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THE Acadia Athenæum.

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ACADIA ATHENÆUM.

WE notice with pleasure the great prosperity of our institutions this year. The already large attendance at the Seminary has been much increased since Christmas holidays. Those in charge find it somewhat difficult to provide accommodations for all. There is no Ladies' College in these Provinces more efficiently equipped. Miss Graves is determined to make the school the best in the country, and, backed by so able a staff, she must succeed. The natural method of teaching modern languages, which is the one in use in the German and French Universities, has lately been introduced by Mme. Bauer, and is attended with marked success. The class in French numbers 51. All departments are marked by efficient work and rapid progress.

The attendance at the Academy now numbers over seventy-five, and every room in their boarding hall is occupied. The great raise in the requirements for matriculation renders the Senior class smaller and

the lower classes larger than usual. This is a sign of health, and augurs well for the future of this Institution.

So far, this term in College has been characterized by evidences of increased interest in class work and in the various social and religious organizations on the Hill. We have no doubt that this spirit of earnestness and determination will continue, and will make this year one of the most, if not the most prosperous, in our history.

NOTHING is more universally desired than success. The question comes: On what principle does success depend? Why are the successful men of a generation so few, and the great men still fewer? Why is it that only a few men rule, are eminent, and count in the grand advance? Are some fortune's favorites, while others are dogged by a blind and relentless adversity, or is success under the domain of law and the working out of a grand underlying principle?

Every effect must have a cause and the accidents of nature are few. Men of genius stand thick in the pathway of life. Among the riches of human nature are capacities and powers grand in their possibilities, insignificant in their attainments. That ill-defined power of genius does not measure the worth of a man to the world or a cause. Energy is as efficient to tear down as to build up and one power of the soul may only exert itself against another or tear down this work. Work itself, in its objective attainments, may be nearly as fruitless. But the talisman of success is encased in the allied powers of energy, attention, and perseverance. The thoughtful constant exercise of these powers is the necessity for permanent success. They are the qualities the world rewards and the badge of personality in the moral realm, while persevere to the end is also the warning and law of the divine and eternal.

These are common-places, perhaps, but they are common-places most commonly disregarded. In the ever-changing circumstances and constantly moving fortunes of human affairs, how nearly man attains to what his energies continually tend. Yet men of good intelligence will go through college without their life work chosen and graduate, specially fitted for nothing. What we need more than anything else is the encouragement and upbuilding of a strong, far reaching all absorbing purpose and each step towards the end of a grand aim in life increases the energy of our purpose. Difficulty is the measure of manhood. A college course is or ought to be a finely balanced, carefully graded series of difficulties well suited for drawing forth the finest powers of man, but this series will be most thoroughly and honestly met if a distinct end is held steadily in view. In study the same principle holds. What we need in it particularly is power of attention. More is accomplished by the fresh energetic action of the mind for a few moments than by sluggish unsteady work of hours, and more mental life is developed in a class by teaching three hours in a week than sleeping before them twenty. To build up power we should "study very hard not many hours." The important subject of moral education also receives light from the fact that he who prefers a more remote to a more immediate pleasure is freeing himself from an inclination to do wrong, for a man of the highest purpose is a man free from an unpurified selfishness and a good type of morality.

IT does not cost much for one to show, at least a reasonable degree of respect, for the opinions of others, even if they may not rank so high in the scale of intelligence. Every one is capable of arriving, at least on ordinary subjects, at quite a sound conclusion. If their judgment appears puerile to the more advanced and more mature mind this at least is true, that they cling to their own convictions with a tenacity peculiar to themselves until they can be satisfied that another has done better. It does not do to attempt to brow-beat them by holding up to ridicule their feeble attempts; nor does it effect any remedy to approach them with the information that their ideas go for nothing. A much better method to adopt would be to respect the effort made,

offer a suggestion and by way of comparison show the superiority of your plan, all the while "teaching though not seeming to teach." As a general thing it is well to keep the "Golden Rule" distinctly before our minds: "Do unto others as you would that they to you should do."

IN view of certain movements and tendencies among educational circles we are led to ask, what is the meaning or purpose of education? Etymologically the word means a drawing out or training of the latent powers of the mind.

But there are two sides to education; one for learning or information, the other for cultivating those powers by which we put our knowledge into practical use. One authority tells us the training of mind cannot be profitably introduced until a large amount of information is obtained. Another says the training or drawing out process must be carried on to a considerable degree before much learning is allowed. It does not seem reasonable, however, that when one great door of the mind is opened the other must be shut. The true method seems to be, to carry on these two great processes simultaneously. Train the mind thoroughly from the start and at the same time inform the mind sufficiently to produce as great mental activity, as that caused by the training process.

Now there are four ways in which this two-fold process of education may be carried on. Of necessity a student has but a limited time at his command. He may in this time carry the training and the informing of his mind both forward a short distance, but *thoroughly* in every respect as far as he goes; or, he may neglect, for the most part, the *training* of his mind and, hurriedly, in the limited time at his disposal, skim over a large number of subjects merely for information. That such knowledge must be superficial is too evident to need comment. Or he may loosely think a little about a great variety of subjects, neglecting as far as possible to thoroughly inform his mind concerning the subjects thus treated; or, lastly, he may think a little and learn a little about a great many subjects in a given time, neither thinking nor learning to any purpose. Of these four ways in which the student may use the limited time at his disposal, the first is the only one at all profitable or sensible.

It is not how much a man eats but how much he digests and assimilates that determines the good effects of the food upon his system ; so it is not how much a man reads but how much and what he remembers that determines the extent and value of his learning. But if by a careless reading of indifferent works a man fails to become learned, still less can he receive thorough mental training by means of a hurried and desultory thinking process. Every principle he undertakes to investigate, every proposition to prove must receive undivided and minute attention if there is to be any valuable mental training resulting from such investigation or proof. One mathematical work thoroughly mastered—every principle fully understood—every theory carefully reasoned out—will do more for the education of a mind than a dozen works rushed over on schedule time with little attempt at connected thought or permanent retention.

We hear much nowadays about raising the standard of education. By this, we are led to believe, is meant to fix the point a space farther up the scale to which men must attain before they may with justice be called educated. How can the standard of scholarship be raised? Our answer will depend upon our conception of what scholarship means. If by scholarship, we mean a smattering of knowledge concerning a great many subjects, the standard can be raised by increasing the number of subjects over which a man is to skim in a given time. If by scholarship we mean a little disjointed and resultless thought on each of a long series of subjects, the standard can be raised by increasing the number of subjects over which a man is required to emasculate his reasoning powers in a limited time. But if by scholarship we mean exhaustive knowledge of, and original and concentrated thought upon every subject handled in a given time, the standard can manifestly not be raised by increasing the quantity of subjects, but by demanding greater thoroughness in all work done ; or, in other words, the only practicable and successful way of raising the educational standard is by demanding finer quality in all work done upon a few great subjects. Ordinary mortals can only do so much work in a limited time. If while a higher grade of work on the part of students is demanded, the *quantity* of work to be gone over is at the same time increased, the end in view will be defeated and for good reasons.

The place to raise the standard is in preparatory

and academic schools. To admit a man to college half prepared and then raise the standard for him to impossible heights is like trying to graft a full grown fruit tree on to a sickly sapling. Make it difficult for a man to enter college and his course there will be comparatively easy no matter how high the standard. Make the two-fold educational process of informing and training thorough from the very alphabet, and the higher education of a student so trained will be received with surprising facility.

That a higher standard of education is necessary in this country is a fact needing no other argument for its substantiation than the great number of persons, who, having hurriedly read a number of cheap books, imagine themselves educated, and with a presumption as ignorant as it is amusing, straightway proceed to pose as masters of thought.

NATURE has done much for the grounds of Acadia college. The scenery from college hill is an inspiration to grander things. On all sides, mountain and valley, hill and dale, landlocked basin and prosperous farming country present a varied and suggestive beauty. On the college front art has no partnership with nature. The eye looks round for a beautiful lawn bounded and interspersed with ornamental trees and catches in its glance an ill kept, partly drained occasional cow pasture dotted with a few of the sickliest specimens of the arboreal race. We approach what are evidently seasoned bean poles one of which in the summer time bears a partly withered leaf and are informed that it is the class grove of the class of —. The front has been robbed of its natural forest beauty and in the landscape the neglect of the college grounds is apparent. Now a more thorough drainage of the swamp, a more careful cultivation of the waste parts, a more exact appreciation of geometric beauty in laying off the walks and drives, a tasteful arrangement of flowering shrubs on a well kept lawn and a regular lining of the boundaries and the principal walks and drives with the best ornamental trees would be expenditure of which in future years the college would be proud. This matter claims the attention of the governors and students, arbor day may suggest duties, but above all, let the plan and extent of the improvement be thoroughly and completely understood before anything is attempted and the stock set out be not the remnants of some old pasture but the best that can be procured.

WE have an organization for mutual benefit and improvement known as the Athenæum Society. It is supposed that every member of the college will identify himself with it at as early a date as possible after coming here. It is of the utmost importance that all should do so, as you will find when you go abroad to fight the world that book-learning alone is not sufficient. It will not speak for you in a hand-to-hand argument. It will not give you any practise nor cultivation in public speaking. It is just as indispensable for one to know how to express his thoughts as it is for him to know how to think. If you cannot express yourself intelligently before an audience your knowledge will be a burden to you, as you will possess the desire to air your views and at the same time be conscious of your inability to do so. How is this to be overcome? By availing yourself of all the advantages within your reach. When you go out into the world you will be expected to hold your own in any discussion of the live questions of the day, and if you have not made the start in this direction beforehand, you will find that the average rustic is more than a match for you, and the sense of your inability to cope with him will cause you to remain silent. It is a deplorable fact that too many of the members of the society do not regard this matter in the proper light. They attend night after night as they would any place of pleasure, and if the necessary amount of amusement or fun is not furnished come away complaining that the meeting was dull, and altogether they had a very poor time. When the preliminary part of the programme has been gone through and the subject for debate is announced the effect is electrical. The disinterested and careless portion of the meeting make a bold dash for the door and we see no more of them for that night, because the rest of the performance is too dry for them. But the strangest part in the whole affair is that they are the ones who need that particular part of the exercise most. Are all the students of the College members of the society? If not they should avail themselves of the earliest opportunity to join,—which will be next Friday evening at 7 o'clock. Every student should identify himself with the society and then feel that a certain responsibility rests upon him for the success of its meetings. If they are not interesting let him feel that he has withheld something that would tend to its prosperity.

In connection with the Athenæum Society is the Reading Room. Each member has access to the papers, periodicals, magazines, &c., free of charge. Those who do not thus belong are supposed to pay a fee for the enjoyment of the same privileges. If a man presumes to take advantage of these favours in any way other than that stipulated in the Constitution he is doing what he has no right to do. The care of the room is in charge of a person paid for that purpose, but too often he is paid to carry the papers from the post office not to care for it. The magazines &c., are thrown upon the table for a limited time to be read by all. Then the man who buys the paper is to have the use of it as it becomes his property. We will here venture a statement that not more than one half of the papers—i.e., those known as table papers—ever find their way to the purchasers. So long as this state of things is permitted something is radically wrong, either we have among us those who appropriate property that does not belong to them or the official in charge is not doing his duty. It is to be hoped that all the students will manifest greater pride in this important direction and that every one will feel it incumbent upon himself to enforce a right regard for the property of their society. More might be said on this point, but we know that a word to the wise is sufficient.

WE much regret that the ATHENÆUM pages of this year have not more fully represented the old students. They form a large number of our subscribers, and the ties which bind them to the students of their college days are numerous and strong. The friendships formed at old Acadia are not soon forgotten and we believe that the interests of our subscribers would be quickened if fuller personal news could be obtained of all the old students. Where class secretaries exist, the means for the editors receiving interesting personals is we think good and worthy of fuller exercise.

Another subject deserves mention. During this year contributed articles have registered zero. The editors try to represent the present students and college from a student's standpoint. They gather what inspiration they can from present experience and past history. But we feel the need of more articles contributed by the old time students who have watched the progress of the college for some

years and, perhaps, have had other college experiences True, the ATHENÆUM is published by the undergraduates, but every Acadia graduate has an interest in its prosperity. Present and former student form an unbroken whole bound by a feeling which springs fresh and strong on every meeting. Our columns are open to good articles from our professors and graduates and we hope, in the future, to see them more fully represented in the ATHENÆUM pages.

THE question of an Employment Bureau for Acadia students as discussed in the January number of this paper is considered by business men to be of high importance. We were glad to receive a note from a distinguished lawyer who is a graduate of Acadia, commending the idea and expressing confidence of success should it be properly worked out. We hope soon to have a Bureau organized but without the co-operation of the business public the scheme must prove a failure. If business men will avail themselves of this opportunity to obtain the services of intelligent, energetic and faithful young men, we cannot but think the results will be highly satisfactory to all concerned. To find a suitable employment for the summer months without first spending weeks in anxious and disappointing search will be a great boon to men who are doing their very best to obtain an education; but we believe it will be of no small benefit to business men, can they procure the services of just the right man without the worry of a more or less lengthy period of testing and training raw recruits.

We would earnestly request that Acadia's friends interested in this subject do all in their power to bring the present plan into successful operation.

ÆSTHETIC CULTURE.

Man in his natural state gravitates towards the low, the sordid, and the false. Man in the ideal state tends to the lofty, the sublime, and the true. All true religion and all true education point him to that ideal goal, and seek to place his feet upon that lofty plane.

While mathematical and classical teaching, as well as scientific and historical, we hold in most august

esteem, and while still higher in our thoughts does the Christian religion rise; yet, we believe that the development of the æsthetic side of man's nature occupies a most important place in the attainment of this consummation most devoutly to be wished.

Though man's nature, as we have said, trends downward, yet in the life of almost every person there are certain surroundings which lead him to reach outward and upward toward higher things. Most assuredly is he lifted up mentally, morally and spiritually, who believes in the true God, and whose life is guided by the truths contained in Holy Writ; most certainly is he lifted up, mentally, who has made great attainments in the studies before grouped as the *all* of most of modern schools; but most emphatically is he deficient in something who has only these, to whose eye beauty is not beautiful, to whom sweet strains of music are little better than the creaking of a rusty hinge, or the rattle of a child's toy—whose æsthetic nature lies dormant.

From the time of Socrates and Plato down to the time of Alison, Burke and Paine, men's minds have been rife with inquiry into the Philosophy of the Beautiful, and many theories have been formed concerning it. Are there, or are there not, certain qualities in certain objects which make them what we call *beautiful*? is only one of the many questions that have been asked, and are still awaiting a satisfactory solution. Let Doctors dispute and disagree on these things which are almost beyond the range of human thought; let these questions be settled, or let them remain as they are, we still have left the fact that there is beauty in this old world of prose. In Nature 'tis seen in the grassy hillside in the sweet spring-tide time; 'tis seen in the pleasing landscape, where land and water mingle all their charms; it is not absent from the tiny snow-flake, nor from the fragrant flower, nor from the snow-capped peak of an Alpine mount. In Art 'tis seen when on the canvas pictured things are made as real as life; 'tis seen when the building arises the counterpart of the beautiful thought in the mind of the architect; 'tis seen when poets soar to heights of lofty song; and 'tis seen when by the voice or instrument of song the soul of the musician is poured forth in almost heavenly strains. Can it be that an All-wise Creator has provided some of His children with little or no capabilities of appreciating these things which to others

are almost meat and raiment? Shall we not rather consider it a *defect* in the *education* of those who thus miss so much of the joy of life?

Æsthetic education, as well as all other kinds of development, in order to attain the highest pitch must begin in early life, when the heart is tender and the mind impressible. Naturally, now our thoughts turn to that greatest school of life—the home. The child's idea of *concord* is not developed much by *discord*, nor that of beauty by ugliness. But let the home be beautiful; let peace and love have there their perfect reign; let the child early come in contact with pictures and toys, sounds, sights and lives of beauty, and the first step in æsthetic culture is already taken.

But now must the second step be taken, and the education of the youth must be continued in the Public School, while that at home must in no-wise be neglected. Here are brought to bear influences which are second only to those of the home. But, in the majority of our schools, we notice the deplorable fact that while the three R's are attended to and the pupil's mind led out into several channels, the æsthetic nature is left almost wholly untouched, and its development rather hindered than allowed to progress. Though this is sad, 'tis true; and not until this higher form of teaching and development is introduced and carried on in our schools, will the youth of our land as a whole be characterised by those habits of order and refined demeanour and keen perception of the beautiful in all things that, on the one hand, is the duty of the pupil to have, and on the other hand, the right of the community to expect. It may be asked in what is our Public School system lacking in this respect, without which it forfeits the name of the model educator. First might be mentioned the study of poetry. Early in life, let the pupil's mind come in contact with thoughts of noble minds, and with the language in which these thoughts are clothed. Let these be read aloud in our schools, and that with the aid of the study of the Art of Expression, under teachers who are masters of their subject; or at least let the teachers in the Public School be as well versed in this, as in the other subjects with which they have to do, in order that the reading lesson may not be—words, words nothing but words. Let the beauty of poetry be seen and expressed. Thus will the mind of the pupil be filled with beautiful thoughts and taken away

from baser things; and not only will these thoughts be expressed well by the pupil, but by his now cultivated voice he may express his own thoughts in words pleasing and instructive to the listening ear. Almost inseparable from Elocution is another subject—that of Singing, in which department of social life our general population is sadly deficient. As soon as the pupil has learned the A. B. C, he should also learn the Do. Re. Mi. Let a certain part of the time in school be devoted to this branch of culture, in connection with Elocution, and the voices of the children will soon lose that harshness and roughness so deplorably common amongst us, and will acquire that grace and smoothness which is so essential to a cultivated people. We would not forget Instrumental Music, which, taught to children in the young school days, will train the ear to that acuteness which it can acquire only when young, and thus lay the groundwork for future attainments in this and kindred culture. Perhaps there is no form of art that may be taught with more success than that of Drawing and Painting, and we hail with delight the appearance of these in some of our Public Schools.

But the child is advancing in years and, having mastered the subjects of the common and high schools, he either enters one of the varied pursuits of life at once or proceeds to the university. Shall æsthetic culture now be laid aside as he pursues his collegiate career, or shall it go hand in hand with his other studies, in order to assure that full development of all the varied powers of his nature? Most certainly the latter. Must the observing powers be developed? Then let drawing and painting have an important place. Is any one to speak to his fellows in after life either as an orator or a private citizen? Then give elocution a position in the curriculum. Let not music be forgotten even when the student is in the depths of mathematics or wandering in the mazy paths of science. Let all these be considered fit subjects for the university course, for they develop the finer parts of our nature.

We have seen that man has æsthetic powers in his nature, put there for a purpose by his Divine Creator, we have caught glimpses of how these powers might be developed; let us now look for a moment at a few of the results of this kind of culture.

The Jewish ear has been held spellbound by the melodies that floated from the harp of that sweet

singer David; the Grecian Homer has poured forth his Iliad to be the admiration of all scholars then and now; the Roman Virgil has sung the story of his ancestors in his much loved Latin tongue; Raphael has painted and Shakespeare has thought, Beethoven has composed and Reynolds has drawn; and now a phalanx of musicians, poets and artists are toiling to please and benefit the world. The results of the labours of these lights of the world may be our heritage. And why do we wish it? Ours is an age of facts, an age of sorrow, an age of crime. Few are the honey-drops tasted by our fellow mortals on the rugged road of life. Is it not a beneficial education, that will raise their thoughts above the grovelling things of earth, and cause them to rest on the beautiful in art and nature, and thus cause joy to illumine their hearts?

Then let beauty be seen and appreciated by all. Let the beautiful thoughts of poetry find their way into every mind. Let the people be instructed in the art of music, and let them hear more frequently these sweet strains that have a power next the voice of the Almighty. Let them become familiar with all these arts that tend to their happiness and the joy of all around. Thus will their thoughts be those of truth and happiness and peace; and thus will the souls of men be purified, and brought into closer communion with their pure and holy God.

GEORGE ELIOT.

Nineteen years was the age of the present century when, in a quiet country parish of Warwickshire, Marian Evans first knew life. Sixteen years afterwards we find her leaving school, where, under the influence of her teachers, she had become a rigid Puritan. But this borrowed Puritanical garb seems to have fitted her but ill. For under this influence that style, which afterwards became the delight and admiration of English readers, was too stiff to be pleasing, too heavy to read easily, and too pedantic to be endured. In her anxiety to mortify the flesh she included novel-reading as a worldly pleasure to be renounced by the truly faithful. Hence had she clung to her old faith, it is doubtful whether English literature ever would have been enriched by the priceless volumes of George Eliot.

The death of her father left her in limited circumstances, but the influence of her friends secured her the position of assistant editor of the *Westminster Review*. Here she gained the reputation as a writer of rare and marked ability. It is interesting to notice that her criticisms have stood the test of ever-changing and uncertain time, and are indisputable evidences of her power to recognise and appreciate living genius, even when the rest of the world were in doubt or ignorance. Her appreciation of the polished Tennyson was expressed in the warmest terms, whilst of the original Browning her praises stood out alone, to be sustained by the unrolling of years.

Now happened an event which changed the current of her whole life. This was the meeting of George Henry Lewis, whom she afterwards described to a friend as a "miniature Mirabeau who has quite won my liking in spite of myself." His was a brilliant genius which had placed him in an honored position in literature. But his domestic affairs had gained an unpleasant notoriety, for twice had his wife deserted her home and children for the attractions of other society. For when seemingly overcome by remorse on account of a first act of treason to her family gods, she was restored to favour, immediately she expressed her great gratitude by a second desertion, to follow the fortunes of some new charmer. Thus, because in a generous impulse Lewis had received her back after her first disgrace, the law said that a divorce could not be granted without a special Act of Parliament. This to a poor man was impossible, hence there were no means in his power to free himself from this living prison.

So these two set aside the law which is the very foundation of society and meeting the cold looks and sneers of the world with calm indifference, justified their course as being for the best. 'Twas even so, for it matters not how much we may regret the means, one thing must be admitted, that most happy were the results of this perfect union. Lewis himself who was fast becoming Bohemian in his habits became a worthier, truer man; whilst the gloomy unsatisfied life of George Eliot changed its course and ever after flowed along the deep channel of perfect content. The children of Lewis found in her that tender regard and affectionate love, which had been denied them by their own mother. And when that false mother as a result of her sin was drinking from the

bitter cup of want and wretchedness, a strange and ennobling sight it was to see those two, between whom in the eyes of the world she was an impassable barrier, depriving themselves of comforts and pleasures that they might support and care for her during her miserable existence. Certainly it was the crowning act of human benevolence!

But the grandest result of this union was the development of that dormant genius, which till now had slumbered, unconscious that ere long it should charm the world. She was now thirty-seven years old and thoroughly ignorant of her power as a novelist, but Lewis keen and discerning, caught gleams of that great spirit as around their fireside she related scenes from her early life. At the suggestion of her affectionate husband and supported by his constant encouragement, she dipped her pen deeply into the fountain of human joys and tears and presented the world with her first intellectual birth, "Scenes from Clerical life." For a first attempt her success was unparalleled and clearly announced the advent of a new and mighty power among novelists. This was confirmed when in the following year "Adam Bede" firmly established the position of the author and immortalised the name of George Eliot. Then one by one with the passing years she laid upon the altar of the world her many acceptable gifts, among which "Middlemarch" has received tribute as her master work. The applause that followed her appearance as a novelist was loud and continued, and amongst that mighty throng were recognised the pleasing voices of Dickens and Thackeray enthusiastic in her praises.

Not simply as an interesting story-teller did George Eliot discover the secret of success, nor did she find it in amusing her readers with man's inconsistencies and absurdities, nor yet again by ridiculing his faults and follies. Hers was a higher mission, for she pierced down deeply to the very source of human actions and successfully unveiled the motives that actuate men in their behaviour. 'Tis this that distinguishes her from other novelists; for whilst Scott, Brontë and a few others may occasionally perform this duty, yet with George Eliot it is the end she has in view, to which all things else are subservient. She thus uses fiction as a vehicle for a grand purpose and that purpose is to teach us to know human nature, to analyse motive, and thus truly to know ourselves.

Her characters are neither God-like nor Satanic, but earthly men and women living and acting as we find them in daily life. Her most successful characters belong to village and provincial life, with which she is more intimately acquainted and hence more successful in delineating. Clear-cut and well defined are they and possessed with a personality which stamps them indelibly. So real are they that they become our acquaintances and with a more tangible existence for us than actual historical characters. But her greatest skill lies in her synthesis of character, in that gradual life-like growth and development, which is constantly going on in each of us subjected as we are to the more or less moulding influence of events and circumstances. In this power George Eliot, that keen and subtle student of human nature, has never found an equal, and stands so far removed from other novelists as to be without even a second.

But analytical mode of thought has left its impress deeply traced upon her rhetoric, and accounts for both the excellencies and defects of her remarkable style. Pure, pellucid, and ornate is that style, but sometimes marred by a superabundance of scientific words and phrases. Some of her sentences, with much propriety, have been described as mental landscapes. Her terse, epigrammatic expressions have given her readers such keen pleasure and delight, that they have passed into those popular and widely circulated quotations, which have gained such a firm grasp upon the English world.

Law is inexorable, was the great lesson that this wise and salutary teacher ever strove to impress upon mankind. In vain is repentance and mental anguish, the effect must follow the cause, the quality of the harvest will be as the seed sowing. Yet when man did err none knew better the secret springs and causes of his wrong-doing, hence 'twas with pitying tears she viewed his follies and frailties, whilst from her yearning heart went forth sympathy deep as the sea and boundless as eternity.

Faith in humanity was George Eliot's religion; the love of her fellow-man, her inspiration and God. 'Twas this faith that cheered and supported her when borne down with afflicting disease; 'twas this faith that caused her to forget her natural distrust of self and gave the inspiration in writing her immortal books. Truly her mission was to make mankind better, to make the accomplishment of good

easier for those that should follow her in life's thorny pathway. This was her hope in the unknown hereafter, this her immortality, "to live again in minds made better by her presence."

Thus she lived and died, and though she has been subject to much misapprehension regarding the one seeming mistake of her noble life, yet as the minds of men grow broader and more charitable, their unanimous verdict is, "that in the court where her own conscience sat as judge, she stood acquitted—pure as light and stainless as a star."

Exchanges.

We regret to say that typographical errors which have been too common in the ATHENÆUMS of this year, in spite of the care of the editors, found their way into the exchange column of our last issue. "The best *Argosy*" appeared as "the beat *Argosy*," and "spice was added" as "space was added."

The first number of the *Seminary Bema* is before us. It is a good issue and reflects credit on the students of the Union Baptist Seminary. It records prosperity in the institution and a social home life. A strong loyalty to the seminary evidently exists among the students. We wish the new paper every success, and believe it will aid both the students and school at St. Martin's.

We are inclined to rate *The Presbyterian College Journal* high. The number before us contains about eighty pages. As a college paper it is certainly not inferior, while as a magazine of Christian Literature it has considerable merit. Among the shorter articles the parody on "The Raven" well deserves its space, and the critique on "Robert Browning" is just to the great poet.

The first number of *Acta Victoriana* received by us this year is dated December. The editorials are interesting, the denominational tone decided. There is an easy conversational directness in the style of the longer articles, not at all disagreeable. "Victoria" is fine history, "The Unknowable" a worthy article on Herbert Spencer's Agnosticism, and "Shelley" a well written criticism on the works of this brilliant but misguided man.

The Christmas *Owl* is a cheery holiday magazine. The illustrations are fitting and the arrangement pleasing. Its articles are instructive, pleasant and a credit to the holiday number of a college paper. Much interest is evidently being taken in football at the Ottawa University.

The Christmas number of the *Trinity University Review* has a brilliant list of contributors among which are Profs. Goldwin Smith and C. G. D. Roberts. Dr. Bourinot in "The Beginnings of a Nation" speaks of the meetings of the legislatures of Upper and Lower Canada for the first time and the results which have flowed therefrom, while "Two recent volumes of Canadian Verse" are well noticed by G. Mercer Adam.

We heartily welcome the *Sunbeam* from the Ontario Ladies' College. The fine perception, ready tact and vivacity of lady editors make it deliciously interesting. This is especially noticeable in the local, exchange and editorial columns.

The January number of the *Harvard Gazette* has an article entitled "Is Harvard a University." The writer by considering the meaning of the term in other countries thinks that for Harvard it is a misnomer. He also suggests the propriety of shortening the A. B. course to three years, when the graduates might enter on his professional study or a further course of three years for the degree of Ph. D.

The University Gazette has full news of the various classes, societies, dinners and sports at the university. The Delta Sigma of the ladies seems to be the most energetic and wide awake society among them. The issue of January 20th, contains a very fine article on University Athletics. The *Gazette* will hereafter be published weekly.

In the commerce of speech use only coin of gold and silver. Be profound with clear terms, and not with obscure terms.—*Jouleret*.

Learn the value of a man's words and expressions and you know him. He who has a superlative for every thing, wants a measure for the great or small.—*Lavater*.

Personals.

Miss Kate R. Hall has resumed her studies with the class of '91.

J. B. Hall, Ph. D., M. A., '77, is studying in Germany.

Hon. Neil MacLeod, M. A., '72, has lately become Premier of P. E. Island.

Seldon W. Cummings, B. A., '85, is now practising law in Truro, N. S.

H. H. Hall, B. A., '86, was ordained pastor of the Baptist Church Emerson, Manitoba.

A. DeW Barss, M. D., M. A., '62, has resumed the practise of medicine in Wolfville, N. S.

Silas Alward, M. A., '63, D. C. L., '83, has been elected to represent St. John City, in the Provincial Assembly.

HARMONY.

He who with bold and skilful hand sweeps o'er
The organ keys of some cathedral pile,
Flooding with music, vault, and nave, and aisle,
While on his ear falls but a thunderous roar,
In the composer's lofty motive free,
Knows well that all that temple, vast and dim,
Thrills to its base with anthem, psalm and hymn,
True to the changeless laws of harmony.
So he who on these changing cords of life
With firm sweet touch plays the Great Master's scale
Of Truth, and Love, and Duty evermore,
Knows, too, that far beyond this roar and strife,
Though he may never hear, in the true time
These notes must all accord in symphonies sublime.

Words are women; deeds are men.

—George Herbert.

Locals.

"Come back, McConnick."

"Och hone! Och hone!"

Only room for one.

Where's the butcher shop?

Who dug up the new gag?

A course of lectures on Liberty—50 cents a night.

To the senior who so sweetly singeth, "I wish I had the girl I love." We would suggest, as being more appropriate, that he sing, "In the sweet *bye* and *bye*."

Who'll meet me as I walk about,
With leering looks and thumbs thrust out,
And in derision at me shout
McGinty.

Who'll come and whisper in my ear,
Some secret no one else shall hear,
With knowing nod and grimace queer?
McGinty

Then who'll some racy story tell,
Some recent mishap that befel,
And then delighted laugh and yell
McGinty.

And who'll draw near with footsteps slow,
With downcast eyes and air of woe
But yet replete with mirth will go?
McGinty.

Who lurks behind each student's door,
To trap the trusting Sophomore?
Soon, soon, indeed, he'll be no more.
Alas! McGinty!

Two freshmen are seen earnestly conversing.—"Great Scott," cries one, "you don't need life-preservers, when paying your college fees to the Doctor."

Oh Economy, be thou my light! Daily and hourly, my thoughts turn to thee. This also will I do: it is now the beginning of the term; verily, I will buy my books on trust,

and when the day shall come when I can use them no longer, then will I return them to the seller, saying, "Here are thy books, I have no need of them."

STUDENT, (to guardian of Her Majesty's mails)—"I want a box, till June; what's the fee?"

G. O. H. M. M. "That depends upon what kind of a box you want."

STUDENT (frantically)—Oh! gimme a *lock* box; I'll have to empty it three or four times while you're filling it; heavy private correspondence, you know; I believe I get more letters than any other man in the building.

Oh! cureless is my bosom's smart,
And ceaseless pangs my heart dismay,
Remorse has pierced me with his dart,
While Anguish racks my soul by day.

By night, dull grief my pillow makes,
While memory recounts the past.
How spurred by Hope (which now ne'er wakes)
Those seven weary miles I passed!

Such nectared-sweetness soon to sup
My best beloved ere long to see.
I'll drown my sorrows in the cup;
The girl I loved was false to me.

Another gallant filled my place
And basked beneath her sunny smile:
Well-pleased, to him she turned her face
And charmed him with endearing wile.

SCENE.—Mathematical class room. Prof. discussing Mercator's Projection.

INTERESTED JUNIOR (suddenly breaking in)—"Did you learn that method from Eaton's Practical Mathematics?"

Hail, gentle Peace! Thy healing wings spread over the land,
shedding dewy feathers as the snow. No longer does the burning knight meet with haughty rival to seek in the lists the favor of his lady's hand,—far otherwise! Aristotle-like and spurred on by the tinglings of passion, he argues with his antagonist and belabors him with eloquence, till he succumb. Sic semper tyrannis!

A certain junior seems to have got *oli* wanted of the *slippery* ways of the Hill, and now has turned his attention toward the church. How long will the *Abbey* attract him!

Senior, bursting into a fit of uncontrollable laughter.

2nd Senior. (Surprised.)—"Hello! What have you found so comical?"

1st Senior. Oh! ha! ha! I'm reading ha! about the duty ha! ha! ha! of true benevolence, haw! haw! haw!

ANYONE WILL DO.

Ah! wherefore is this vague unrest,
This aimless wandering here and there?
These hollow cheeks, this heaving breast,
These heart-felt sighs, my woes declare.

Will never maiden seek my breast,
No blushing damsel, fair and coy?
Come, come, sweet birdie, to this nest
And make my heart to leap for joy.

—Earl of Huntly.

JUST OUR:—A *fresh* edition bound in calf—the story of a young man who *steels* his similes and *smiles* at the professor when it is *dun*.

The latest *illusion* of a modern scientist is, that electricity can be utilized as a motive power to produce the singing of a looust and so bring about a change of weather.

1ST STUDENT—"Say, old fellow, I heard you were plucked in French—How's that?"

2ND STUDENT—Drawing a figure on the wall and pointing to it. "That's a water-tank with a force pump in it. Suppose it contains irregular verbs. Now, we'll run a hose from the pump to this jug. After a certain amount is pumped from the tank to the jug, you see the remainder doesn't go into the jug but runs over on the ground and is lost."

1ST STUDENT—Ye-es—but I don't see——."

2ND STUDENT—"Well, I'm that jug and I got plucked on that remainder."

Is it flats or sharps?

Can the deduction of one of the Juniors be considered *logical* viz.—that a *christian* may be classified as a *heavenly body*?

TABLE ETIQUETTE.

1. If you reach the table before your neighbour, do not appropriate his napkin. He may want it himself when he comes.

2. In helping out food to another at table with you, use the spoon placed for that purpose, instead of your fingers. This rule applies equally to all vegetables such as mashed potatoes, beets, turnips, etc.

3. Do not beat your tea-cup with a table-spoon to attract the attention of the waiter, his education may have been neglected and he may fail to understand. Try the table bell.

The Juniors seem to be given over to *Barberism*.

A very tall Soph. walking with a pair of light (?) shoes under his arm.

Observant small boy. "Say, mister, are those loaves of bread?" And now the said small boy runs imminent risk of being *shaut*, for the Soph. may be seen lurking in houseless cellars and at the corners of vacant lots accompanied by a rusty gun.

The Acadia Missionary Society elected the following officers at their last meeting :

Pres. C. A. Eaton ; Vice-Pres. R. O. Morse ; Treas. W. M. Smallman ; Secty. C. T. Illsley ; Ex. Com. F. M. Shaw, Miss Reeves, E. A. Read.

LA GRIPPE.

Wild howled the storm one winter night :
No lonely star gave forth its light ;
A messenger, on charger swift,
Passed by, and cried from out the drift,
"La Grippe ! La Grippe !"

With bated breath and faces pale,
We watched him *spurring* 'gainst the gale ;
Yet borne upon the tortured air,
We heard in accents of despair
"La Grippe ! La Grippe !"

But still implacable as Fate,
He paused a second at each gate,
Then leaped again into the dark :
The startled inmates whisper—hark !
"La Grippe ! La Grippe !"

Round festive boards he saw the light
Of mirth and happy faces bright :—
"Eat on," he cried, "your foe is near."
(Their cheeks grew ashy pale to hear)
"La Grippe ! La Grippe !"

So Tempest lost amidst the storm,
The whirlwinds wrestling with his form,
He struggled to each *frecman's* door
And mingled with the wild wind's roar
"La Grippe ! La Grippe !"

And as he vanished 'cross the moor,
The tempest to their hearing bore,
"Don't well the future by the past ;
An enemy approaches fast,
"La Grippe ! La Grippe !"

Acknowledgments.

Caldwell, Chambers & Co., \$6.00 ; O. T. Daniels, B. A., J. Y. Payzant, M. A., \$4.00 each ; A. E. Calkin, \$3.50 ; Hon. Dr. Parker, G. B. Locke, \$2.00 each ; H. H. Saunders, E. B. McLatchy, A. T. Kempton, Clemmie J. Clark, G. E. Chipman, J. D. Keddy, D. F. Higgins, Ph. D., J. L. Walker, H. B. Hogg, C. T. Illsley, G. P. Payzant, E. A. Corey, M. D., R. O. Morse, R. O. Weldon, M. D., Rev. A. H. McLeod, Archie Tingley, Mary L. Bent, E. E. Gates, R. E. Gullison, G. R. Jones, H. Y. Corey, F. S. Messenger, E. E. Daley, H. G. Forabrook, F. J. Bradshaw, J. H. Second, C. R. Minard, B. H. Bently, T. J. Locke, Le B. W. Jones, Rev. E. E. Locke, Rev. L. A. Palmer, B. A., Miss Jackson, \$1.90 each ; Mary E. Graves, E. Farris, Allen Good, 75 cents each.

One true thought, from the deepest heart np-
springing
May from within a whole life fertilize ;
One true word like the lightning sudden gleam-
ing,
May rend the night of a whole world of lies.
Much speech much thought may often be but
seeming,
But in one truth might boundless ever lies

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