

The Acadia Athenaeum.

"Prodesse Quam Conspici."

Vol. XX. No. 6.

ACADIA UNIVERSITY, WOLFVILLE, N. S.

April, 1894.

OUR VALLEY.

SELECTION FROM A LECTURE SO ENTITLED BY A. M. GIDNEY.

I may say that for seventy years I have been familiar with the features, varying aspects and attractions of our beautiful—I may say unrivalled—valley. I have seen the morning sun gilding its mountain tops; I have seen it when the brightness of cloudless noon-day has imparted lustre to its meadows, fields and forests; and I have many a time had my mind and imagination stirred by the glow in the west, when the evening twilight fascinated my spirit at the shadowy close of the day. For many years when the Spring has come, the verdant grass, the expanding buds, the early flowers and the songs of birds have thrilled my spirit with delight. And later in the year when the meadows were ready for the scythe, when cultivated fields exhibited a vigorous vegetation, when the grain plots were luxuriantly waving in the breeze, I have gazed upon the landscape with the warmest emotions of pleasure. As the sombre hue of Autumn has imparted a withering influence to the flowers, has gradually transformed the green into brown, and painted the fading foliage of the forest on the mountain side with variegated hues of marvellous beauty, I have exulted in the scenic loveliness of the land. When Winter's snows have been deep in the Valley, and ice and storms were in the ascendant, I have rejoiced in the security of shelter, in the glow of a warm fire-side, in the sweetness of home endearments, and in the congenial privilege of social intercourse. For me, the changing seasons increase my attachments to this favoured spot in which our lot has been cast. Each season hath a charm peculiar to itself.

Flanked as this valley is by parallel ranges of mountains extending from the Basin of Minas, a distance of seventy miles, to that of Digby, intersected by our graceful meandering river and irrigated by numerous streams, it can scarcely be surpassed for fine scenery; and the general fertility of its soil is not equalled by any tract of country to be found in the neighboring New England States. All it needs are an industrious and enterprising population, and adequate culture to make it one of the choicest agricultural regions on this Continent. I claim the privilege, however, to go back beyond my own recollections, and

to state a few things that are necessary to be understood in order to throw light upon what I have to say.

Not many years after the French were driven from Nova Scotia, quite a number of families emigrated from New England and became residents of this Valley. They brought with them the evangelical creed and frugal habits of the old Puritans who were the original civilized settlers of Massachusetts. At the close of the American Revolution in 1783, a number of Loyalists or Refugees (as they were called) also sought homes in our Valley. The manners, customs, and moral tendencies of the two classes were in a marked degree dissimilar. The distinction between them were quite observable within my memory; but as the years have glided away these divergencies of character, owing to social intercourse, inter-marriages, and family alliances, have entirely disappeared. Within my recollection, the old orchards that were planted by the expatriated French were in a good fruit-bearing condition; and remains of their fallen habitations were seen in many places along the river both in Annapolis and Granville. There were evidences that the expelled Acadians had dyked the marshes, and cleared many a tract of land, and fitted it for the plough. By far the greater portion of the soil, however, even in the most settled places of the Valley, was still in an utterly waste and wild state. Agricultural implements were then heavy, clumsily constructed, and would excite derision at the present day. The inhabitants, when I was a boy, were sparse and, generally speaking, were far apart. What we now call near neighbors were comparatively unknown in that day. The population, however, gradually increased from year to year; the wants of the people necessitated toil and frugality, and the aspects of the Valley were changing for the better as the decades rolled away; and the march of improvement is pleasingly perceptible even at the present time. At that period the farmer's dwellings were rudely and roughly built structures, and in not many of them were plastered walls or cased windows found. Huge chimneys and capacious, cavern-like fire-places were the fashion of the day; and the blazing winter fires high piled upon the hearth were the principal means of repelling the cold. In the newer settlements the people lived mostly in rude log-houses. I remember when, in what is now called Clarence, there were only one or two framed houses, and these were by no means stately or attractive mansions. The use of paint was then at a discount, and the log-house were little inferior to those which were constructed with timber and boards. Clarence was then appropriately called the Back Settlement, and the condition of the roads, or rather rugged pathways, that led to and passed through it, were wholly unfit for slightly built carriages, or rapid driving. In places where the "forests primæval" were cut down, the fields were then studded with fire-blackened stumps, which were

formidable impediments to the free use of the scythe and the plough. The houses, whether built of boards and timber or of unhewn logs, were rough structures. In most cases the best room in the house, was uncarpeted and was used in common for a parlor, a kitchen, and a sleeping department. The furniture was in perfect harmony with the house. A pine-table, a few flag-bottomed chairs, perhaps three or four three-legged wooden stools and a long bench near the huge fire-place, with coarse crockery to match ranged upon shelves, constituted the most valuable part of the furniture in a farm house in those primitive times. Perhaps some who hear me may be ready to say the people of that day led uncomfortable lives and were little better than barbarians. Not so! they were as cheerful, as healthy, as moral, and happy, perhaps more so, than their descendants of to-day. I am strongly of opinion that personal peace of mind, home enjoyments, and the amenities of social intercourse were more prevalent among the people then than they are now. If there were no fashionable festivals at the time referred to, the Winter evening visitings tended to sweeten the blessedness of neighborly intercourse. No cards were then issued to invite a select party. Without the stiff formality of a *special* invitation, neighbor visited neighbor, scarcely knocking at the door for admittance. Not a half-hypocritical greeting, but a *genuine* smile, indicated a hearty welcome to the visitor. Heart-feeling and friendship that was not counterfeit, instead of frothy wishy-washy compliments, characterized the neighborly and social intercourse in that day. The conversation, when *women* (I like that word better than *ladies*, to me it sounds dearer and sweeter), I say when *women* met, their talk was not of styles, and fashions—not of parties and piano-fortes, and silk dresses—not of Mrs. Wheelock's new supply of attractive lustres, laces and muslins, but of their dairies, their dye-pots, their spinning-wheels, their home-spun cloth, and their household duties, (principally performed in the kitchen).

While the women were thus cheerfully chatting on one side of the big fire-place, the men on the other discoursed of their farms, their stocks, and the markets; or skilled in traditional legends received from their forefathers, indulged in tales of woodland adventures, of hunting, and historical incidents of interest. The evening repast, though not made up of delicacies and luxuries, was *substantial* and delightfully palatable. The visitors relished and enjoyed the food placed before them, and sweetened by genuine hospitality, it was more to them than is the richest banquet of the present day. Farmers, at the time referred to, were a simple unsophisticated class of people. They were contented with their calling and condition. They were not ambitious, and had no feverish aspirations for distinction. They did not repine or murmur because they believed their merits and

claims were overlooked when one of their neighbors was made a hog-reef, or appointed to a magistracy. The jealousies and envyings that originate in the spirit of ambition and rivalries were then mostly unknown. This type of farmers that I knew a long time ago has passed away, and their successors, with an ill grace, can despise them now. Nor let it be imagined that the tillers of the soil of the present day are better or happier than were their less pretentious predecessors. I remember the virtues, the morals, and the social habits of the passed away generations referred to with veneration and respect. I am not quite sure but that the log-house state of society was the most virtuous and enjoyable that ever was experienced in our Valley. At that period, farmer's families spun and wove the fabrics of which their apparel was made. Dresses of *home-made* were worn by both sexes on Sunday as well as on secular days of the week. Boots and shoes made of leather, were all that the most aspiring woman cared for as a dressing for her feet. Prunella and kid were unknown. Calico, (now bearing the modern name of printed cotton) was deemed almost too good to be worn except upon very extraordinary occasions. I shall never forget when (more than sixty years ago), Mrs. Coxcomb had indulged in the marvellous extravagance of a new silk dress. Some curious minded women travelled miles to crave a sight of this specimen of *royal apparel*. The Coxcomb's were a proud family, they lived beyond their means, and afterwards, in a state of humiliating insolvency, resented the ruinous pride, ambition and folly that had betrayed them into a wicked desire to make a better show than their less ostentatious neighbors. It was Solomon I think, who said, "Pride goeth before destruction, and a haughty spirit before a fall." I remember when thorough-fares through our Valley were not as numerous and as smooth as they are to-day. The travelling then for the most part, was over rough roads. Wheel-carriages, as vehicles of travel, were few and roughly constructed. Four-wheeled wagons were then unknown; and when a farmer went on a journey he either walked, or rode on horseback. On fine Sundays, generally speaking, the husband with his "gudewife" behind mounted the saddled family *old mare*, and thus jogged along perhaps many miles to enjoy the privilege of public worship. I distinctly remember a notable Sabbath day, sixty-five years ago, when the pious, far and near, flocked to the house of prayer to listen to a discourse by the most eloquent preacher of that day, Theodore Harding. He held forth on the day referred to in the old Meeting House at Bridgetown. I vividly remember some of those who came several miles to listen to one of the most heart-moving Evangelists of that long ago time. Major Parker, on horseback, with his wife behind him, came from Nictaux, 13 miles away; Samuel Elliott and wife, riding in the same style, came from Upper Clarence

10 miles away, and Daniel Whitman and wife came from Rosette, 11 miles. This mode of travel was called *riding-double*. In that early day horses saddled (not in harness) surrounded the places of worship during divine service.

ARTHUR J. LOCKHART.

MR. LOCKHART was born at Lockhartville, Horton Township, Kings Co., N. S., on May 5th, 1850. He was the eldest of a family of seven, two of whom were daughters. His father was Nathan Albert Lockhart, a master-mariner, of Scotch and English origin. His mother was Elizabeth Ann Bezanson, of Huguenot extraction. She was an intelligent, spirited woman, with some poetic sensibility, and a talent and fondness for singing. In his boyhood our poet attended school held in the little yellow school house wherein taught Mr. Redden, whose hens, as our bard quaintly stated, used to attend the classes also. Later on, the youthful Arthur went to Wolfville, where he worked in the office of *The Acadian* newspaper, then edited by Mr. Major Theakston. After leaving Wolfville he worked as a compositor in the University Press, Cambridge, Mass. Of some of the incidents of this period he writes as follows:—

“Here I saw real poets and literary men, doctors and professors. The venerable form of Longfellow attracted my gaze whenever I saw him on the street. Lowell, I saw once, standing within a few feet of the desk where I was composing. He was a polished gentleman, a perfect mirror of courtesy. Thomas Bailey Aldrich came in every week to look after the illustrated paper of which he was editor, and upon which I worked. The only time he addressed me was when he returned in person a poem I had offered for publication.”

In the year 1872 Mr. Lockhart entered the East Maine Methodist Conference, and the next year he was married to Miss Adelaide Beckerton, of St. Andrew's, N. B. His pastoral duties have been performed all in different places in the State of Maine. He is now soon to close a five years' pastorate at Cherryfield. Mr. Lockhart has for years been a contributor in prose and verse to the press. He has written “The Heart on the Sleeve,” and other papers, signed “Pastor Felix,” in the *Portland Transcript* and *Dominion Illustrated*. It may be said that articles of his have appeared in nearly all the prominent American and Canadian literary periodicals. His poems and articles have been printed also in a number of anthologies. But we must now proceed to examine our author's principal work.

The only volume published by Mr. Lockhart is entitled “The Masque of Minstrels.” It appeared in 1887, and contains besides those pieces written by himself,—much the larger

number,—some poems of high merit by his brother, B. Lockhart, who graduated at Acadia College and has since won considerable fame as an orator. The Masque of Minstrels is, we believe, by far the largest collection of poetry by a Canadian writer which has yet appeared in one volume. In the opening piece, called "The Masque of Minstrels," which though prose in form is fairly aglow with true poetry, the following passage occurs:—

First Minstrel.

"I will sing out of the affections, a ballad of the love of womanhood and childhood, of country and home. I will celebrate the deeds of good and brave men; my songs may cheer them while they live, and glorify and lament them when they die."

In this passage is sounded the key-note of the whole volume, and of Lockhart's poetry in general. The poems might be classed as of the affections, of religion, of country, of home, of memory, aspiration, and endeavor, and miscellaneous. Under the first heading comes "Alice Lee," a deeply tender story of a realistic character, which aims "to portray the effects of an unconquered sorrow in an aimless life." As a representative of the style and versification we quote the following musical lines:

"For Love had come with viewless wings,
 To hover on the enamored air,
 To seek my heart's most secret springs,
 And dwell with soft enchantment there,
 Till all the world looked doubly fair:
 The lisping of the cluster'd leaves
 Had deeper, sweeter power to move;
 The swallows, twittering 'neath the eaves,
 Blithely expressed my thoughts of love;
 I saw in bright poetic hues
 The p. inest forms of earth arrayed—
 Saw diamonds in the morning dews,
 And pictures in each flowery glade;
 The pigeons, looking from their cotes,
 Now coo'd from mellower, softer throats,
 And the deep blue of sun-bright skies,
 Beamed only with the lustre of her eyes."

A few songs scattered through the poem are really excellent. Witness the stanzas below taken from two of these lyrics:

At twilight's soft dream-time,
 At full of the dew,
 When meadow and woodland
 Grow dim on my view,
 I linger, I listen,
 Alone and apart,
 For the musical footfall
 That gladdens my heart.

What the star is to the sky,
 And the pearl is to the sea,
 What the light is to the eye,
 And the leaf is to the tree;
 What the joy of mounting wings
 To the bird that soars and sings,—
 Thou art to me.

The most imaginative piece in the collection is a highly artistic and truly powerful poem called "A Dream of Heaven." This we consider the most finished and lofty production of Mr. Lockhart's which has yet appeared. We think, however, that it has one fault, and that is, that the last stanza weakens the poem because it is unnecessary. The moral is perfectly expressed in the allegory, and the last stanza adds nothing.

Of the patriotic poems the finest is "Acadie." We believe that Nova Scotian, ay, Canadian patriotism, has received no more beautiful, poetical embodiment than in this much admired lyric. We once heard Dr. Bourinot quote with great effect some stanzas from it in a public address. Although somewhat long, still we must, to give our reader satisfaction, quote nearly all of it.

ACADIE.

While British bards the lyre awake,
And strike the harp to glory strung,
Do none my country's praises speak?—
Must my fair land remain unsung?
Awake! to noblest minstrelsy,
Loved Muse! the patriot bosom stir!
And strike to passion fiery-free,
My wild, unhonored harp, for her!

Yet not unknown to song is she,
E'er since the Western Master came
To twine the flowers of poesy
Around her sweet unstoried name:—
Yet the enchanting story tell,
And paint affection's heavenly mien—
The mournful fate of Gabriel,
The sorrow of Evangeline!

But, O my birth-land! wilt thou not
Bring forth thy glowing minstrel choir—
Bright masters of enchanted thought
And skilled to strike thy native lyre?
Its slumbering chords too long lie dumb,
Since rural music's earlier year;
Come! ye enraptured songsters, come!
Sing! and the listening land shall hear!

Though hers be not the storied lore
To which earth's prouder lands aspire,
Yet there are legends on her shore
That court the bard's historic lyre:
Look forth, O stranger!—not in art,
In nature, is Acadia fair!—
And thou may'st find the purest heart,
The simplest mould of beauty there!

How often, from a stranger shore,
The exile-spirit turns to view
In memory's magic glass once more
The peaceful scenes that once she knew!—
For thou, Acadie, art my home—
Sacred to Boyhood's joyous mirth—
Where'er I rest, where'er I roam,
The most beloved land on earth!

Land of the Mayflower ' could I deem
 That thou would'st yet remember me,
 What joy in every musing dream,
 And each aspiring thought of thee !
 But long self-exiled from thy shore,
 Singing, apart, my idle songs,
 How should I be remembered more ?
 What of thy praise to me belongs !

Yet shall I love thee, O my land !
 Yet must I still remember thee !
 And could my power such boon command,
 The sons of honor thine should be :
 Heroes upon thy soil should spring,
 Sublime in war, and true in peace ;
 Poets, the world should crown to sing
 Such songs as live till song shall cease.

My native land ! My hearts first home !
 The world holds not a charm like thine !
 They weave fond dreams who rove and roam,
 And trace the Tiber and the Rhine :
 But not beneath Italia's sky,
 'Mid prospects beauteous, wild or grand,
 Can fairer scene delight the eye
 Than grace my own, my native land.

Acadie ! sweet thy name to me,
 As music, trembling from afar,
 And breathing o'er some moonlit sea,
 'Twixt fire-tipt wave, and silver star :
 Of other lands a sound I hear—
 Names with a meaning half divine ;
 But none can ever fill my ear
 With such a melting throb as thine.

Still let thy rustic, untaught muse
 Tune his wild heart with every spray,
 Mimic the notes the wild birds use,
 Weaving a sweet and artless lay :
 And though no grand applause be given—
 Though Fame no laurel wreath accord,
 The meaning song shall rise to Heaven,
 And Love shall bring her own reward.

One stanza of a song has always struck me as peculiarly imaginative. The figures in it are very beautiful, and perfectly adapted to the subject as viewed by a lover both of nature and somebody else. It is the picture of the star-jewelled sky wearing as a coronet the Golden band of the Milky Way.

THE MAIDEN EVE.

The Maiden-Eve is a bride to-night,
 And her brow is bound with a circlet bright,
 And her robe of blue, in every fold,
 Is sprinkled and starred with dust of gold.

Lockhart has an ear very sensitive to word music, as nearly all his lines witness. Although having lived so long in the United States, he has never wavered in his passionate love for his own land, but sings as one " Exiled to foreign fields afar from the home of his fathers." His love of nature is as deep and genuine as his expression of it is poetical. And indeed it is only

the poetical soul that is truly in fellowship with nature; it is only those few favoured souls having "the vision and the faculty divine," who learn a song from the robin, a sermon from the fading leaf, who rage with the storm, glow with the sunshine, and darken with the shadow, and feel themselves to be part of the boundless universe around. How beautifully is this communion between nature and nature's child here expressed.

A SPRING SONG.

"A joyous rhyme of a gladsome time
That again is coming to greet the earth,
When Winter shall spring on his cold white wing,
And Light and Beauty renew their birth!

When the swelling buds break forth, and the wood's
With song brim over, and streams run clear;
When the sweet-toned rills are heard from the hills,
And the cheery singing of bird is here!"

Our Author has also handled the sonnet successfully. Those on Wordsworth, Keats and Shelly are excellent examples, though we must emphatically deny that Shelley was a "listless poet." In the little lyric placed as proem to the songs of Memory and Home, we think that Mr. Lockhart has exquisitely expressed the ideal life of earth.

PROEM.

"Builder, rear me a home;
Strength let the timbers be;
The walls be Constancy;
And Love the roof tree and dome,
Benignant as the sky;
Let Truth and Honor lie
Deep for foundation stones,
Richer than jasper and emerald;
Let thoughts holy and bright,
Tenant the chambers with forms of light
And Music's sweetest tones
Float echoing round the place:
Build a nuptial throne; be the Queen installed
Of the fond heart, and beautiful face:—
Build me a home like this,
In which I may live forever;
A palace of the heart's bliss,
That shall fall asunder never."

A few words and our paper come to a close. Comparing our Author's poetry with that of Joseph Howe, we think that it lacks the force of the latter's but is more imaginative, and owes less to the rhetoric, and more to the poetic insight. Comparing it to MacPherson's work we think it is less perfect in finish, and perhaps it is less musical; but it has a much wider range, and displays more invention and greater imagination. Of course we must remember though, that MacPherson died while still very young. But taking all into consideration, we, according to our present knowledge, must pronounce Arthur J. Lockhart the first of Acadia-born poets.

ECONOMY IN THE EDUCATIONAL PROCESS.

It is true that education can be reduced to a science, and it is also true that there is now a fore-shadowing of such a science. Doubtless, in the course of time the vast number of empirical facts relating to education will be systematized and formulated, so that they can be applied to the best advantage. Many of those who are engaged in educational work seem to think that the national educationists have already formulated the principles of education; and, laboring under this delusion, each continues to follow, with implicit confidence, his particular authority.

One of the great difficulties that lie in the way of progress at the present time is to determine to the satisfaction of all what are the relative values of the natural sciences and of the dead languages as instruments in the development of the powers of the mind. In practice this question has divided the schools and colleges into two very nearly equal groups; and as a result, students are obliged to meet this problem individually. When the student asks advice from the educationist, the reply he usually receives is that it depends on what he is studying for. If he is studying for a clergyman, he had better take Greek and Hebrew; if, for a physician, the natural sciences and Latin; if, for a lawyer Latin, with a partial course in the natural sciences; and so on. But in the majority of cases students do not definitely choose their professions until they are nearly through with their college course, and so the educationist's advice is worth little or nothing. If a student consults a professor of the Greek and Latin languages in regard to the subject, the advice which he gets is that no one can hope to have matured powers without studying the dead languages; while, if he consults a professor of the natural sciences, he is told that there is just as much development in studying nature as there is in studying classics.

Knowing that this problem is one of urgent importance, involving as it does the pressing question of economy of time and vital energy in the educational process, as well as a grave influence on the object of education—complete living—it should be the earnest desire of every independent thinker to set aside the influences of custom and prejudice and to investigate the question with scrupulous diligence and patience. It is to be regretted that some of the closest and most comprehensive thinkers on this subject have detracted from the force of their writings by sarcasm and by statements that tend to excite controversy and resentment on the part of professors and school-masters. At the head of this class of writers stands Mr. Herbert Spencer, of England. Thirty-five years ago Mr. Spencer published his views on this topic, written in a very irritating style; and the result has been that a class of teachers have confined

their attention to pointing out wherein his theory fails. Thus the benefits of one great thinker's labors have been, in a measure, lost. But, nevertheless, there is much truth set forth in Mr. Spencer's book on education.

Now, without confining our thoughts to Mr. Spencer's statements, let us compare and contrast the intrinsic educational values of the dead languages and of the natural sciences. It is generally conceded that the study of the dead languages develops the analytic and synthetic powers of the mind. For instance, the student in translating Greek, in addition to thinking of the forms of the words, is obliged to carefully investigate the relations of the words to one another, the relations of the words to the thought, and the relations of the sentences to one another. Such an exercise as this calls into action the same powers that a lawyer exercises in interpreting the law, or in comparing the data of a case to some precedent. Again, the student in writing an exercise in Greek is obliged to use his constructive powers to pay particular attention to the forms and meanings of the words and to the shades of the thought that he wishes to express. In doing this he uses the same powers that the politician exercises in framing a bill. Thus we see by studying Greek the student educates in a very delicate manner the analytic and synthetic faculties of his mind, the very faculties most used and most needed in practical life.

In addition to the above, the study of the dead languages affords valuable memory exercises. It is needless, however, to expand this statement.

On the other hand, by studying the natural sciences in the ordinary way, page after page, the student, although he acquires a great deal of useful knowledge, is not required to think for himself, only the parrot faculty being exercised. It is to be regretted that the systems of examinations tends to encourage this method of studying the natural sciences. But when the student is required to test each law of science by his own thinking, by working out numerous exercises, and by verifying each law by applying it to practical problems, both the analytic and synthetic powers of the mind are brought into action. For instance, in studying human physiology, after the student has acquired a knowledge of the structure, arrangement, and distribution of the arteries, capillaries, and veins, and understands the structure of the heart, let him think out for himself the use of these structures and how the blood circulates. Again, for an example, take the laws of combining proportion in chemistry. After the student is familiar with the chemical symbols, and has learned the laws by making experiments under the supervision of the professor, let him think out a method of finding by calculation the proper co-efficients for the formulæ of molecules in a chemical equation. Thinking out such problems as these per-

manently fixes valuable knowledge in the student's mind and gives him much development at the same time. The powers of concentration, of perception, of constructive imagination, and the powers of judging and reasoning are called into vigorous action : and the student, as a result, forms the habit of applying his knowledge to practical issues. Under proper conditions, therefore, so far as the intellectual powers are concerned, the natural sciences can perform the same functions in the process of development as do the dead languages.

Again, since the student in studying the dead languages acquires the habit of relying on his lexicon as the final court of appeals, his faith in tradition and reverence for authority are strengthened, and as a result his ability for independent thinking is weakened. On the other hand, by coming in contact with scientific thought, his individuality and his desire to know the truth are stimulated, and he is thus prepared to exercise his abilities to the best advantage.

Once more, let us take into consideration the utility of the two studies. It has been urged by the friends of the dead languages that much useful information is lost to the person who is unable to read the literatures of Greece and Rome in their original tongues, that it is impossible for one to get a thorough knowledge of the use of English words without studying their derivation, and that the faculty of expression cannot be delicately trained without the Latin and Greek languages. As to the value of these statements thinkers differ. But it seems to me that whatever the literatures of Greece and Rome contain that is of intrinsic value has been carefully translated into English ; that a sufficient knowledge of the use of English words can be acquired by studying their history, that is, by studying English classics ; or, if the derivation ought to be known, that it is not necessary to spend three or four years in studying little else than Latin and Greek ; and that the power of expression is best developed by the student's forming for himself proper mental habits when he is engaged in reading the standard authors—that is, let him form the habit of analyzing the sentences as he reads, and of ascertaining the exact force of every important word in a sentence.

But whatever the value of the above statements, we know as a matter of fact, that, to the masses of people in practical life, the dead languages are of little importance. A knowledge of the doings and sayings of Cicero, or of Demosthenes, is not of much value in the sharp competitions of modern times. Now, on the other hand, as Mr. Spencer has pointed out, a knowledge of the natural sciences—of physics, of chemistry, of physiology, of biology, of sociology—is valuable in every department of life from the family circle to the affairs of the state. Evidently, then, if scientific knowledge can be made to perform the same functions

in the process of development as the dead languages—can be made to stimulate individuality, which is a function the dead languages cannot perform—it would be economy to give science the first place on the curriculum. Life is short; and, if the student spends the precious hours of his youth in learning to write Latin and Greek when he cannot write a good English letter, in learning about the myths and heroes of old while there are multitudes of valuable facts to be gleaned from the history of the present, in learning the false philosophy of a superstitious age while there is a true philosophy that has a direct bearing on present interests, in learning the functions and attributes of the Grecian gods while he neglects science, which is the thoughts of our own God as revealed through nature, is it reasonable to claim that the classical education is an equivalent for the scientific education, or that the dead languages should be allowed to crowd out the natural sciences from the curriculum?

Again, the fact that the New Testament was originally written in Greek has been used as an excuse for putting Greek on the curriculum. "Do you suppose that I would depend on hearsay," says the professor of Greek, "for the facts concerning our religion."

Undoubtedly Christianity is of primordial necessity; and every individual that has as his ideal "complete living" must study its doctrines. But, nevertheless, the facts upon which the Christian faith is reared must be left in the hands of specialists. For, in the end, the student is obliged to accept the statements of those who know more about the subject than he does himself. Evidently, his time would be spent to better advantage if he should study the New Testament itself instead of the language in which it was originally written.

William T. Harris, Esq., of Washington, claims that the structure of languages, the manners and customs of social life, the ethical principles governing peoples, as revealed in works of literature, are facts worthy of study, and that the study of nature is not more practical than the study of man. Now it seems to me that much depends on how these studies are carried on. It would not be an economical system of education to require students to learn all facts of science in the same manner in which the scientific discoverer learns them. In every science there are certain facts that can be systematized by the student himself; and, by leaving a reasonable amount of work in this line for the student to do, his powers are developed while he is acquiring useful information. Why not apply this principle to the study of the dead languages, and, instead of requiring the student to use the method of the classical researcher in hunting up the derivation of words and in memorizing idiomatic constructions, let him learn the *facts* of the language? There are scientific specialists and specialists in classics. It is not economy for the student in getting a general education to follow exclusively the

methods of either, or to form the slavish habit of memorizing the results of the labors of these specialists. In order to study the structure of a language it is not necessary to master the language. What more is necessary than to require the student to study the history of the language and some of its leading characteristics? As a suggestion, why not put philology on the curriculum in the place of the dead languages? And as to the social customs and ethical principles gleaned from the literature of a dead language, cannot the student learn all that is necessary in that line by studying translations?

Either directly or indirectly, man is the all-important study; and as soon as science, or empirical knowledge ceases to have an influence for the betterment of man's condition, it ceases to be practical. Time has shown that Locke's theory of the desire for knowledge for its own sake is at variance with the wants of man. People have demonstrated the fact by experience that the only knowledge worth seeking for is that which has a bearing on the habits, customs, interests of man, physically, intellectually, spiritually; in the family, in society, and in the state.

But in the educational process much depends on how knowledge is acquired. If the information concerning man is presented in an empirical form, it causes a waste of time and tends to the formation of careless habits in thinking. But, if the information concerning usages and customs, the laws and making of laws, the languages and ethical principles underlying the literatures of language is presented in a rational form, the useless portions of knowledge are left in the hands of the specialist, while the student comes in contact with the facts of prime importance, and, by examining well ordered thought on the printed page, forms the habit of orderly thinking.

But as yet the multitudes of facts concerning the usages and customs of nations past and present have not been systematized so as to enable the student to study to advantage the gradual development of man's mind through the ages and the concomitant degrees of civilization. At present there is no science, sociology; and the ethical principles gathered from the history and literatures of the ancients are, after all, a complete jumble of the opinions of various men. Probably one of the most pressing needs in education at the present time is to take tradition out of tradition and to give the student a rational knowledge of the past.

Another problem that requires solution before education can become a true science is to decide whether man should be treated in the educational process as a highly intelligent animal, or as a spiritual being destined to live hereafter a higher life. Stated otherwise, should the knowledge that is derived from human experience and human reason be taught to the exclusion of all other knowledge? This question has also made a division amongst the universities, one group holding to the Bible and

tradition, the other group putting into practice the doctrine that all knowledge is derived from human experience and human reason. But whatever the universities may be in name—Christian or infidel—the fact is that a large percentage of the graduates of nearly every university are not believers in the efficacy of prayer. In the main, however, the Christian university may be said to graduate men that believe in a God that takes an interest in human affairs, while the non-christian university, as a rule, graduate men that hold the opposite view.

This is the gravest question in connection with education as a science. A class of living philosophers are endeavouring to divorce educational principles from the idea of a Supreme Being ; and the results of their labors are already being realized. A large proportion of the professors and school-masters of the present time are carrying into effect the doctrines of these philosophers. Now it seems to me that, while it is desirable to make use of truth as soon as it is discovered, for the betterment of man's condition, yet, at the same time, it is advisable to make haste slowly. The end of education must ever be kept in view. Love, faith, and hope are elements of man's nature that must not be disregarded. To live completely means far more than to know how to preserve one's life directly and indirectly, or how to make money, or how to bring up a family, or how to rule a nation. All of this knowledge is vain if it takes away man's heart-faith in God and the hope of life beyond the grave. On the other hand, to increase faith to an abnormal extent, tends to dissipate the intellectual powers. Now the problem is to reconcile these two opposites.

It has been generally conceded by the best thinkers that the hypothesis of evolution—perhaps it is not assuming too much to say the theory of evolution—involves the idea of a moving force working through all organic changes, regulating all laws of life either directly or indirectly. Mr Spencer in his "Data of Ethics," and also in the appendix to his work on "Justice," expresses this as his opinion ; and John Stuart Mill has expressed a similar view. Now, in the absence of scientific knowledge concerning the unseen, moving force, man's desire to worship, to express gratitude for the life that he enjoys, must be appeased. Since by the study of evolution we learn how to assist nature in the process of development, we naturally look to evolution for information on this subject. But we look in vain. Evolution leads us to the border grounds of the unknowable ; while science tells us that it is not advisable to introduce into education principles that are not proven laws, or to act on hypotheses before they are verified.

Now, although we have no scientific knowledge concerning the Christian's God, the fact remains that there dwells in man's nature a longing for immortality. Should the conditions be so arranged in the educational process that the student may allow

this desire to dwindle, or not? Keeping Mr. Spencer's ideal of education in view, the complete man must have every part of his nature that tends to lead him to a nobler life developed in equipoise. The practical view, therefore, is to consider the human mind immortal. Professor LeConte's hypothesis concerning the relation of evolution to religious thought is evidently more practical than the cold negations of Mr. Spencer. To arrange the conditions so that the student may form the habit of looking with a stupid wonderment upon the impenetrable mystery that underlies all things, is equally as detrimental to true intellectual development as an abnormal increase of blind faith in tradition.

It is evident, therefore, if the student is to make steady progress towards the perfect man, he should acquire a well grounded knowledge in religion. Now, before his knowledge in this subject can be firmly established, he must learn to draw the line between the knowable and the unknowable; otherwise his religious ideas will conflict with duty, and his conception of duty will be very imperfect. The neglect of the principle contained herein has probably been an efficient cause in disturbing the balance of many a student's character for life.

Theologians have been preaching, and are still preaching to the people doctrines that are inconceivable, and consequently, incapable of being believed. The reaction of the results of this preaching has probably been another factor in bewildering the student, so that he so often fails to recognize the need of having religion. The tendency at the present time, however, is to do away with impractical and senseless creeds, and to replace the religion of words by a working system of religion.

Now to return to our subject without stopping to discuss whether the Bible is simply a history of man's religious development or in part a record of divine revelations, this much must be conceded—that it teaches many wholesome doctrines warrantable by scientific research. It is the Book of books on religion, and should therefore be consulted by every student aiming at complete living. The Bible, however, should not be studied as theologians usually study it, with a stupid reverence, but by the scientific method and with the view of putting it into a practical form. The humble day laborer can see much that is of intrinsic value in the Bible, but the student should be able to see much more.

Professor Drummond has done much to encourage the scientific method of studying the Bible. Love, he tells us, is the central feature of religion; and, by substituting for the biblical phraseology in the analysis of love terms to which he attaches an exact significance, he marks off sections in the field of man's moral and religious nature in such a manner that the word Love means something. "Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness,

sincerity—these make up the supreme gift, the stature of the perfect man." By occasionally thinking on such themes as these, the student, without dissipating his intellectual powers, becomes a better citizen and draws nearer to his ideal.

This is not a question, however, whether the Bible should be put on the curriculum or not, but whether the university should call its students together on Sunday for the purpose of encouraging the study of the Bible and the prayerful spirit. On this subject the various universities have reached two very widely differing conclusions; and as a result they turn out two very different kinds of men. Which is the better kind? Are both kinds necessary? In my opinion, whether the Bible be man-written or God-written—whether there be a God or not, prayer is necessary; for it certainly has an educational value in itself. When the student comes in contact with the grave mysteries of life, if he has the spirit of prayer, he learns patience, sincerity, and humility. Prayer, therefore, gives stability to his character, and balance to his mental powers. Religious enthusiasm may be unnecessary; materialism may be unnecessary; but the patient, earnest, hopeful spirit that grows out of the habit of communing with the hidden Power which made things as we see them, is evidently necessary to the perfect man. But in practice the question remains.

In concluding this discussion, it is needless to remark that there are other important problems in connection with the subject. The proper sequence of studies is not yet determined to the satisfaction of all. The co-education of the sexes is still a debatable subject. But, while the difficulties are many, it is gratifying to know that education as a science is year by year rising to a higher degree of exactness. Perhaps there are difficulties too complex to be overcome. It is not assuming too much, however, to say that it is possible to reduce to a minimum the dangers of disturbing the balance of the student's character in the educational process, and that the dangers of wasting the student's time and vital energy can be reduced to a minimum by determining what *useful* knowledge is best adapted to develop the powers of the mind, and how it should be presented. The bearings of this discussion tend to the conclusion that knowledge in every department of learning should be presented as a science.

I. O., '96.

EPHEMERIDES.

PLEASURE.

If thou seekest but for Pleasure,
Thou wilt never find the treasure.
Constant at thy duty be,
Pleasure then will come to thee.

TO THE FOUNT OF BANDUSIA.

Horace, Book III. Ode XIII.

O fount of Bandusia,
 Than crystal more clear,
 Thee, wine will I offer
 And fresh flowers fair ;
 And a kid, from whose forehead
 First tender horns spring,
 On the dawn of the morrow,
 Rejoicing I'll bring.
 In that torrid time
 When the Dog-Star flames red,
 And summer's fierce fever
 Strikes nature with dread,
 A life-giving coolness
 Delight'st thou to yield,
 To the faint panting lamb,
 To the ox from the field.
 Thy fame, limpid fountain,
 Shall never expire ;
 But unceasing resound
 With the tones of my lyre,
 While I sing of the groves
 That tny grassy verge crown,
 Where thy echoing streams
 Leap exultingly down.

MOTTO FOR REFORMERS.

Be ever firm and true,
 In what thou hast to do ;
 Heed not the vile ones, scorn the coward's sneer.
 For Heaven never favours
 The man who ever wavers,
 But smiles on him with soul to do and will to dare.

LINES

Composed while standing beside an open grave, awaiting the arrival of the funeral train :

Empty art thou now, Oh grave,
 But soon within thy bosom
 Shall rest the hopes of many a year,
 Sere as the fallen blossom.
 The sunlight falls within thee now,
 The fly hums mournfully,
 Where soon the worm shall wind its folds,
 And rayless night shall be.

SONG.

(To the air of "When you and I were young.")

I wander to-day with the past, Annie,
 Along by the many-voiced sea ;
 And the roll of the surges upcast, Annie,
 Blends sweet with each fond memory.
 One eve,—I remember the time,—Annie,
 The last smile of day lingered still,
 When you promised to ever be mine, Annie,
 'Neath the far-shading oak on the hill.

Thy ringlets were golden in hue, Annie,
 A halo of light 'round thy brow ;
 Thine eyes were as summer skies, blue, Annie,
 Thy song like the brook in its flow.

But dark frowned the day on thy life, Annie,
 And Death gave thy soul to the skies.
 Oh, I long when hath passed every strife, Annie,
 To the home of thy spirit to rise.

A THUNDERSTORM.

The clouds roar in chorus,
 The whirlwinds arise,
 The levin flame flashes,
 And fierce from the skies
 To the earth, the rude rain-blast
 In tempest is hurled,
 And gloom as of chaos
 Frown's over the world.
 By the thunder-bolt blasted,
 The kings of the wood,
 Titan oaks, rent and ruined,
 Crash down on the flood.
 All yield to the Anarch,
 Strong Storm, and one hear
 'Mid the dreadful commotion,
 The groan of the spheres.

EPIGRAMS.

To Louis P. Kribbs, on his anti-prohibition paper.

Honest Kribbs, I'm informed you're to bring out a sheet
 Called *The Advocate* ; rummies no doubt will adore it ;
 But be honest clean Kribbs, make your title complete ;
 So just place the truthful term, *Devil's* before it.

Our Trade Relation.

Says Miss Canada to Uncle Sam,
 " Will you purchase my food to chew ?"
 " Yes, Yes," replied Sam, " I'll devour your food,
 If you let me devour you too."
 " Quite unphilosophic," Miss C. then replied :
 To desire more food than you need ;
 You've nine million Blacks and two billions of debt,
 To digest ere upon me you feed."

A Cenotaph.

While living, here, oft did I lie,
 For many and many a day ;
 But Death hath denied me that joy,
 So now I lie, far, far away.

The Why and the Wherefore.

Physicians can never true patriots be,
 However their country may need them ;
 For the latter bleed for their countrymen,
 The former bleed them.

had the hall presented a more attractive and harmonious appearance. Anticipations of a "good time" ran high, nor were they destined to disappointment. The reception was a good one. The introducing committee set itself to 'he task, and notwithstanding the superabundance of ladies, did their utmost to sustain the necessary equilibrium. The Library was opened to occupation and inspection; and many interesting specimens were transported from their covert retreats in the Museum to the gaze of inquisitive eyes in less frigid regions. An air of ease and freedom seemed to pervade the scene. The black goblin of rigid formality was banished by the happy faces to his native shades, we trust, forever. Cupid, with kindred spirits, glanced hither and thither, casting mystic spells over their unwary victims. Truly a pleasant change is it for the pale student, who burns the midnight oil in vain attempts to rescue a few stray gleams of truth from their misty deeps. The eye has a brighter glance, the heart a stronger pulsation, the voice a clear ring after such an evening's pleasure. As the piano struck up the knell-like tones of the National Anthem, it seemed as though old Father Time had played us some hideous trick, and jumped over the breach, without due regard to the sacredness of minutes and seconds. And so the corner had to give up its occupant. The laughing company vanished, and the spirit of jollity and mirth resigned the sceptre to silence and dark night.

* * *

On the evening of March 22d, a large audience filled Alumnæ Hall to hear the Dickens Recital. The following is the programme :

PART I.

1. Selection from "David Copperfield" : "Forming Dora's Mind."
MISS MARY CHALONER.
2. Selection from "Dombey and Sen.".....MISS GRACE PATRIQUIN.
3. Scene from "Bleak House."
Mrs. Jellyby.....MRS. GULLISON.
Caddie Jellyby.....MISS SHAW.
Esther Summerson.....MISS DEWITT.
4. German Reading : "Der Erlkoenig."...MISS OLIVE O'KEY.
5. Piano Solo : "Novellette X in F,".....MISS LILIAN SHAW.

PART II.

6. Selection from "Bleak House" : Caddy Leaving Home.
MISS ANNIE SHAW.
7. Scene from "David Copperfield" :
David Copperfield.....MISS SHAW.
The "Child Wife".....MISS PATRIQUIN.
8. Selection from "David Copperfield" : Good
Night "Little Blossom".....MISS HELEN BLACKADAR.
9. Vocal Duet : "The Swallows Farewell"...MISSES SHAND and QUIRK.

GOD SAVE THE QUEEN.

The selections were all from Dickens' works, and well represented his wonderful powers in description, humor and pathos. The fine impersonation and vivid word-painting did much towards heightening our conception of the author's incomparable representation of real life. Miss Chaloner, although a new reader to a Wolfville audience, gave promise of future successes. Mrs. Gullison, Misses Patriquin, Shaw and Blackadar are known and appreciated, and their reputations lost nothing by their efforts on this occasion. The German reading of Miss O'Key, and the piano solo of Miss Lilian Shaw, afforded pleasant diversion. The vocal duet of Misses Shand and Quirk in closing, sustained the high musical reputation of these ladies. Such an evening's entertainment as this has an educative value. It leads one to appreciate the real genius of a great man. We heartily congratulate Miss Burnett and her talented class.

*
* * *

THE Missionary Society held a meeting in College Hall on March 18th. The audience was large, and much interest manifested. Mr. A. H. C. Morse read a paper on the "History of the Volunteer Movement." He was followed by Miss Helen Blackadar with a paper on the "Purposes of the Volunteer Movement." Among the objects enumerated were:—To obtain unity in the cause, to enlist volunteers, to obtain missionary information, to lay the claims of missions before college students, and to evangelize the world. Misses Shand, Shaw and Quirk of the Seminary, sang an excellent trio. Mr. Stuart, the representative of the Acadia Y. M. C. A. at the Detroit Volunteer Convention, then addressed the Society upon the work done at the convention. He spoke of the significant and triumphant fact that 1200 college students, from all parts of United States and Canada, were gathered at the convention, the largest body of students ever assembled for any purpose. He reviewed the principle points of the addresses of the most prominent speakers and other features, especially the Educational exhibit. He emphasized the things recommended by the convention to be put earnestly into practice among college students. In closing he touched upon the spiritual life of the convention. Mr. Stuart's clear and concise method of stating his ideas heightened the natural interest felt in such a cause. We feel sure that Acadia was well represented.

*
* * *

THE ATHENÆUM Society has had a fairly vigorous existence during the past term. On two occasions the members of the Propylæum Society were present. Rev. D. J. Fraser, pastor of the St. Andrew's

Presbyterian Church of the town, and E. E. Faville, Professor of Horticulture, addressed the Society respectively, on the subjects "A Criticism on Spencer's Data of Ethics," and "Horticulture as a Profession." Both addresses were good and much appreciated. The debates and literary work of the Society have been in some instances of high order. The following are the officers for the ensuing term:—*President*, Lew. Wallace, '94; *Vice-President*, W. R. Foote, '95; *Cor. Secretary*, C. Tufts, '96; *Treasurer*, H. H. C. Morse, '96; *Secretary*, H. Todd, '97; *Executive Committee*, E. H. Cohoon, '95; M. B. Whitman, '94; N. E. Herman, '95; I. B. Oakes, '96; R. Knowles, '97.

* * *

ON March 27th, the Y. M. C. A. held a meeting in College Hall. Rev. W. C. Vincent gave an address which was much appreciated by all present. His text was taken from Col. 4 : 5, "Walk in wisdom toward them that are without." The following are some of the points touched by the speaker: And who are those without? For general classification Paul's will do, 1 Cor. 10: Jews and Gentiles are those without; the Church of God represents those within. We have a similar classification now. The Christian surrounded by those who care not for Christ or God, and others who in a way are trying to save God, and yet are without Christ. How shall we treat them? "Walk in wisdom" toward them.

I. What does this mean? "He that winneth souls is wise." That is, so walk as to lead them to a personal acquaintance with Christ. This is the supreme aim of a Christian's life. Christ so lived, and we should follow him.

II. How can we do this? The following are a few hints:

- (1) Do your duty, your every-day duty;
- (2) Be natural. Men hate affectation;
- (3) Love them. Pray for a love for men. Show your love in action.

III. Why should you do this?

- (1) The aim is so grand;
- (2) Because Jesus loves them;
- (3) Because of your guilt if you neglect, and your reward if you win them.

CORRECTION.—The statement made in the column "De Alumnis" of the February ATHENÆUM concerning E. E. GATES, should have read E. L. GATES. E. E. GATES, '91, is a member of the Senior class of Rochester Theological Seminary.

De Alumnis.

E. N. ARCHIBALD, '65, is pastor of the Baptist Church in Lunenburg.

A. J. EATON, '73, is Professor of Classics at McGill University.

JOHN DONALDSON, '81, has become a prosperous Cornwallis farmer.

W. D. DIMOCK, '67, was elected by Colchester County in the last local election.

B. F. SIMPSON, poet of the class of '80, has been called to a professorship in Chicago University.

G. J. COULTER WHITE, '80, after residing for a few months in Wolfville, is now preaching in Annapolis.

A. J. PINEO, '81, Principal of High School, Victoria, B. C., is making a special study of the peculiar botanical specimens of that Province.

J. W. LONGLEY, '71, Attorney-General of Nova Scotia, was re-elected for the Provincial Parliament by Annapolis County, with a large majority.

H. H. WICKWIRE, '88, was elected by the liberals of Kings County to represent that party in the Local House. Mr. Wickwire has made his reputation as a political speaker during the recent campaign.

C. W. WILLIAMS, '83, pastor of St. Martin's Baptist Church, has gone to Florida on account of ill-health. Mr. Williams was especially popular in the school at St. Martins.

H. A. LOVITT, '86, now a flourishing lawyer of Truro, DR. J. B. HALL, '73, and REV. S. McCULLY BLACK, '73, lately visited Acadia in behalf of the University Senate.

SMITH L. WALKER, '85, is practising medicine in Truro, N. S. A short time ago he delivered one of the lectures of the course under the auspices of the B. Y. P. U. of Wolfville.

H. T. DEWOLFE, '89, Instructor in New Testament studies at Newton Theological Institution, left on the eighth of March for Berlin, Germany, there to prepare himself more fully for the special work of his department.

G. P. RAYMOND, '90, since his graduation from Acadia, has been preaching at New Germany, N. S., where he has won the esteem of his people, and takes a prominent part in the Associations and Conventions of that part of the Province.

J. R. STUBBERT, '71, first vice-president of the New England Branch of Acadia's Associated Alumni, has charge of a church in South Framingham, Mass. Mr. Stubbert is a powerful preacher, possessing a fine voice, great versatility and remarkable ability to hold the attention of an audience.

REV. F. H. BEALS, '86, who for the last four years has been pastor of the Baptist church in Hebron, Yar. Co., is an active worker for the cause of Temperance, taking a leading part in the Temperance Convention of Yarmouth County.

JOSEPH S. LOCKHART, '83, has given up an excellent practice in Cambridge, Mass., and is taking a special course in medicine at Vienna, Austria. He has in view a lucrative and important position on completion of his extra work.

REV. G. R. WHITE, '87, the highly esteemed pastor of Temple Baptist Church, Yarmouth, lectured before the B. Y. P. U. of Wolfville on the twenty-seventh of March. His subject was: "Synagogue and Sanhedrim, or The Influence of Judaism on Christianity."

H. J. PECK, formerly a member of '95, during the recent examinations at Long Island Hospital College took very high standing. Although sorry to lose you Peck, yet we are glad to hear that you so well sustain 'among strangers the honor of old Acadia.

Gollis Campusque.

"WITH the compliments of the Junior class."

ARE the Sems the only showy politicians ?

WHY does a certain Soph. wear a hat without a crown ? We infer that he is hot-headed.

PROF. : Now you see that this flame will not pass through this gauze.

Soph. : I suppose that is why Daniel survived in the fiery furnace.

PROF. : You cannot see distance. You understand, do you not !

Soph. : Yes sir, I see.

OUR friend from Montana has announced his optionals for next year, viz., Reading Room, Gymnasium, and the Nunnery.

PROF. IN HISTORY. — "What was the condition of the king financially ?"

Student : "He was very poor ; he had nothing to eat but sheep's tails."

Prof. : "Oh yes ! He was reduced to the last extremity."

THE cent that strayed during the reception on Jan. 17th, has at last been heard of. It was returned, and a receipt given in full. Doubtless the person who gave the receipt will return the cent to the rightful owner.

THAT "awfully nice little Senior" should not change his position from the back to the front seat in the gallery of the church. It looks suspicious and is very suggestive "Soft looks melt the stern heart of man."

IT is plain to be seen why the Soph. from Hantsport resigned his position as local editor. He has lately been appointed inspector of the electric lights for the western end of the town.

LADY : "I see that another of you gentlemen has grown one of those abominable whiskers."

Student : "Yes ! I understand that ladies like to set their faces against them."

ALAS ! Is it another case of verdancy or one of unlimited gall ? We fear that it is a mixture of the two in unlimited proportion. At least, it seems that he is not a Whit more in the Society, since attending the "At Home," than previously. We would suggest that he do less boasting about it.

WHEN the last Concert Company visited our town, a certain Soph. appeared at the Village Drug Store, and desired a reserved seat for his fair lady, who resides "across the way." Being informed that the Semmites were not allowed to break ranks, he appeared somewhat crest-fallen, and has since continued to upbraid the authorities that be.

THE CONFERRING OF THE DEGREE OF K. B. IN CHIU HALL. — Hark ! a gun is fired and each of the participants is summoned to the scene of action. The (frantic) leader, with pitcher in hand containing the sparkling liquid, leans over the railing, and the contents descend to the consternation of the pontifical candidate with an unceremonial splash. Quietly and with celerity they return to their haunts, feeling that it was somewhat of a *kingly* act.

DOCTOR : "What animal will you describe?"
Freshie : "A Sophomore."
 Doctor : "Can you call a Sophomore an animal?"
Freshie : "Yes sir."
 Doctor : "And what do you call a Freshman?"

WE hear that our mutual friends have combined to rattle the President in Psychology. The captain has scored the first point by proving that you can see a sensation. There have been similar heavy points scored, which are faithfully reported by some of the members, anxious for the notoriety of their class, to the wondering and admiring public. We wish our young aspirants to fame and glory all success, but think it would be well for them to pay heed to the old story of the Irishman and the bull, and have a good laugh now before the inclination has forever vanished.

OUR Debating Society some expense incurs,
 When one enters the College, this soon he infers,
 As a Freshman he nobly comes to its aid,
 And when taxes are levied, at once they are paid.

As a Sophomore, too, he is mean in no way,
 And "Athenæum" tax he is willing to pay.
 Indeed, in this matter he must be adored ;
 For he settles his taxes ere even his board.

But to enter the Junior or Senior year,
 Is to have the poor conscience so horribly sere ;
 That to ask for our taxes is utterly vain,
 Now is this the square thing ? It is not, we maintain.

ACKNOWLEDGMENTS.

H. P. Whidden, J. E. Burss, Rev. D. A. Steele, Rev. J. B. Champion, Rev. Wm. Smallman, W. O. Wright, J. E. Ferguson, Miss H. E. Morton, Rev. W. T. Stackhouse, — Nichols, '97, Miss Durkee, \$1.00 each H. W. McKenna, \$3.00 ; Rev. J. W. Porter, Rev. G. E. Whitman, G. W. Cox, J. E. Eaton, \$2.00 each. Rev. J. H. Foshay, \$1.50.

Baptist Book Room,

120 GRANVILLE STREET,

HALIFAX, NOVA SCOTIA.

The Story of Diaz-Lasher	\$0 25
Get it and be strengthened.	
Christ's Acted Parables. A Study of the Miracles. Burton.....	1 00
The Life of Jesus. O. C. S. Wallace.....	90
A Short History of the Baptists. Vedder.....	1 00
Outline Analysis of the Books of the Bible. Taylor.....	75
Moral Muscle, and How to Use it. Atkins.....	30
First Battles and How to Fight Them. Atkins	30

GEO. A. McDONALD, Sec'y-Treas.