requirements of life, much cramped with severe study over dry subjects for two or three long hours in succession, bemoaning his sad lot that he is compelled to see a truth as another man has written it—or see it not at all—before he can derive any benefit from thought or any sense from symbols. Behold his eye watereth, for he is weakened by severe study. It needs but a faint imagination to depict the wave of joy that immediately illumines his countenance, like the face of the harvest moon when the light cloud has passed away, when he hears the sound of the trumpet and the stentorian tones of the trumpeter thrice repeat the beloved word foot-ball ! At the sound of that endearing term, the whole being of the would-be

participant is called in to preparation. It takes but a moment to don those symbols of modern coat-of-mail, and the youth is ready for his enterprise. Follow him not to the field of operation, for his duty is too arduous, his requirements too numerous to relate any of the joys of the noble game. Press not upon him when the game is ended, for then he is so busy with congratulations, so engrossed with the intricacies of the maze—to the beholder—and so generally surrounded by himself that words are not adequate to relate the glories of the exciting contest. But come, survey our noble soldier when the shades of night are past, and sleep has been almost banished. He turns his head from side to side. He asks :—"Where are the barbarians? Have they fled, have they fled?" Has he been in his dream's warfare or are, as sages sing, his wanderings but continuations of his encounters? He attempts to raise his head, but in vain. Another attempt is more futile, but at the third he gains some ascent. He pulls a hand out, he groans, his amazement is unbounded. "My fingers used to point the same way," he cries, "but now, a compass with but one hand, a wonderful discovery." He rubs his would-be intellectual-orb, for woe, it look the wrong way and hinges not. "Never mind my friends," he naively said, "such are the joys of our noble game." He then attempts to lift his limbs, but no, he must first remove the pumpkin that was bandaged between his knees to keep them in proper position for the morrow. This small inconvenience being straightway removed, with a determination proper in his circumstances he surveys his person, and a smile of happy recognition lights his visage as he enthusiastically says :—"Yes, there are bumps, yes, there are wounds, but they are the accompaniments of glory."

Listen while I tell a story,  
Tell a sad pathetic story  
Of an astronomic junior,  
Who, pursuing with a fierce zeal  
Fleeting phantasies and shadows,  
Struggling onward, toiling bravely,  
Following the beck of Science,  
Has encountered much reverses ;  
Had his ardour somewhat dampened  
By the obstacles encountered ;  
Had his faith in observations  
Dashed to earth by frequent changes  
In the relative positions  
Of himself and heavenly bodies.

Listen while I tell the story,  
How the mischief-loving young men  
From the country of the Sophs,  
On a dark and dreary midnight,  
While the scientist was absent,  
Moved his instruments and chattels,  
All his household goods and chattels,  
Out upon the lofty house-top  
Out beneath the open heavens ;

That there might be no obstruction  
 To this eye, while, gazing upward,  
 He observed the fiery planets  
 Wheeling madly in their orbits ;  
 That the whole range of creation  
 Might be his for exploration.  
 Listen to the mournful story,  
 How the junior, home returning,  
 On that midnight dark and dreary,  
 Saw his goods upon the house-top ;  
 How he tore his hair and whiskers  
 In his wild and frantic anger  
 In his mighty burst of passion.  
 How the bright stars shone upon him  
 With a soft and soothing splendour,  
 While the puzzled, wrathful junior  
 Tried to put to use his science,  
 Strove to pry into their secrets,  
 To discover which bright planet,  
 With its evil intent hidden  
 By its mild and friendly gleaming,  
 Least its dark and baleful influence  
 Round him in his natal hour,  
 That on such a dire occasion  
 Such an evil should befall him,  
 And for aught we know he may be  
 Standing still upon the house-top,  
 Gazing up into the heavens  
 With the mystery still unravelled.

A worthy third year, exultant in the joys of a happy discovery, thus aptly expresses himself in the presence of his co-searcher for knowledge :—" If you are June I am Junior." When we reflect upon the prevailing color of June, we see the force and appropriateness of the comparative degree.

At reception smiled the young man,  
 Ran his fingers through his hair,  
 " Will you kindly introduce me  
 To that girl with golden hair."

Thus began the conversation  
 " This your first reception ? " " No,"  
 Caused a beautiful carnation  
 In the maiden's cheek to glow.

And she answered roguish looking  
 In a murmur soft and low—  
 " Ah ! I see you are a Freshman,"  
 And the young man said—" just so."

There he plainly saw his error,  
 Kicked himself in his despair,  
 For she said :—" Please introduce me  
 To that Senior over there."