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The Acadia Athenæum.

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CHIEF EDITORS:

B. A. LOCKHART, '84, F. M. KELLY, '84.

ASSISTANT EDITORS:

J. A. FORD, '85, H. T. ROSS, '85.

MANAGING COMMITTEE:

I. S. BALCOM, '85, SEC.-TREAS.

H. EERT ELLIS, '84, H. A. LOVETT, '86.

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Business letters should be addressed to I. S. Balcom, Sec.-Treas. Upon all other subjects address the Editors of the Acadia Athenæum.

From the Week.

DULCE DOMUM :

A LEGEND OF WINCHESTER COLLEGE.

There is a beautiful custom still in vogue at Winchester College, whose students assemble at "Evening Hills," toward the close of term, and awake the echoes with the touching song of "Dulce Domum."

DULCE DOMUM! Sweetly homeward! Loud the old familiar strain
Rolls its wondrous tide of sweetness, o'er the hills,
adown the plain,
Bearing happy thoughts of school-work, soon—oh bliss—to be resigned
For the pleasant, dear home-corning—hall and studies left behind;
And the gentle night-wind wafts it, over mountain, vale,
and lea,
Whispering softly to the white cliffs, and the white cliffs
to the sea
Echo back the glorious anthem; once again, and yet again,
O'er the woodland slopes of Hampshire, roll the gladly
sweet refrain:

Dulce Domum! Sweetly Homeward!

Dulce Domum! Sweetly Homeward! But each word with
anguish thrills
One lone heart beneath the shadows of the grand old
"Evening Hills,"
One whose melancholy features likeness to his dead sire's
bear,
Round whose young life beams the halo of a sainted
mother's prayer,
And the scorching tear-drop glistens, rising nigh beyond
control,
For the iron of his sorrow pierces to his boyish soul,
Whilst the memories of his childhood o'er his recollec-
tions throng
As he listens, in his sadness, to his school-mates gladsome
song:

Dulce Domum! Sweetly Homeward!

Dulce Domum! Sweetly Homeward! Homeless he, with
none to bless;
Not for him the hearth of welcome, nor sweet sister's
warm caress;
Chill his class-mates' careless good-bye on his heart des-
pairing falls,
Doomed to linger, through vacation, in St. Mary's gloomy
halls,
Dreaming of his happy childhood, and his gentle mother's
love,
Wondering, if she now beholds him, from her home in
realms above.
But forever, and forever, through the dreary nights of
pain,
In his orphan ears are ringing bitter echoes of the
strain:

Dulce Domum! Sweetly Homeward!

Dulce Domum! Sweetly Homeward! Soon the "long
vacation's" o'er,
One by one, the lads come trooping back to college life
once more;
But a face they've known is absent, and they hear, with
bated breath,
That their sad-eyed little comrade sleeps the unbroken
sleep of death.
Yes; an angel's voice had whispered at the hour of mid-
night, "Come,"
And the dear Lord, in his mercy, took the little orphan
home.
Bright and glad his parent's welcome, who had waited
for him long,
But the brightest, the most joyous, was the youngest
angel's song:

Dulce Domum! Sweetly Homeward!

Toronto, 1884.

H. K. COCKIN.

DURING the present college year not one collegian has taken French. Is this as it should be? Who will endow a chair of modern languages? What a splendid investment for the moneyed friends of Acadia.

TOWARDS the close of last college year a somewhat extensive programme of social and literary entertainments was announced for the year just closing. Unfortunately this now proves to have been altogether too ideal.

DEATH has once more visited the family of the Queen. This is the second time she has been called to mourn the loss of one of her children. The death of the Princess Alice a few years ago, is now followed by the death of the youngest son, Prince Leopold, Duke of Albany, at the early age of thirty-one. The young Prince was endowed with intellectual gifts of a high order. He early devoted himself to the study of literature and art, and in both these branches he attained no small degree of distinction. He was benevolent and philanthropic in his aims, and warmly supported any wise project that had for its object the improvement of the social and moral condition of the people. In mind and character he much resembled his father, and like him too he had the happy faculty of winning friends. His death has caused the profoundest sorrow throughout the entire nation, and expressions of sympathy and condolence have reached his royal mother from all quarters.

THERE has been some agitation of late in respect to the establishment of an agricultural college in Nova Scotia. Two schemes have been suggested—one proposing a separate institution, the other, affiliation with some existing college. While the former has some strong arguments in its favor, it is impracticable on the ground of expense. The latter, by utilizing existing institutions, would not only be more practicable, but for a time perhaps equally efficient. If such a plan is

adopted the choice will fall between Kings and Acadia. The location of the latter in the best farming and fruit-growing region of the Province, and within easy reach of all parts of New Brunswick and Nova Scotia, renders it peculiarly adapted to the purposes in view. In addition to the ample buildings recently erected, there is a large acreage of land in connection with the college which would be available for experimental purposes. By endowing a few chairs, an elaborate course in theoretical and practical agriculture might be provided, and pursued along with opportunities for English and other studies.

ALATE number of the *Dalhousie Gazette* contains an article on the "Plug." This term is used to designate the hard student, the one who continuously confines himself to his texts, books, giving no attention to anything outside of them. By continuing such a practice as this through the college course such a student becomes unevenly developed. The strictly intellectual side of his nature is all that is cultivated and that sometimes imperfectly by this unnatural process. If the aim of a college course is to develop a symmetrical character then evidently the Plug is not the ideal student; but rather he who regards himself as possessing a physical, moral and social, as well as an intellectual nature, and accordingly attempts the harmonious development of them. Well developed physical powers, fine social sympathies, are qualities which not only command the respect and admiration of men, but are potent factors in securing that much coveted prize, success in life. And just here may be seen the cause of the failure in the lives of some students, who, while at college, gave promise of a successful career. Again by over study it becomes impossible for one to acquire that vital energy, or reserved force, so necessary in order to endure prolonged exertion.

The intellect, speaking generally, is given for the direction of the other powers; but if

these by constant neglect and want of cultivation have become so feeble as not to act, of what use is the intellect?

IN view of the sisterly professions of the *Dalhousie Gazette*, from time to time, we are surprised at a recent editorial in that paper. The writer manifests an impatience and a desire to find fault which comports ill with former dignity. If Dalhousie is not realizing her expectations it is indeed a cause for deep regret, but it is unfair to charge the failure upon other colleges. Dalhousie, having no *exclusive* right of existence, must be prepared to fulfil her purposes under a form of things which permits the existence of like institutions. If her efforts to alter this form prove unavailing, or if in working under it she feels restraint, it will perhaps be as well to possess her soul in due patience. If all students do not yet choose Dalhousie in preference to other colleges, it may be consoling to imagine that it is because she has been scandalized; but the public will hardly be deceived by this fiction of the imagination. Remembering the rich endowment and professed superiority of Dalhousie, we fear such fancied grievances, and exhibitions of temper will be taken as a confession of weakness. All friends of education of whatever class or creed can heartily hope that she may prove worthy of her special privileges; but they don't expect her to get angry because she cannot immediately gobble up all other benevolent enterprises in the educational line.

The *Gazette* editor complains because his college authorities do not refute the scandalous libels of the denominational colleges. What would he do if he were only president and senate?

STILL the battle over co-education goes on. In general the champions of *female rights* carry the day, but their opponents do not yield without manly resistance. The University of Toronto is a case in point. The president, Dr. Wilson, has resisted the proposal to

admit lady pupils, with zeal, courage, and common sense, but his wisdom is likely to be superseded by that of the Legislature.

As colleges one after another are throwing open their doors to female aspirants and woman suffrage engaging the attention of the political world, one might judge from the effusions of some writers, that we are on the verge of revolution. On the one hand extremists tell us, that making the sphere of woman identical and co-extensive with that of man will be the crowning glory of civilization, and that woman thus exalted will transmute the baseness of society into the pink of perfect morality. On the other hand we are warned, that if woman is withdrawn from her true place, the whole social fabric will fall to peices. It is not likely that either of these changes will startle us very soon; still more improbable either will follow as a result of admitting ladies to colleges. Nevertheless it is doubtless wise to discuss the particular in reference to the general—to judge the part in relation to the whole. The determining whole in this case seems to be the necessary and natural relation which men and women hold to society in all its complicated life. Herein must be found the principle to which particular cases of education, and of political and social privilege must be referred. It is probable, however, that the final results will be determined not so much by abstract reasoning as by the tendency of things in society to right themselves. The present ambition of ladies to be *all* things doubtless precedes the higher and nobler desire, to be the *right* thing. The tendency to an extreme will be followed by reaction. A little experience, in colleges, professional life and politics will result in a clearer apprehension of natural relations and a gradual and satisfied acquiescence in the true order of things. Then it will be perceived that the occasions of a young lady needing a collegiate training along with young men are extremely rare, and that the attempt to supersede nature is, take it all in all, a somewhat expensive game to play.

THE *Christian Visitor* of the 26th ult., contains an editorial on college government. The first two paragraphs refer to troubles between the faculties and students of Hamilton, Harvard, and Princeton, and are mainly copied. The last has all the virtue of originality as the following quotation will show:—

“Among us, those reforms have been carried out with less trouble. The students are to be congratulated in their success. They have been able to publish to the world in the *ATHENÆUM* that at last the Faculty works *without friction*. How much trouble and pains they have expended to bring about this happy state of things, is modestly suppressed. In older times the Faculty felt responsible for the friction on the part of the students, but now this matter is reversed.”

Such a gross perversion of the paragraph in the *ATHENÆUM* alluded to, would be unworthy of journals of less lofty pretensions than those of the *Visitor*. Our remarks had no connection with college government, but were made in reference to the new departure. Neither in words nor in spirit, did they imply that *at last* there was harmony in the faculty and that the students had brought about that result. We simply stated, that there was no evidence of friction in the faculty, in order that those who anticipated the contrary might know that their misgivings had no justification in fact. As the attitude of the faculty to the “departure” had been publicly discussed we deemed the statement both pertinent and just. We supposed, moreover, that each and all of whatever party, would be glad to hear that the arrangement by which the difficulty was settled was practically succeeding. Subsequent correspondence in the *Recorder* clearly shows that we should have allowed for at least one crank.

We do not take the *Visitor* to be of the same mould; but its ironical and false construction of simple statement might be thus interpreted. If we can read between the lines, the intention was merely to strike somebody. Such an ambition when not wrongly inspired may be innocent and perhaps laudable; but the morality of manufacturing a pretext is very questionable.

As the *Visitor* congratulates the students, we return our thanks for its kind implications, generous sympathy, and noble lessons of verity and wisdom.

MICMAC LITERATURE.

THE bureau of ethnology of the Smithsonian Institute, Washington, has opened negotiations with Rev. Silas T. Rand, of Hantsport, Nova Scotia, with a view of obtaining the MS. of his Micmac grammar and dictionary, upon which he has been engaged for over thirty years. The bureau is publishing a Bibliography of North American Linguistics, about one thousand pages of which are in type. We understand that Mr. Rand has three large MS. volumes of his dictionary ready for the press, and the materials for two other MS. volumes, being the remainder, are ready to be copied out.

The following are the titles of the books in the Micmac language which Mr. Rand has already published. The list is worthy of permanent record:—

1. A short statement of Facts relating to the History, Manners, Customs, Language and Literature of the Micmac Tribe of Indians, in Nova Scotia and Prince Edward Island (1880).
2. The History of Poor Sarah, a pious Indian woman (a translation of a tract of 12 pages.)
3. The History of the Word of God. (An original tract of 10 pages.)
4. The Gospel of Matthew.
5. A small First Reading Book. (About 24 pages.)
6. The Gospel of John.
7. The Book of Genesis.
8. The Gospel of Luke.
9. The Book of Psalms.
10. The Book of Exodus.
11. The remaining portion of the New Testament.
12. Four small tracts.
13. A First Reading Book (108 pages) in the Micmac, comprising the Micmac Numerals and the names of the different kinds of Beasts, Birds, Fishes, Trees, &c., of the Maritime Provinces of Canada, also some of the Indian names of places and many familiar words and phrases, all translated literally into English.
14. *Several Hymns* (1) Paraphrase of the 23rd Psalm. (2) A translation of Cowdell's Hymn, commencing:

"To de dark wood no Indian nigh,
Den me look heben and send up cry."

(3) A Hymn on the Incarnation, Life and Death of the Lord Jesus Christ. (4) A translation of the Infant Hymn:

"Now I lay me down to sleep."

Besides the above he has published in English, Annual Reports of the Micmac mission from 1850 to 1866, and occasional reports since. Also, a number of Indians legends, among them that of Glooscap, whose mission and work exceeded those of Hiawatha. Mr. Rand has collected many other legends. Mr. Charles G. Leland, of Philadelphia, who has written so much and so well concerning the Romanies of Europe and America, is now preparing for the press a volume of folk-lore in which the legends gathered by Mr. Rand will appear. Mr. Leland has expressed his great delight in the materials supplied by these legends, and wonders that it was left for Mr. Rand to discover the great Glooscap.

Mr. Rand's labors in the field of Indian philology have not been confined to the Micmac tribe. He has gathered quite a full vocabulary of the words and grammatical inflections of the Maliseet, a cognate dialect spoken by the Indians of N. B., and has published a large tract of 23 pages, and the gospel of John, in that language. He has also collected a very considerable vocabulary of Mohawk words, the language spoken by the Indians at Cagnawagha near Montreal, and also in Tuscarora, and, we believe, elsewhere. Besides these he has a small list of Seneca words, and a few words of the Tuscarora dialect. The most interesting, perhaps, of all his collection, is a Boethic vocabulary of two hundred words. They were originally obtained, we know not by whom, from a woman, the sole survivor at the time of the Red Indians of Newfoundland. No analogy has ever been traced between these words and Micmac, or, indeed, any of the Algonkin dialects.

We congratulate the Rev. Mr. Rand on this prospect of seeing the Micmac grammar and dictionary, upon which he has bestowed

such immeasurable toil, embalmed in fair type. We have often indulged the hope that the Library of Acadia might become heir to the MS. of this Micmac grammar and dictionary, but if the Smithsonian bureau is prepared to undertake the publication of so great a work, it is surely entitled to the MS. We know that the author has made it a matter of most conscientious labor to collect and prepare this dictionary. In common with many others, he has considered that it was due to those Indians of the Maritime Provinces who speak the Micmac, that their language should not be suffered to die out and be forgotten. Such neglect, Mr. Rand has all along believed, would be, to say the very least, a deep blot upon the literary character of our people.

WE cheerfully give insertion to the following interesting communication received from Rev. W. B. Boggs, by a gentleman in Amherst, and forwarded to us for publication, and we hope that old graduates, of whatever literary profession, will not forget that we are always pleased to hear from them, either in "Echoes of the Past," or "Echoes of the Present."

IN TENT, 25 MILES FROM CUMBUM,

Madras Presidency, Jun. 31, 1884.

MY DEAR BROTHER,—

Your letter of Oct. 13th, reached me in due season, and last evening yours of Dec. 21st, written at Wolfville, came to hand. I was in camp when the first reached me, and here I am in my moving tabernacle again. I would rather be here, in this remote place, going from village to village with the glad tidings of a Saviour, traversing these hills and valleys as a messenger of truth and mercy, than to be High Commissioner of Canada, in London.

At this time last year, while attending the great Decennial Missionary Conference, at Calcutta, I was present at a durbar at the Viceregal palace, and witnessed the ceremony of investiture with the Order of the In-

dian Empire. Lord Ripon, the Viceroy, conferred the decorations of the Order upon several notables. There was display, and pomp, and worldly glory—there were Rajahs and Maharajahs, and nabobs and British notables. But I would rather be a missionary, just a Christian missionary, than the Viceroy.

I am witnessing the victories of King Emmanuel every day. It is my privilege to be instrumental in turning multitudes from dumb idols to serve the living God. As I preach to blind, superstitious idolaters almost every day I see numbers of them awake from their wretched, deplorable state, and declare that they are done with idols, that now they want this God and him alone. From the time that we accepted this, our new station, (Cumbum), till the close of the year, about 6 months, there were 328 persons baptized here.

I am spending the cool season chiefly in itinerating—"confirming the disciples," and preaching to the heathen. I am on horseback most of the day, except when I dismount to preach, and a tent is my house, pitched in a different place almost every night. I never hear the English language from week to week, and of course never speak it except when I go home. My wife and I have not given it up entirely yet. Telugu will be the language of our children.

I am very happy. I think I never was so healthy and so happy in my life. Though we have not seen a missionary's face for seven months, and have seldom seen a white face of any kind in that time, yet we are so contented and happy, not only that, but so cheerful and buoyant-spirited, that we cannot expect any fuller joy this side of heaven. I never had so much hard work to do, and never was so able to do it. Suppose your parish embraced 150 towns and villages, in 75 of which there were church members living, numbering in all 3,000, ignorant, weak, very liable to fall, surrounded by abounding iniquity, and that you must look carefully after them all—and direct and assist in the building of

a school-house-chapel in each place, and superintend 50 school teachers, strictly supervising their registers and their work, and induce the people to support them, and consider difficult matters, and attend to cases of discipline, and straighten out crookedness, and reconcile enemies—and besides all this, preach the gospel to hard-hearted, sin-enslaved, strongly prejudiced heathen, daily—that you have to preach three times every day, in the open air, sometimes under tree, sometimes in the blazing sunshine, sometimes with the helpful accompaniments of a wrangling crowd, and half a dozen dogs fighting, and the traffic of the street going on with its clatter and din; that human nature, deeply debased, deformed human nature, is strong in the people among whom you labor, and the new spiritual nature is just beginning, like a tender plant; that lying and deception, and wrangling, and strife, and drunkenness and carrion-eating are met with constantly among the heathen, sometimes among those who have professed to be disciples of Christ; suppose that your work as a minister embraces the above and you can form some idea of my labor.

HEALTH AND CONDUCT.

DR. RAND recently delivered a lecture in Academy Hall under the auspices of the Lyceum, to which the students of the College and the ladies of the Seminary were invited. The subject of the lecture was "Health and Conduct."

The Dr., on rising, briefly referred to his former connection with the academy, and pointed out some of the errors which, he said, his own experience taught him, were to be found in the early part of every student's life. The common impression among boys was that a course of study was merely preparatory. It looked toward the future, and had little to do with present responsibilities, beyond the duties of the class-room. This is a serious mistake. It is incumbent upon every student to make the *most* and *best* of himself *here* and *now*. He is living a responsible life—a life which

should concern itself more with present realities than future dreams. The young man who does "the duties that lie nearest to him," and manfully meets the actual, pressing needs of the present, need fear but little for the future. Life is made up of moments, each of which has some duty to be done, some trial to be endured, some burden to be borne. The crowding responsibilities of existence is a solemn and momentous thought, and one which should import into our life a calm dignity and stern resolution which will rise superior to the opposing forces which we encounter.

Life has its *physical, mental, moral* and *spiritual* side. Under reasonable limitations, attention to the laws which regulate his physical nature, should be the student's first duty, ever and always. Health is a gem of priceless value, and the one who tampers with, or carelessly destroys it is unjust toward himself and unworthy of a gift so divine. There is a constant dependence existing between our physical and mental natures—a dependence which cannot be ignored with impunity. Ordinarily there is nothing in a student's life incompatible with health and longevity. It is the flagrant violation of hygienic law with regard to diet, sleep, air and exercise which robs the scholar of his power, and leaves him a bodily wreck at the very time when he needs all his vitality. He is thus incapable of utilizing that very mental training for which he foolishly sacrificed his health. The man who learns how to manage his nature, who holds himself well in hand, has a tremendous advantage over him who neither studies nor obeys the laws of his physical being.

With regard to our *mental* nature two things are to be noted, (a) *observation*, which is essential to a correct knowledge of men and things. The student should keep his eyes open, and note the important lessons to be learned from the character and experiences of others. Matthew Arnold once said: "When you see an object of interest, don't be satisfied with a superficial view of it. Let your mind play around it, penetrate into the very core of it. Let all its qualities be impressed upon your mental, as its image is upon your natural eye." (b) A thorough *understanding* of the subject is of prime importance. The student should avoid a careless style, and strive to enter into his subject, and the subject will naturally enter into him. He should be mentally keen and thoroughly in earnest; he should dig to the foundation of things, and acquaint himself with all that it is possible to know

of any given subject.

The *moral* question is emphatically the one in which we live. We cannot escape from the obligations which it imposes. The student, as such is a member of an organized body. He is placed in certain relations to his teachers and fellow students, and is expected to recognise the rights of others, and withal to be actuated by a high sense of duty. The necessity of *system* falls under the idea of moral limitations. Desultory study is the bane of a student's life. It emasculates him and leaves him crippled and helpless, at the mercy of neglected work, and burdened by accumulated duties. The way in which a student acquits himself during his college course, is a pretty fair indication of the future man. We are measured by our daily acts, not by the course which we map out in the shadowy future. The boy who is a shirk in college, who quails in the face of difficulty, who begs or steals the little knowledge which he possesses, does not give satisfactory promise of perseverance and power in after life.

The *spiritual* nature should be carefully cultivated. A fine reverence for the beautiful, the elevating and the pure in nature and art, ennobles a man and puts him in sympathy with the external world. Our surroundings have much to do in moulding our character and developing our taste. Were the class rooms adorned with the choicest works of art, were the students permitted to study the ancient classics under the inspiring influence of the splendid creations of the old masters, they would feel that they were moving in a classic atmosphere, that they were living amid scenes that have left their impress upon the ages. To them the lessons of the past would have a deeper significance, and the voices that speak from the text book would seem to come in trumpet tones, from the silent, yet eloquent lips of the marble. While the future has more interest for us, while it holds in its mysterious depths our destinies for weal or woe, yet the influence of the past is inspiring. From its solemn shores come the heroes, the martyrs, the sages, to teach us courage, wisdom, duty, to show us how to live usefully and die bravely. Finally, the student should reverence the religion of the Bible, he should become an exemplification of its transforming and controlling power, and thus not only the realm of mind, but the domain of the soul may be entered and cultivated, and every part faithfully developed, so that the man may stand out an organic whole.

Conduct is the student's advertisement, and it becomes him to see that it does not place him in disagreeable light before the world. Every student should strive to be regarded as a gentleman. The essentials of gentlemanly conduct are, dignity, self respect, refinement of feeling, veracity and sympathy. The true gentleman takes no liberties, is never familiar nor obtrusive; he is neither supercilious nor vain; he possesses "high thoughts seated in a heart of courtesy." He should be uniformly *truthful*, and be as careful to redeem his word as to meet his bond. He may do many a menial office, but he can never stain his lips with a lie. He should possess kindness of heart; for if truth is the foundation of goodness, kindness is its superstructure. He should possess *honor*, for those who lack this are less than the summer cloud, but those who possess it are as the flinty rock. He who has lost it has a stain upon his soul that cannot be washed out. It is a divine instinct and should be heeded as divine.

Its slightest touches instant pause.
Debar a' side pretences,
And resolutely keep its laws
Uncaring consequences.

Finally, the gentleman shows *respect and consideration for the feelings of others*. He will not laugh about what is ludicrous, if it is connected with what is painful. He will not talk of wealth before the poor, nor rags before the beggar; he will be forbearing in the use of power and advantage over another. His whole demeanor will betoken the possession of qualities which rule his life with a noble and inexorable necessity.

The students will not soon forget the pleasant and profitable evening spent in the Academy Hall, listening to the able and instructive address of the "new professor."

THE aim of all intellectual training for the mass of the people, should be to cultivate common sense; to qualify them for forming a sound, practical judgment of the circumstances by which they are surrounded. Whatever, in the intellectual department, can be superadded to this, is chiefly ornamental; while this is the indispensable groundwork on which education must rest. Let this object be acknowledged and kept in view as the thing to be first aimed at, and there will be little difficulty in deciding either what to teach, or in what manner to teach it.—*J. S. Mill.*

OUR LECTURE COURSE.

ON Friday evening, the 22nd ult., a fair sized audience assembled in Academy Hall to listen to a lecture on "*Constitutional Restrictions upon Legislative Power*" delivered by Edward L. Newcomb, M.A., L.L. B., of Kentville.

While the subject is not one in itself which is calculated to be of interest to the general public, yet to a body of students many of whom have the legal profession in view such topics well discussed are both interesting and profitable. While it is not possible within the space at our disposal to do justice to Mr. Newcomb's effort, a brief resume may not be inadmissible:—

The lecturer stated that there were two kinds of restrictions upon law-making powers, the one of which may, but does not of necessity comprehend the other,—moral restrictions belonging to religious or ethical philosophy, and with which it was not his purpose to deal; and "constitutional restrictions which are binding upon the legislature to the same extent and supported by the same sanction as are the laws upon the subject." Although every government must be constituted, none need be constitutional, and in the lecturer's opinion constitutional governments are in this age "essentially narrow and conservative and tend to suppress the free and liberal growth of the people who may be unfortunate enough to be under their control."

The question was then raised as to where we are to find the power, and in what body exists the prerogative of establishing and sanctioning restrictions over which the legislature had no control. This is a matter not easily answered, and it is only by an examination of the history of nations that a true reply can be obtained. Succeeding the sketch of early governments was that of the Feudal System, the cause of its rise, the changes it underwent in the logic of events, and finally with its decay, of its impress on modern constitutional governments.

In the history of English legislative enact-

ments the Declaration of Rights was adduced as the best example of a constitutional measure, and so far as the subjects go which it embraces, may be accurately defined as a proper and technical written constitution. In that of the United States of America there is an embodiment of the principles contained in the enactments of the mother country, being in the lecturer's opinion an almost unique example of a government directed by prescriptive usage. The law-making power of Congress as modified by the decision of the judiciary which has the power to determine the constitutionality of a bill; the relations of the several States to the Union and to one another were considered in as far as relevant to the subject of discourse. A comparison was made between the constitution of the United States and the British North America Act—our constitution—which determines the relations of the several provinces to the whole body in the same way as the federal charter of the U. S. does for the individual States.

The general conclusions reached might be summarized by the following pertinent queries;—granted that each generation is best capable of judging of its requirements, seeing that their predecessors are in the vast majority of cases unable to forecast the various factors that compose succeeding national life, what reason can be assigned for present legislation to be hampered by dogmatic principles of government which may be at variance with the true and liberal growth of the people? And if in each state there are men skilled in legislation and state-craft, why does the anomaly exist of permitting a body composed of such men to enact laws concerned with matters of minor import only, while questions assuming a greater range are left practically to the decision of the mass?

The lecturer enjoyed the closest attention, and at the close was greeted with hearty applause.

Wit is a magnet to find wit, and character to find character.—*Emerson.*

PERSONALS.

H. H. Wolton, '81, is engaged in the study of medicine in Brooklyn, N. Y.

J. A. Bayzant, a general in '82, has graduated in medicine from a Baltimore medical college.

Rev. R. H. Bishop, '78, is the esteemed pastor of the Baptist church, Freeport, Digby County.

H. R. Wolton, '83, will commence the study of law in the office of Hon. Edward Blako, Toronto.

S. H. Cain, at present studying at McMaster Hall, engages in mission work during the coming summer in the North West.

B. Rand, '75, of whom mention was made in the last issue of the *ATHENÆUM*, has returned from Germany much benefited in health by the outward voyage.

S. M. McVane, '65, has an article in a late number of the *Nation* on "The Prospect of a Premium on Gold." Mr. McVane is assistant Professor of History at Harvard.

Walter Barss, '80, graduates this year from Rochester Theological Seminary. Mr. Barss enters upon his first pastorate in Victoria, B. C. The Baptist church there being the only one in that distant province.

H. A. Longley, son of the late Avard Longley, Esq., and for two years a member of '85, is at present in the office of the Minister of Railways, Ottawa. Mr. Longley joins the survey on the Canada Pacific Railway in the capacity of an articled pupil to a deputy land surveyor, and will in the course of a few weeks be locating curves among the Rocky Mountains.

Young men, you are the architects of your own fortunes; rely on your own strength of body and soul. Take for your star self-reliance. Inscribe on your banner "Luck is a fool, Pluck is a hero." Don't take too much advice, keep at the helm and steer your own ship, and remember that the art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put potatoes in a cart, go over a rough road and small ones go to the bottom. Rise above the envious and the jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world.—*President Porter.*

Locals.

"That's the arguer."

Spring, joyous spring!

"How, the dickens?!"

The clang of the "wooden shoe."

Rev. T. A. Higgins has been called to the pastorate of the Wolfville Baptist church.

Wiggins' storm failed to come as predicted. Who is to blame, the weather or the prophet?

One of the seniors is struggling to raise "side lights." It is but a forlorn hope, however.

On news being received of the death of Prince Leopold, the college flag was run up, and remained during the day floating at half-mast.

Revival services have recently been held on the Hill. A deep religious interest has been the consequence, and many have been led to begin life anew.

Since the halls were scrubbed, a junior has been seen wandering through the corridors, with a perplexed air, looking for his room. The landmarks were gone.

The actions of many of the students have recently been very severely *improached* in rhyme. Verily "all Bedlam or Parnassus is broke loose," and the language of Horace reversed: *Poeta fit non nascitur*.

The young ladies of the Seminary gave another of their popular re-unions on the 29th ult., to which all the college students were invited. The boys, as usual, declare that they "never had a better time."

The freshies who make their fellow students long for death, by the agonizing strains of the so-called "devil's fiddle," are evidently practising for a more congenial service and a more appreciative audience.

A new choir has been organized in the Baptist church, Wolfville, with Mr. G. V. Rand as chorister, and Miss Maggie Bishop as organist. The services will, in future, be made more attractive than heretofore.

Scene at the close of the last reception. Fresh-

man lingers behind his fellow students. Teacher approaches: "Good night Mr.—, the door is open now." The freshman experiences the sensation of being profoundly sat on, and rushes into the night.

A skating tournament was recently held in the Wolfville Skating Rink. A few of the students entered as competitors. Prescott carried off the first prize, making best time. Lovitt obtained prizes for fancy skating, and Crandall for hurdle race.

Two of the local papers are cheerfully abusing each other over the literal meaning of the term "Pibroch." Were they as well acquainted with the writings of Walter Scott as they evidently are with the language of personal denunciation, they would readily understand the meaning and application of the word.

A question of intense local importance: Who is the hard hearted Sem. who has refused proposals from all the Dalhousie theologues? The ministerial students of Acadia are anxious to know. A Sem. so utterly destitute of regard for the cloth should be avoided by all who seek to preserve their peace of mind.

The following are the officers of the Athenæum for the present term: President, F. M. Kelly; Vice President, J. W. Tingley; Corresponding Secretary, F. H. Knapp; Recording Secretary, E. R. Morse; Treasurer, M. B. Shaw; Executive Committee, B. A. Lockhart, (Chairman), S. W. Cummings, E. H. Armstrong, H. B. Smith, T. H. Porter.

A junior recently undertook to examine the precincts of the Professors' cloak room. A certain Prof. coming in suddenly, ye junior in confusion betook himself to the museum, where he regained his wonted calmness by endeavoring to trace the family relationship between an ostrich egg and a specimen of the beetle family which chanced to come under his eye.

There was some pretty *sharp* practice among the freshmen on the afternoon preceeding the last reception. 'Tis said that a few of the misguided youths submitted to several repetitions of the tonorial process. One modest laddie, with a cheek as smooth as the tongue of a reporter, wishing to avoid the critical eye of his "purp," performed the interesting operation under the superintendence of a class mate, but was all the while exposed to the

delighted gaze of one of the editors. He was afterwards heard declaring that he *would* have a talk with Miss — that night, as he had not seen her since Xmas.

With hat on head and shoes on feet,
The freshie seeks *the outside door*,
But back he steals in swift retreat
And slyly chats a little more.

Ye gods! but that's a saucy trick,
And one that's known as very wroug;
But soon the freshie's heart grows sick;
He feels he cannot tarry long.

A teacher comes, a voice is heard,
A hint is given to leave the room,
The freshie's soul within is stirred,
His body lost amid the gloom.

The students having been requested by the President to keep a record of all they could learn of the nature and habits of birds, accordingly two juniors, armed with pencil and paper, went forth gaily one evening to study the natural history of the feathered ones. Shortly after they were observed standing on the middle of the street in the village intently regarding a certain *rara avis* perched on a tree. A brisk altercation arose as to the name and peculiarities of the bird, when a freshman settled the difficulty by declaring that it was an owl. The disgusted juniors concealed their paper, and proceeded on their way thoughtfully; when one of them observing the fairy form of a former class mate, a short distance in advance, immediately drew out his note book, and noted down the following: "Mar. 15th—saw a humming bird walking the street,—remarkably pretty,—no mate."

Stay, what's this? Shades of Homer, dust of Virgil, bones of Shakespeare! "A Freshman's view of reception"!! By the radiant forms of the muses nine. By the cloud-capped thunder—riven peak of Parnassus. By the swift-footed, poet-ridden, Pegasus, but this is the most profound exhibition of intense freshmanic cheekiness that ever awakened the ire or kindled the mirth of long-suffering sems. Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, that a freshie—a simple freshie—had the cool assurance to publish *twenty eight* verses of poetry (?) on receptions—receptions! an institution which, in the past, always enjoyed the strictest immunity from the sacreligious pen of the embryo bard. Truly some

other spirit than that of the muse must have inspired this effusion. 'Tis said that the writer is more to be pitied than blamed, as he labored under an aberration of the mind, occasioned by too much *porter*. He should promptly navigate himself into obscurity "and tarry there till his beard would grow." The following is a sample of the daring production:

The short two hours are quickly spent
Before our eyes they draw a screen,
Soft music with the air is blent,
And all join in "God save the Queen."

And now our tale draws to a close,
The subject hath been sweet to sing,
Receptions rob us of our woes,
And round them do our fancies cling.

QUIPS AND CRANKS.

Dialogue between two seniors.—"Does love arise from free-will or necessity?"

Frank reply.—From free-will on her part and necessity on mine.

Mr. Tupper, the proverbial philosophy man, says it was eminently right and graceful to make Mr. Tennyson a baron. There would be a chance for Mr. Tupper, only it isn't possible to make him any barrener than he now is.—*Hawkeye*.

The Yale boat crew will probably have another new stroke this year. Or, the old one, the one they used last year, turned around so as to work the other way, wouldn't be a bad stroke. They seemed to be able to get behind everything with it without any apparent effort. It was a stroke that stroked the fur the wrong way.—*Clip*.

EXCHANGES

We acknowledge with thanks the following exchanges: 'University Monthly,' 'Dalhousie Gazette,' 'Argosy,' 'King's College Record,' 'Oberlin Review,' 'The Premier,' 'Hastings Review,' 'Varsity,' 'Acta Victoriana,' 'Niagara Index,' 'Wittenberger,' 'Haverfordian,' 'Academian,' 'The Record,' 'Delaware College Review,' 'Philomathean Review,' 'College Rambler,' 'The Practical World,' 'College Journal,' 'High School Index,' 'The Adelpian,' 'Canadian Lancet,' 'The Chaddock,' 'Acadia Scientist,' 'Society Journal,' 'Colby Echo,' 'Hesperian Student,' 'University Quarterly,' 'The Collegiate,' 'Georgia College Journal,' 'Rouge et Noir,' 'Maine College Review,' 'Microcosm.'

SCHOOL AND COLLEGE.

There are eighteen editors on the Harvard daily.

Ten Japanese and one American are in the University of Michigan.

A number of Yale students are going to spend their summer vacation in France.

Twelve graduates of Phillips Exter Academy New Hampshire, have been governors of States.

President White, of Cornell, is named as a probable candidate for United States Senatorship of New York.

In the University of Kansas any student that secures an average of ninety in his class is excused from examination.

Several educational institutions have been recently erected in Utah, from money collected for that purpose in New England.

Mathew Arnold lectures once a year at Cambridge University, England, and by so doing holds his professorship in the University.

Ohio stands first in regard to the number of colleges, having thirty-six to her credit, while Illinois comes second with twenty-eight.

Of the present House of Representatives, United States, one hundred and four are college graduates. Harvard heads the list with seven.

A new observatory is being built at Nice. It is proposed to make it one of the first in Europe and when completed will cost about £150,000.

The subject for the Arnold prize for 1885 at Oxford is—"The ideal which Alexander the Great proposed to himself, and the extent to which it was realized."

William and Mary College, of Virginia, has finally closed its doors. Only one student entered at the beginning of the year. This institution was chartered in 1683, and next to Harvard is the oldest college in the country.

There are twenty universities in Germany. Of these Berlin has the greatest number in attendance, 5,000; Leipzig has 3,000; Munich, 2,000, and the others from 250 to 1,500, a total of 25,520 students, of whom 7,000 are Americans.

The Principal of St. Andrew's University, Scotland the rectorship of which institution has been declined by Mr. Lowell, the American Minister in England, has written a letter to Mr. Lowell requesting him to deliver an address to the students of the University. Mr. Lowell has accepted the invitation.

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