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# The Acadia Athenæum.

"Prodesse Quam Conspici."

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## The Sanctum.

At a meeting of the Board of Governors held during the Commencement week, President Sawyer greatly astonished and grieved all lovers of Acadia University by submitting his resignation of the Presidency whose duties he has so faithfully and successfully discharged during the past twenty-seven years. The reason given is that of failing health, and this, though greatly regretted, is not to be unexpected. Dr. Sawyer's career has already been long, the positions he has filled have been responsible and their duties most arduous. During his presidency he has seen Acadia University stride rapidly and steadily forward, so that to-day she stands proudly abreast of any Canadian College. His administration has been characterized by liberal and modern culture, deep christian sympathy and most judicious discipline. This has endeared him, not only to those who have been brought under his immediate supervision as students, but to the entire constituency of the college.

In view of the President's declining years, his resignation was feelingly, though regretfully, accepted. However, the Doctor has acceded to a most urgent appeal from the Governors and is to continue his professorial duties in the department of Philosophy. In this it will be seen that his un-

paralleled strength as a teacher is yet to be with Acadia, while we doubt not that the wisdom and experience acquired during his presidency will be kindly and helpfully accorded to his successor. We sincerely trust that great wisdom may be exercised in calling the new president, and that Acadia may enjoy many years yet with Dr. Sawyer at the head of the philosophical department.

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Another college year has been brought to a close. Another class has stepped forth to the world, while the succeeding classes have advanced to take their places in the classrooms, on the campus and in the other departments of a well rounded college life. Upon the whole, the past year has been a very fortunate and happy one. In the college no sickness has visited us to interfere with our work, while with but one or two exceptions things have moved along most pleasantly, profitably and harmoniously with the students *inter se* and with students and faculty. In her sports Acadia has maintained her high reputation for vigorous athletics. In her debating society, unusual interest and spirit were manifest; while in the religious life of the Y. M. C. A., though no special awakening attended our work, yet a silent and inspiring spiritual atmosphere pervaded all our meetings. The outgoing class is now permitted to review the past four years and, noting errors and omissions, to strive the more valiantly that daily duties in new relations may be the better discharged. We feel that in the Alumni of '96, Acadia has some most enthusiastic sons whose every energy will be used in furthering the interests of their Alma Mater.

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The Seminary and Academy have already got their calendars published and widely circulated throughout the Provinces. A review of these catalogues will show their respective schools to be in a most healthy state. The past year for them has been very prosperous. The Academy, under Principal Oakes, maintains its reputation for the high grade

of scholarship there presented, while the Seminary under Miss True, shows a vigor and growth quite commensurate with the most sanguine hopes of its patrons. In both of these schools the staff of teachers is exceptionally strong, the privileges enjoyed are unsurpassed by sister schools and the choicest prosperity is in store for them. We can but give to them our best wishes in their good work.

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The time has now come for us to reach the editorial quill to our successors in office. We do so with unqualified pleasure. We undertook the duties of editors with some degree of trepidation, but with the determination to do our utmost to make the ATHENÆUM reflect the life of the institutions. How perfectly this has been effected, it is not our province to judge. We feel that we have worked under some disadvantages whose remedy lies with our readers. We take this opportunity to thank those who have so generously contributed to the columns of our paper, and also those of our readers who have, from time to time, given us their kindly word of appreciation of the ATHENÆUM. All this is good and in its way indispensable to the magazine, but there is even a more substantial way of aiding the too-often perplexed editor. Our Business Manager often brings this matter to the notice of our subscribers by an indefatigable correspondence; but all too often his kindly letters (dunners) are ignored. This, though only an oversight, should not be. We hope that our subscribers will settle for their paper *early and often*.

And now, with best wishes for the ATHENÆUM and all interests which it advocates the present editors beg to withdraw.

EXEUNT ALL.

### Ethics in Economics.

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“POLITICAL Economy” says John Stuart Mill, “is concerned with man, solely as a being, who desires wealth and who is capable of judging of the comparative efficacy of means to that end.” It considers mankind as occupied solely in acquiring and consuming wealth. And yet it is supposed to be that study which teaches us the relation between labor and capital, between men and things. According to this definition, its values are wholly material. That is the best system which accumulates wealth best; or at least, accumulates and distributes it best. With its effects on men, whether it is making them nobler, truer, wiser, it has nothing to do, society is but a machine; and the machine that can grind out the greatest grist of material wealth is the best machine.

On this assumption of political economy—that men are concerned solely with the accumulation of wealth, all our mercantile standards are based. If a man loses wealth, he has failed. The newspaper that has the greatest circulation and takes the greatest receipts for advertising, and the greatest receipts for subscribers flaunts its flag of prosperity before the world. The question is not, what is the newspaper doing to make men wiser, better or happier, but how much money is it making?

Colleges too to a large extent are judged by this rule. The question is not what kind of men does the College produce? Are they fitted for the business of life? But what is its endowment? What buildings has it? How much money has it in the treasury? Churches even and ministers are measured in this way. Is the church rich? How much does it pay its minister or its choir? What is its financial standing? are the all important queries. And so it is with the political and economic systems of the nations. The first thing we ask in order to judge a nation's prosperity is concerning its material wealth, its agricultural products the output of its mines, its manufactures and commerce.

But in passing judgment upon our economic system are these material values the only and true tests. Does the study of economic science lead us no further than these relations of things among themselves. These railroads, ships and all material prosperity are but for men—for the development of men. And the vital question in regard to our economic sys-

tems is not so much what is their material prosperity as what kind of *men* do they develop.

Political Economy will teach us to look after the wealth first, and when we have the money we can build schools and churches, print newspapers and books that will look after the spiritual and intellectual development of our people.

The lowly Nazarene long ago gave us a safer basis which, if followed, would have led to an age different from the present. His injunction was, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you." He held character as the first thing and when he had developed men of strong true noble character, then all material prosperity would follow naturally.

Then it would seem, if we are to follow this teaching, that our interrogation of a political or economic system should be, not how much wealth will it bring the country, but, is it the best adapted to develop our citizens? An industrial or social system should not then be judged alone by the wealth it produces but also by its ethical value in the development of character. What was the crowning evil of slavery? Was it that sometimes men were beaten and ill-treated? No! It was that manhood was suppressed that there was no opportunity for education, or the building up of the norm, no hope of development and no stimulus to a better life. These were the evils of slavery.

Compared thus with slavery the modern industrial system is vastly superior. No one can compare the average working man of to-day with the negro slave without seeing which system has produced the better men. The present system is better too than Feudalism. Compare the independent working men of England to-day and the villains or serfs of feudal times, and, man to man, the working man of to-day is better than the working man of serfdom and Feudalism.

We cannot doubt that the introduction of machinery has improved the condition of the laborers. But, we are told that it has thrown men out of employment, and that its monotonous routine of labor prevents the development of true manhood. A careful inspection of past and present conditions of countries that have used machinery and those that have not will, I think, clearly show the falsity of this. In vain will Carlyle and Ruskin call upon us to advance with our faces to the past and our backs to the future. For surely the present industrial system, with its applied arts and sciences is able, by the concentration of labor into the short-

est hours, to provide a better means of development than any system of the past.

But what concerns us, who live under the present system is not how much better is this system than the past, but is it perfect? It most certainly is not!

In the first place, the perfect system would provide employment for all, not a man willing to work should be compelled to live in idleness. But statistics show us that thousands of men in our own fair land are forced to idleness. Surely the system which denies work to these strong and able-bodied men who are willing to toil, is not a perfect system. It cannot produce the right kind of men.

Whether this fact is due to unjust taxation, to labor organization, to spend-thrift habits, to badly managed currency, is not a question for us. But what should concern the right thinking economist would be what ethical influence will such a system as we now have, exert upon the rising generation?

Another defect in our system seems to be an insufficient wage. The system known as the Manchester school, and from which we are gradually emerging, declared that the employer should hire his labor in the cheapest market and the laborer should sell his labor in the highest market. That is, the capitalist was to pay as small a price as possible for labor. What this system has produced can be seen from the emigration lists of European countries. What our present system can produce, the future will tell. But certainly it cannot be the duty of the employer to pay the smallest possible wage. There is a certain product of labor and capital and it is certainly the duty of the capitalist to give a just proportion of this product to the laborer in return for just and honest labor. The average rate of wages is one of the elements by which we can determine a fair and just proportion of this product but it is only one of the elements. We have not brought our economic system to its proper ethical basis until we have learned "that it is wrong" as Ruskin says, "to grind up men and women to make a cheap fabric." What is a proper living wage, it is not our province to determine; but it should be such as will provide food and shelter at least. It ought to provide books, pictures and education, it ought to enable the man to earn the livelihood for his wife and children.

Again the system which is to produce men, and good men, must be such as will provide labor of an educative character, or will allow leisure for education. Under the old

system there was abundant opportunity for mental and physical development. Nearly all work was to a certain extent educative. But, when a man's employment is going through a few technical motions from morning to night, there is no education in it. He becomes but a bit of the machinery and he must look outside the factory for his education.

There is a great difference between skilled labor and intelligent labor. The skilled laborer may do most accurately his bit of work but the intelligent man is capable of greater variety. It is not the tendency of a mechanical system to develop intelligent labor. In the olden time, the carpenter could build the house from foundation to roof. To-day the man who works in the door factory knows nothing of any other part of the house; or if he does, it is in spite of the system, not because of it. Ruskin, says:

"We have much studied and much perfected of late the great civilized invention of the division of labor, only we give it a false name. It is not truly speaking the labor that is divided, but the men, divided into mere segments of men, broken into small fragments and crumbs of life so that all the little piece of intelligence that is left in a man is not enough to make a pin or a nail, but exhausts itself in making the point of a pin or the head of a nail." The remedy, however, of this is not in going back to the hand labor.

We are told that seven men with agricultural machinery can now feed a thousand. In the old days it was as much as one man could do to feed his family. This introduction of machinery is taking the drudgery off man and the result of that ought to be such a concentration of labor into a few hours that the man whose labor is drudgery will have ample opportunity for the development of mind and heart. But how can this be done when men are still with all the increase of machinery compelled to work twelve hours out of the twenty-four in absolute drudgery. It is not the fault of the capitalist in particular, who could not make his business pay while his neighbors continued at the old hours. It is the fault of the system at large that thus overerows men and deprives them of the opportunity of development. It has not sought the highest aim of an economic system, the development of character in men.

In this hasty review of the ethics in economics it has been impossible to lay down an exact philosophical basis for their relations. But if we acknowledge character to be of more vital importance than material wealth, we cannot escape



the fact that the laws of ethics which are "the most fundamental and inexorable of all the laws under which man exists," must be factors, wanting which all the most careful conclusions of political economy are hopelessly destroyed.

C. W. JACKSON, 1896.

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**Psychology as an Aid to a Preacher.**

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BY GEORGE BARTON CUTTEN '96.

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THE position and environment of the protestant minister have changed fundamentally within one hundred years. Not many centuries ago the clergy alone could read and write, but now only one fifteenth of the graduates of colleges are ministers, and the facilities for liberal education out of colleges are steadily increasing. Not only this but the great diversity of social and political problems arresting the attention of people to-day, makes the highest education of ministers an absolute necessity. At one time the statements of the clergy whether concerning revelation or new facts, were unquestioned, but now his authority rests on his power of speech, vigor of intellect, depth of character and logical acumen. A minister of the gospel must not only be equipped with a good conscience, a delicate moral nature, and a close attachment to the truths he is endeavoring to teach, but he also requires a knowledge of the intellect and heart of man, to the supply of whose wants the gospel is specially adapted. How, you may ask, are these attainments to be acquired? The one that lies at the foundation of all the others is to be found in a careful study of the intellect and moral nature of man, a study of the human mind, the laws to which it is subordinated, and the destiny to which it tends, in other words in the study and mastery of the science of psychology. I would here, though, preface my remarks with the statement that I do not regard the ultimate success of Christianity is entirely dependent upon any branch of science whatever, nor do I maintain that science is the sole guardian and defender of divine truth.

The subjects pertaining to psychology, I am aware, are often thought to be beyond the reach of common minds, and to belong to those only who have leisure and enjoy visionary abstractions, but this is a radical and dangerous mistake. It is the object of mental science to put man in possession of

himself, to give him full command of all his faculties and his present knowledge, and to facilitate his progress toward his highest possible attainments. It will teach him what are the faculties he is bestowed with in common with the race, and the ideas of which he is in present possession, for these are the talents which he is to improve. He can know what are the sources of knowledge, and will discover the laws by which he can acquire, retain, and communicate it. Here it is to aid the human mind in grappling with its most difficult problems, here lies the field where scepticism is to be disarmed, and where infidelity is to be met and vanquished. The science of the mind will aid the minister not only to discover but to teach the truths successfully to others. Man is the being with whom he is to deal, hence he must know man. Some claim that the Holy Spirit works on the mind, and that this is not the business of men; but He does it through human instrumentality, and it is in proportion as we know man's intellect and moral condition, and are enabled to preach the truths of the bible that we can aid Him.

The influence that psychology must exert in the formation of a consistent ministerial character is considerable. He that has never conceived the pattern, can never perfect the imitation, for he must study the soul to see the foundation for morality, and the way to apply it. It is also valuable for the discipline that it affords, for it elevates and ennobles the thoughts. The principles of mental science lie among the foundation stones, for a man's supposed consciousness is not always his actual consciousness, and here we must know how to distinguish. You cannot have a good theology without the science of the mind, for the decision of single questions in psychology may affect a whole system of faith or morals. And as he must have this science to get correct theology himself, so he requires it to defend his views. It would be impossible for a person to understand the passages referring to faith if he were entirely destitute of previous notions respecting the acts and feelings of the mind involved in belief, or assent to a proposition. It may be said that enviable position has been obtained by those who have never troubled their minds about philosophy, and that the great religious problems do not bother them. 'But have they not studied the minds of their parishioners? Have they not obtained an amount of practical psychology without a knowledge of the theory? How much more good might they not have accomplished had they possessed the advantages of a systematic training on the subject! The church is not wasting her re-

sources when she equips her seminaries, when she endows her professorships of divinity, and her lectureships in philosophy. In proportion as a man understands the gospel and the human mind can he be successful. I do not mean that a man should parade psychological terms and philosophical phrases, for that will turn every pulpit into a mass of dry bones. But the minister should present philosophy when the occasion demands. There will always be babes to want the milk, but if you do not distribute the meat, or if you have none to distribute, you cannot have the strong men.

The greatest reason, perhaps, why psychology is an aid to a preacher is because the message appeals to the psychological part of man. I do not mean by this the same as any act appeals to the mind, but that the whole dealing of Christianity begins and ends in the mind, that it appeals not to a physical end but to a mental one, and that the will and intellect is to be directed in a certain direction. The whole character of the bible and the great doctrines that it upholds and teaches cannot be apprehended through the senses but only through the intellect. We have no direct physical proof of the existence of God, but only as we study the mind of man can we have any idea of the divine One. The infinity of God it is true is beyond finite comprehension, or else this would be a paradox, but we can have a slight conception of his nature according to the laws and conditions of human thought. God is mind and it is only through this medium that we can make His acquaintance in the slightest degree. All the superhuman doctrines and statements made in the word are equally incomprehensible through the senses, and only by the aid of revelation on the divine side and psychology on the human, can they be conceived of at all. By mental science we can distinguish between facts and speculative modes of explaining these facts which may keep one out of great difficulty. The science of the mind must also be a great benefit in interpreting the scriptures, for he that has properly studied the imperfections of human nature, who has ascertained the limits of our faculties, assigned to reason its proper office, and has thoroughly investigated the laws by which all our knowledge is to be obtained, he alone it is who can be expected to interpret the scriptures. Philology is not sufficient for an interpreter; he must also have philosophy. A man may have a thorough knowledge of Greek roots, be fluent in Latin and familiar with Hebrew, yet when he has become acquainted with his own mind, and has learned the wants of his own nature, he will find within the sacred vol-

ume lessons of wisdom which philology could not unfold. So we find that what we obtain from Christianity is not sensuous but ideal knowledge, that the great principles of religion are concealed from the eye, and can only be grasped by the spirit of investigation. To the spirit of honest enquiry, new and brightening fields are presented, boundless as creation, unlimited as eternity and glorious as God himself.

The position of delivering the message of the Lord to the people, that the preacher holds, is frequently looked upon and often spoken of as the greatest honor that can be bestowed upon man. But as great as the office is from its own nature, every preacher will sink it to his own level. The ministers of to-day are supposed to be literary, and many calls are made upon their ability in this line, so that the pulpit appears to be a necessary nuisance; but the preacher should and must feel an attachment to the pulpit and not consider it an unwelcome appendage. If he would elevate his position much depends on his preparation, for if he enters the pulpit expecting a miraculous supply of knowledge, he will be disappointed. He must be in readiness to attack evil in all its strongholds, and for this duty, what is more necessary to him than psychology? Guilt is not infrequently inclosed within too strong a fortress to be affected by the gentle tap of the gloved hand. It needs the strong blows of logic, it needs the heavy strokes of the reasoning powers to dislodge the enemy, but how can even these be effective without a knowledge of the workings of the mind. In the delivery of the message it is impossible to be too psychological. There is no danger of being too intimately acquainted with the principles which govern the human soul. Of course it is admitted that there is such a thing as being spoiled by mental science, when one puts a simple truth in the form of an obscure proposition, but this is the abuse not the use of this science. The science of the mind gives a preacher unbounded influence; let him be acquainted with his hearers, their habit of thought and action, their errors and their prejudices, and he knows exactly how to approach them, so that he will not offend the ear of the most sensitive, or injure the pet ideas of the most fanatical.

The pulpit imperatively demands the highest efforts of the human mind, and there is no place where the whole of a man's powers may be as advantageously employed. His reasoning powers, his imagination, his memory, his acquaintance with human nature, his mastery over men's passions and wills are all here had in requisition: in other and stronger

words, a minister may lay the whole universe under tribute. The use of Psychology to a preacher may be seen in examining the laws of persuasion. Generally speaking men are alike, but particularly they are different. In persuasion we include conviction of under-standing as well as moving of the will. To begin with, the person who undertakes to persuade man, must have a clear knowledge of his subject, and be consistent all through his arguments for both of which he needs the science of the mind. The hearer must have confidence in the intellectual ability of the preacher and his understanding of the subject which he treats, and must also give strict attention. And does not the speaker need psychology to accomplish these two ends? It is equally important in the material to be used and the manner in which the address is presented, for nothing but true and correct statements, and sound and incontrovertible arguments should be used. The truth and motives should be wisely adapted, judging the intellectual capacity of your audience neither speaking above or below them. The matter should also be adapted to the feelings, habits, propensities, and prejudices of the people with whom you are dealing. In his capacity as teacher, the preacher will be much benefitted by the science of the mind. The qualities of mind and character which are required by the scholar, must be in the teacher. The teacher must make a thorough study of his pupils in order to instruct them properly. The mind must be conducted to the unknown through the medium of the known, for mind naturally proceeds from specific to general, from concrete to abstract. The mind tends to repeat its activities, and advantage could be taken of this and other psychological facts in teaching.

But in the consideration of the use of psychology, in the delivery of the messages perhaps there is no portion of the science that is so important as the division that does with the emotions. Regard to the emotions cannot be dispensed with in successful preaching. They determine pleasure and pain, happiness and sorrow. No thinking or writing is in itself happiness although closely connected with it; but happiness is a state of the emotions that is pleasureable. Emotions are also the springs of voluntary action; the strongest emotions, not the weightiest arguments, carry the day. But what bearing you may ask, does emotion have on preaching? Through them one succeeds in holding the people, it may be by wit, pathos, picture painting, or story telling. His aim in moving men is to produce certain states of feeling or emotions, as for instance, happiness in the Lord, and he wishes to reach men's

wills and get them to act; all great revivalists have been notoriously emotional men. But this power might work for evil as well as good, for to be extreme means to run into passions, and on this account some disregard the emotions altogether. One should always be able not only to excite but to guide the excitement. We will find principally that those who err in this regard, are not the educated but those who know nothing about psychology. They endeavor to imitate the successful, but on account of their ignorance defeat themselves. But as much objection as there may be to the endeavors of the uneducated, yet we find that no great religious movements have taken place without excitement. Both the subject matter and the delivery of sermons, should have reference to the proper effect on the emotions. If you can produce better effect by reading than by extemporaneous speaking, why read, but do not make the delivery an occasion to display oratorical power. Some great men whom you might quote, have produced great effect by manuscript reading; but did they not produce good despite the reading, rather by means of it? There is no doubt that the emotions can be more readily touched by free speech than by reading.

One of the first difficulties and one of the most common ones with which a preacher has to deal, is to solve the perplexities, and dispel the doubts of his congregation. To do this he has great need of psychology. A corrupt philosophy will always engender a corrupt theology. There have been and always will be questions upon which men will think, and interrogate the minister, and unless we are to take away their minds or seal their lips, the minister will always have to deal with doubts. It is a small thing to teach men what the bible commands, and urge them vehemently to do and that immediately, but it is a more serious task to bring home to their hearts those high and life-giving considerations, that will make doing no task and believing a delightful privilege. It is not a difficult matter to make large and incomprehensible statements, but it is a greater difficulty to defend and explain them to an intelligent audience or single person. Protestantism, and especially is this true of Baptists, pride themselves on their individualism which is equal to acknowledging a right to debate: and if debate is entered into, it must have a good substantial basis of philosophy, and in order to have this, and to convince other minds, there is nothing so important as mental science. Some throw intellect into bankruptcy and pension us on faith, but to fall back on faith in the thick of the argument, is to acknowledge defeat. Some would try to

teach us that we know God and the doctrines of Christianity only through the bible and thus by faith, but to rest all our knowledge on faith is no compliment to the Bible. We obtain the idea of God teleologically and morally, as well as by revelation, and here comes in the philosophical factor in theology. Great attention is now given to apologetics, not only in Theological seminaries, but also in Arts colleges, but as valuable as defences of Christianity are, a defence of the defences is also needed, a defence of Christianity must be a defence of knowledge as knowledge. When you speak to a sceptic of faith in God, your assurance of salvation, and the peace that passeth understanding, your conversation will be of no avail, for you are talking in as incomprehensible language to him as though it were Micmac. What we really need to do is to observe the workings of that man's mind, and find some common ground on which to approach him, and then there may be some chance of impressing the desired facts. Can this be accomplished without the use of mental science? Can the mind be reached, the intellect convinced, and doubts dispelled, without some knowledge? I do not intimate a perfect knowledge, of the great workings of the mind. Although the advocates of infidelity have been generally regardless of truth and honesty in their endeavours to propagate their sentiments, yet the upholders of atheism and infidelity to-day are possessed of great industry and intellectual activity. No stone is left unturned by which they may further their ideas. Sciences are called to their aid, speculations and theories are enlisted in their ranks, oratory and rhetoric are made to fall in line in order that their cause may be advanced, and should the cause of Christ be less zealous? I do not advocate the concocting of theories and then trying to make the word prove them, I do not advocate the *misuse* of anything that might be an apparent help, but I do advocate the proper use of science, oratory and all education, prominent among which must be psychology, for the aid of the preacher.

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### The Pathetic in Literature

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**M**AN is an emotional creature. No stronger witness to this is found than that of the language he has used as through the ages he has made his devious course. His passions are subject to his experiences. The age makes the man; and preyed upon by outward circumstances, his heart tossed to and fro, he has given forth his utterances making history to reverberate with his notes of rejoicing and his pathetic moanings. Only an age of cruel

injustice could touch the heart and fire the genius of Harriet Beecher Stowe. The groanings of an oppressed people awakened in her a sympathetic chord whose melody aroused a nation to their rescue. Only a vision of the world's suffering could have produced *In Memoriam*. Only the loss of self in his party's cause could give birth to *Samson Agonistes*. Only one whose heart kept time with the pulsations of the race could paint the human passions as do *Launcelot and Elaine*, *King Lear* and *Hamlet*,

The greatness of man is found in his capacity for suffering. His truest lessons are learned beneath the rod of pain. Linked as he is to all mankind by the unseen bond, fellowship, dependance and community of passions, he enters upon his way the heir of their experiences, the resultant of their emotions. In this is found the occasion of personal grief. In this is found the secret of one rising to speak for an age, a race, a cause ; for he

“ but sings because he must,  
And pipes but as the linnets sing. ”

The Pathetic in man tells of disturbed relations with nature, of aspirations unsatisfied, of possibilities unfulfilled. In the cultivation of the pathetic lies the destiny of man---his restoration to his Maker.

No where do we find a better example of true pathos than in Lord Tennyson's silent musings over the untimely decease of his dearest friend. Subdued, groping, grieved at the inadequacy of language, with bursting heart he speaks for mankind :---

“I sometimes hold it half a sin  
To put in words the grief I feel ;  
For words like nature, half reveal  
And half conceal the soul within. ”

“ But for the unquiet heart and brain,  
A use in measured language lies ;  
The sad mechanic exercise,  
Like dull narcotics numbing pain. ”

“ In words like weeds I wrap me o'er,  
Like coarsest clothes against the cold,  
But that large grief which these enfold,  
Is given in outline and no more. ”

Had *In Memoriam* been only a wailing for personal loss, it would have perished despite its excellent finish. But it is a song of victory and life arising out of defeat and death---of peace which triumphs over doubt, of joy begotten of sorrow whose delight now soars triumphant ---Hear him musing---



“ I hold it true whate'er befall,  
 I feel it when I sorrow most ;  
 'Tis better to have loved and lost  
 Than never to have loved at all ”

When a poet first begins to write, his works aglow with youthful passion, he speaks of emotions born out of his own life and not out of the life of the world without him. His work is individual not universal. “ The weight and trouble of the world of men, the cry of the questioning souls of humanity, the massive problems of the whole race have not sent their waves of emotion on him with sufficient force to put his individuality into a second place. There is no room for these outward and world-wide emotions until the personal emotions of youth are expressed and exhausted in expression. ” But when the youthful passions have been uttered, the soul is empty. On this waiting soul the great trouble of mankind flows in with full tide and brings with it the passions and griefs of mankind. It does more, it stirs in the poet himself powers before unknown to him—the by which he is fitted to deal with great and universal questions, and to pierce the realm of the unseen there to witness things invisible. At the inward rush of the vast trouble of the world of man, these powers spring into life and dwell in the place personal feeling<sup>1</sup> once occupied alone. Such was the preparation of Alfred Lord Tennyson, the circumstance which directed him toward the universal was the death of his dearest friend. Their college days had been spent together, their hearts had become knitted like those of David and Jonathan. A bright future promised to young Hallam and his loss seemed a loss to mankind. The grief of his family and of all who knew him came to be representative of the sorrow of the world. This vision touched the sorrowing poet until in humble grief he breathes.—

“ Strong son of God, immortal Love  
 When we that have not seen thy face,  
 By faith and faith alone embrace  
 Believing where we cannot prove. ”

\* \* \*

“ Thou wilt not leave us in the dust,  
 Thou madest man ; he knows not why,  
 He thinks he was not made to die,  
 And thou has made him : Thou art just. ”

\* \* \*

“ We have his faith : we cannot know ;  
 For knowledge is of things we see,  
 And yet we trust it comes from Thee  
 A beam in darkness ; let it grow. ”

Thus the powers of Tennyson are directed outward. His soul is touched by the laws of human sorrow for the loss of those who are loved—sorrow as infinite as the passion of love,—sorrow which covers the entire experience of man, sorrow felt as keenly by the grief-stricken generations of centuries past, as by the poet himself. Only one of in-

tense feeling, of generous passion and unbounded sympathy can compass in his own soul the emotions of a race, only such can speak for mankind.

But Tennyson does not hold unrivalled the place of a people's bard. National grievances cannot remain pent up in silence. In the time of the Charleses, the great heart of an oppressed people heaved in discontent against the tyranny of kings until one is found who can give utterance to their emotion. Such was the mission of John Milton. Prepared by culture for universal feeling, and by suffering for christian sympathy, he pours forth his very life in a war of pamphlets against the Royalist cause. Perhaps in none of his writings speaks he with more fervor and pathos than in *Samson Agonistes*. Here the personal is mingled with the general,—the individual with the universal. He identifies his own condition with that of his hero—his party's cause with that of the Jewish Giant. He had indeed been prepared for just such pathetic touches as are here found. Like Samson he was blind, he had been betrayed by a woman and finally his people's cause was over-powered by the ruthless aggression of the Royalists. None is so qualified as Milton to speak for this time in notes destined to be as immortal as English history, as enduring as the great language in which it is penned.

Yet the pathos of his forlorn breathing is lined with the warmest of faith and hope, as rising above momentary despondency and scanning an horizon as, infinite as the righteous providence of God, he exclaims:—

“ All is best, though we oft doubt  
 What the unsearchable dispose  
 Of Highest wisdom brings about  
 And ever best found in the close,  
 Oft He seems to hide his face  
 But unexpectedly returns  
 And to His faithful champion hath in place  
 Bore witness gloriously.

\* \* \*

His servants He with new acquit  
 Of true experience from this event,  
 With peace and consolation hath dismissed  
 And calm of mind, all passion spent.”

In *Lycidos* also Milton's heart, like that of Tennyson, melts in grief at the loss of a friend. And since loss is common, his notes of mourning but disclose the pangs of universal grief. Here too is found in the cloud a golden lining of hope to which he says:—

“ Weep no more, weep no more,  
 For *Lycidos* your sorrow, is not dead  
 Sunk though he be beneath the watery floor.  
 So sinks the day-star in the ocean bed  
 And yet anon repairs his drooping head

And tricks his beams, and with new spangled ore  
 Flames in the forehead of the morning sky;  
 So Lycidosunk low, but mounted high  
 'Through the dear might of Him that walked the waves  
 Where other groves, and other streams along  
 With nectar pure his oozy locks he laves:  
 And hears the unexpressive nuptial song  
 In the blest kingdoms meek of joy and love."

Finally our review of the Pathetic in Literature (but touching here and there as we must) would be most incomplete without the mention of England's greatest poet, William Shakespeare, whose genius has painted the entire catalogue of human passion. His name alone is symbolic of world-wide feeling. In such tragedies as Lear and Hamlet, he has made his characters as real as men and women we have met face to face, we could recognize them anywhere. They live in this day; and herein lies the secret of Shakespeare's immortality. His language is faulty but his characters are as immortal as humanity itself. As re-enacted in the cities of our land their realness will move the most unfeeling to tears. Their pathos begets pathos.

These are but samples of the pathetic as found in our language. They seem to show the place it holds in the experience of man whose life in miniature is the life of his race, whose passions are the passions of his kind and whose glory is seen only in the humiliation of the Man of Sorrows.

A. H. C. MORSE.

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### Commencement Exercises—1896

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THE Commencement exercises in connection with Acadia University have always been of supreme interest to the Baptist denomination of these provinces. At this season friends of the institutions from far and near are gathered at Wolfville, there to enjoy the unparalleled beauty of the scenery and to breath for a time the rich and inspiring educational atmosphere which always pervades a seat of learning.

The gathering of the present year was unusually large. This we think indicates the ever-widening circle of Acadia's influence. The weather was of the most favorable character and the entire season was one of rare enjoyment.

The enjoyment of the Anniversary proper was suitably prefixed by a grand concert in Assembly Hall on the evening of Saturday the 30th May. This was rendered by the Delphian Quartette of Boston assisted by Miss Mina A. Reade (reader). The concert was largely attended and greatly enjoyed. The singing was of a high order and the selections by Miss Reade displayed good taste and were given in her usually pleasing manner.

The Baccalaureate sermon was this year given in Assembly Hall at 3.30 o'clock, P. M., of Sunday the 31st May. Heretofore this

service has been held in the village church. But it being a distinctly college exercise and the Hall being much more commodious, it was thought best to institute the change. The sermon was delivered by Rev. E. M. Saunders, D. D., of Halifax and was a most scholarly and inspiring effort. His earnest words should long be treasured by the class to whom they were addressed.

Sunday evening a public meeting of the College Y. M. C. A. was held in Assembly Hall, and addressed by Rev. A. S. Gumbart of Dudley St. Baptist Church, Boston. His theme was "The Manhood of Christ." The capacity of the Hall was thoroughly tested in order to seat the immense audience there gathered. Mr Gumbart's address was a most masterly specimen of profound thought, pure diction, eloquent style and earnest christian devotion to the truths it contained.

The next public exercise was held on Monday afternoon, when a Recital in connection with the Seminary was held in Assembly Hall. Owing to the fact that the graduating class this year was unusually large this exercise was designed to be in reality a part of the closing of the Seminary. The following is the programme:—

1. Piano—La Fileuse.....Raff-Henselt  
Miss Alice Chipman.
2. Glee Club—In Young May..... Abt
3. Piano—(a) Romance.....Henselt  
Miss Minnie Payzant.  
(b) Carnival op. 19.....Graig  
Miss Louise Denovan.
4. Violin—Union.....Kling  
Miss Fanny Healy.
5. Piano—(a) Largo.....Handel  
Miss Alva Estabrooks.  
(b) Barcarolle .....Tscharowsky  
Miss Laura Masters.
6. Reading—The o' Lincoln Family.....Anon  
Miss Lina Forbes.
7. Piano—Rondo a' Capriccio op. 129.....Beetho'n  
Miss Belle Patriquin.
8. Song—Thy King.....Rodney  
Miss Margaret MacKeene.
9. Piano—Mazurka.....Liszt  
Miss Annie Purdy.

We beg to express the high appreciation of the audience on this occasion. It called forth warm expressions of praise for the excellent character of the work done in the sister institution.

Of the next public exercise we quote the *Messenger and Visitor*

THE ANNUAL ADDRESS BEFORE THE SENATE

was delivered on Monday evening in Assembly Hall by Rev. Thos. Trotter, B. A., of Wolfville. Mr Trotter's subject was "The English

Baptist Pulpit of the Seventeenth Century." In the treatment of the theme the biographical feature was made prominent which commended it to the general audience. The speaker's pleasing style and admirable delivery lent additional charm to his subject and the address was listened to with very deep interest.

The lecturer characterized the pulpit as one of the mightiest forces at work in human history and justified his choice of this particular period as one worthy of special study. He traced the history of the organization of Baptist church life in England at the beginning of the century, and then, dividing the century into three periods, presented conspicuous names belonging to these respective periods. As belonging to the initial period, the period of organization, the following names were sketched: Thomas Helwys, John Morton, John Spilsbury, and Henry Jessey. As belonging to the middle of the century, men who began their work in the third or fourth decade, and had passed off the stage before the Revolution of 1688—the speaker introduced John Tombes, Henry Denne, John Canne and John Bunyan. The third group, belonging to the closing part of the century, included Grantham, Russell, Caffyn, Knollys, Keach, and Kiffen.

The lecturer closed with a number of practical observations, characterizing the age he had sketched as the heroic age, the age in which Baptists made history, the age especially deserving of study in these times of ease, and appealing to his hearers to prove themselves worthy of their sires.

#### HORTON ACADEMY.

On Tuesday afternoon the anniversary exercises in connection with the Academy were held. A very large audience was present, almost completely filling Assembly Hall. Principal Oakes presided. The exercises were of a character to give much pleasure to the large audience present and to indicate that the Academy is more than maintaining the reputation of former years.

Following is the programme presented. The speakers acquitted themselves in a highly creditable manner, as did all who took part in the exercises. The valedictory address by Mr Poole was especially good.

#### PROGRAMME

##### Processional.

##### Prayer

- Piano Solo: Alpengluhen.....T. Oesten  
Walter A. Slipp.
- Essay :.....The Power of Habit  
\*William H. Dias, Parrsboro, N. S.
- Essay :.....Self Culture  
Louis M. Duval, St. John, N. B.
- Essay :.....Goldsmith  
John C. Jones, Wolfville, N. S.

- Essay :.....The Right Use of Knowledge  
Chesley A. C. Richardson, Sydney, C. B.
- Vocal Solo :.....The Long, Long Weary Day  
Herbert M. Leonard.
- Essay :.....Tourist Travel  
\*Robert D. Pugsley, Penobsquis, N. B.
- Essay :.....The Newspaper  
Lloyd E. Shaw, Avonport, N. S.
- Essay :.....Cecil J. Rhodes  
Frederick Starr, Wolfville, N. S.
- Essay :.....The Silent Steed  
Emerson L. Franklin, Wolfville, N. S.
- Violin Solo : .....Spanish Air  
Lina D. Burgess.
- Essay :.....The Armenian Question  
\*Enoch C. Stubbert, Deerfield, Yarmouth, N. S.
- Essay :.....The Red Cross Society  
Miss Mary M. Hale, Wolfville, N. S.
- Essay :.....Christopher Columbus  
T. Bernard Gilpin, Wolfville, N. S.
- Essay :.....Young People's Societies  
Frederick K. Bezanson, Isaac's Harbor, N. S.
- Quartette :.....Home Again Returning  
Messrs. Smith, Richardson, Leonard, Huntley.
- Essay :.....Alfred Austin, Poet Laureate  
\*Miss Manetta V. Crandall, Wolfville, N. S.
- Essay :.....The Sailing Ship and Her Destiny  
J. Austin Huntley Economy Point, Colchester Co., N. S.
- Essay :.....Louis Agassiz  
Harold Tufts, Wolfville, N. S.
- Cornet Solo : Prismatic Polka .....Sullivan  
Ernest S. Goudey
- Essay :.....Relation of Bible Study to a Successful Life  
\*Lewis J. Peters, Port Morien, C. B.
- Essay :.....Value of Method in Daily Life  
Horace G. Colpitts, Moncton, N. B.
- Essay :.....Sir Walter Scott  
Peter A. Thomas, Tancook, N. S.
- Essay :.....Emmerson  
Frederick C. Churchill, Hantsport, N. S.

Essay :.....	Health Reform
	Herbert M. Leonard, Leonardville, Deer Island, N. B.
Chorus : Church Bells.....	
	Messrs Conrad, Blackadar, Masters, Denton, Richardson, Burgess and Prat.
Valedictory :.....	
	*Sheldon S. Poole, Yarmouth, N. S. Presentation of Diplomas
	Addresses
	GOD SAVE THE QUEEN.
*Speakers.	

Following are the members of the Matriculating Class of 1896 :  
F. K. Bezanson, Lina D. Burgess, F. C. Churchill, H. G. Colpitts,  
Manetta Crandall, Louis Duval, W. H. Dyas, Emerson Franklin, May  
M. Hale, J. A. Huntley, F. C. Jones, H. M. Leonard, L. J. Peters,  
S. S. Poole, R. D. Pugsley, C. A. C. Richardson, Lloyd Shaw, Fred-  
erick Starr, E. C. Stubbart, Harold Tufts.

The members of the graduating class received their diplomas at  
the hands of Principal Oakes, who very briefly addressed them, speak-  
ing of the happy relations which had existed between the teachers and  
the class and his deep interest in the future prosperity of those who  
were now going forth from the Academy.

Rev. A. S. Gumbart of Boston was then introduced and briefly  
addressed the class. He spoke with great fervor and earnestness to  
all those who were looking forward to professions, and urged them by  
all means to take the University course.

Hon. H. R. Emmerson of N. B. being called upon spoke briefly,  
humorously and greatly to the appreciation of all his hearers.

#### THE LADIES' SEMINARY

The closing exercises in connection with the Ladies' Seminary  
were held on Tuesday evening. An admission fee of 25 cents did not  
prevent the spacious Assembly Hall being filled to its utmost capacity.  
The platform was tastefully decorated with apple blossoms, affording a  
most harmonious setting for the fair graduates who, white-robed and  
beautiful, ascended the rostrum to take part in the exercises of the  
evening and to receive their diplomas. President Sawyer presided.  
Miss True, the principal of the Seminary, and her associate teachers,  
occupied seats upon the platform. The great audience, sympathetic  
and expectant, was representative of the best life of the extended  
community, of which Wolfville and its institutions are the centre, such  
an audience as it is an inspiration to look upon.

The names of the young ladies composing the graduating class  
are as follows : Kezia Belle Banks, Collegiate Course ; Mamie Whit-  
ney Chaloner, Course in Piano ; Alice Kathleen Chipman, Course in  
Piano ; Louise Isabel Denovan, Course in Piano ; Alvaretta Hayward  
Estabrooks, Course in Piano ; Helen Hutchinson, Collegiate Course

and Course in Piano; Constance Hill, Collegiate Course; Bessie Norris Jost, Collegiate Course; Evelyn Amalie King, Collegiate Course; Margaret Anne McKeen, Course in Voice; Laura Belle Masters, Course in Piano; Olivia Violet O'Key, Course in Piano; Minnie Marita Payzant, Course in Piano, Flora Belle Patriquin, Course in Piano; Grace Harriet Patriquin, Collegiate Course; Annie Metcalf Purdy, Course in Piano; Josephine Reid West, Course in Piano.

The exercises of the evening were in accordance with the following:

## PROGRAMME.

- Processional March..... Kube  
Misses Georgina Palmeter and Lila Kempton.  
Prayer.
1. Piano: Sonata op. 43..... Schubert  
Josephine Reid West, Harvey, N. B.
  2. Essay: The Legend of the Holy Grail in Literature.....  
\*Kezia Belle Banks, Waterville,
  3. Vocal Solo: Were I Gard'ner ..... Chaminade  
Margaret Anne MacKeen, Delhaven,
  4. Essay: Spirituality of Music.....  
Helen Hutchinson.
  5. Piano: Ballade op. 20..... Reinecke  
Olivia Violet O'Key, Port Williams.
  6. Essay: Public Libraries.....  
Evelyn Amalie King, Halifax.
  7. Essay: The Elgin\*Marbles.....  
\*Bessie Norris Jost, Guysborough.
  8. Piano: Fantasie-Stücke..... Schuman  
Helen Hutchinson, Upper Wicklow, N. B.
  9. Essay: Acadian Legends.....  
Constance Hill, Dartmouth.
  10. Vocal Solo: Winds in the Trees..... A Goring-Thomas  
Margaret Anne MacKeen.
  11. Poem: Perseverando.....  
\*Grace Harriet Patriquin, Wolfville.
  12. Piano: Sonata op. 31..... Beethoven  
\*Mamie Whitney Chaloner. Digby.

Presentation of Diplomas.

Addresses

GOD SAVE THE QUEEN.

\*Speakers.



The exercises were in all respects successful and creditable to the school. The musical numbers were of a character to win the approbation of competent judges and the essays were well rendered and gave evidence of thought and careful preparation. Miss Patriquin's poem "Perseverando," especially evinced original talent and was received with great favor by the audience. The graduates, seventeen in all, received their diplomas at the hands of President Sawyer, who very briefly addressed the class and then introduced Rev. D. A. Steele, D. D., of Amherst. Dr. Steele addressed the young ladies at some length, speaking eloquently in praise of literature, advising the graduates to preserve what they had gained as a vantage ground by which to move forward to greater attainments and not permit the cares and distractions of life to interfere with the cultivation of their intellectual and spiritual powers.

This was followed by short and spicy remarks from Hon. H. R. Emmerson and Hon. J. W. Longley.

#### WEDNESDAY'S PROCEEDINGS

This was the great day of the Anniversary season culminating in the Convocation of the University in Assembly Hall to listen to orations from the graduating class and to confer degrees upon those who had completed the prescribed courses. The large and commodious Hall was entirely inadequate to seat the immense gathering of the morning. Sharp at 11 o'clock, A. M. in marched the Faculty and Alumni, followed by the graduating class.

The following programme gives the names of the graduating class with their essays prepared for the occasion :

#### PROGRAMME.

Prayer by President Sawyer.

Music.

Orations by Members of the Graduating Class

- \*The Permanency of British Civilization,  
Franklin S. Morse, Digby, N. S.
- Permanency of the United States,  
Matilda Stevens, Newport, N. S.
- Irving and Shakespeare  
Charles H. Freeman, Milton, N. S.
- Government vs Private Control of Railways,  
A. Judd Archibald, Lunenburg, N. S.
- The Tinsel of Society,  
Mabel E. Caldwell, Cambridge, N. S.

- The Political Status of Cuba,  
Wilfred E. Dimock, Windsor, N. S.
- The Gospel as the Solution of Canadian Problems,  
William J. Rutledge, Tyrone, Ireland.
- The Administration of Colbert,  
George W. Kempton, Milton, N. S.
- \*The Monroe Doctrine,  
Fred M. Fenwick, Bonner, Monatna U. S.
- Prospects of Arbitration,  
George H. Parsons, Halifax, N. S.
- Music.
- Trial by Jury,  
Harry A. Purdy, Amherst, N. S.
- Browning's Sordello,  
Alfred H. Armstrong, Granville Ferry, N. S.
- Popular Government,  
Clifford A. Tufts, Kingston, F. S.
- \*The Study of Expression in an Arts Course,  
Minnie W. Brown, Wolfville, N. S.
- Culture and Labor,  
Wylie C. Margeson, Hantsport, N. S.
- The Poet's Message to the World,  
Alice R. Power, Grafton, N. S.
- \*The Future of Egypt,  
Howard E. Moffatt, Amherst, N. S.
- Elements of Roman Law,  
Fred O. Foster, Granville, N. S.
- The Microscopic World,  
Clarke Gormley, Wolfville, N. S.
- Music.
- Psychology as an aid to the Preacher,  
George B. Cutten, Amherst, N. S.
- Altruism and Solidarity,  
Laura M. Sawyer, Wolfville, N. S.
- The Flowerless Plants,  
Ernest Haycock, Westport, N. S.
- \*The Aesthetics of Rhythm,  
Lyman M. Denton, Little River, N. S.
- Armenia's Claims on the Nations,  
Harriet B. Strong, Wolfville, N. S.
- Ethics in Economics,  
Charles W. Jackson, Liverpool, N. S.
- Athens "The Eye of Greece and the Mother of Arts,"  
Sadie P. Durkee, Digby, N. S.

The Pathetic in Literature,

Alfred H. C. Morse, Bridgetown, N. S.

\*Socrates the Revealer of Unwritten Law,

Frank E. Bishop, Somerset, N. S.

Awarding Honor Certificates.

Music.

Conferring Degrees.

Addresses.

National Anthem.

Benediction.

\*Speakers.

The first speaker was Mr Franklin S. Morse, of Digby, N. S., who delivered a thoughtful and well-considered essay on "The Permanency of British Civilization." The second speaker was Mr F. McL. Fenwick, of Bonner, Montana, U. S., who discussed "The Monroe Doctrine" with much ability, and dwelt particularly on President Cleveland's application of it in the Venezuelan boundary dispute. Miss Minnie W. Brown, of Wolfville, N. S., the third speaker, presented a thoughtful and suggestive essay on "The Study of Expression in an Arts Course." In the fourth number "The Future of Egypt" was discussed in a thoughtful and well-delivered essay by Mr. Howard E. Mofatt, of Amherst, N. S. The fifth speaker was Mr Lyman N. Denton, of Little River, N. S., who discussed in a pleasing manner "The Aesthetics of Rhythm." The last subject on the programme "Socrates, the Revealer of the Unwritten Law," was dealt with by Mr Frank E. Bishop, of Somerset, N. S., in such a manner as to create a highly favorable impression as to his ability as a thinker and a speaker. The music which found place on the programme was excellent. The vocal duets of Misses Barker and Richardson were listened to with great appreciation and Miss Fitch's violin solo evinced talent and culture of an unusual order.

The members of the graduating class were then introduced by Rev. S. B. Kempton, D. D., of Dartmouth and received their diplomas from the President who also addressed to them the usual parting benediction.

The following graduates having satisfactorily completed assigned courses for the second degree, were awarded the degree of M. A.: H. S. Shaw, '88, W. R. Foote, '95, Church History; Harriet E. Morton, '94, Constitutional History and Economics; Agnes H. Roop, '95, Economic Science; N. J. Lockhart, '95, D. H. McQuarrie, '90, Constitutional History; Evelina K. Patten, '95, Geology and English; Shirley J. Case, '93, Mathematics; Bradford K. Daniels, '94, English; E. H. Borden, '92, Church History.

It was announced by President Sawyer that the honorary degree of Doctor in Divinity had been conferred by the University on Rev. A. S. Gumbart, of Boston. Dr. Gumbart, being present was introduced

to the audience and fittingly responded in a brief address. The exercises of the morning were brought to a close by singing the National Anthem, and the Benediction.

The following Honor diplomas were also awarded :—

#### SENIORS

Alfred H. Armstrong in Economic Science ; Frank E. Bishop, Moral Philosophy ; Minnie W. Brown, French and German ; Mabel E. Caldwell, Mathematics ; George B. Cutten, Moral Philosophy ; Fred McL. Fenwick, Economic Science ; Lymon Denton, Economic Science ; Sadie P. Durkee, English ; Fred O. Foster, Physics ; Clarke Gormley, Chemistry, Physics Jnr. ; Ernest Haycock, Geology and Mineralogy ; Charles W. Jackson, Moral Philosophy ; Wylie Margeson, Physics ; H. C. Morse, Moral Philosophy ; F. S. Morse, Classics ; Alice R. Power, English ; Matilda Stevens, Mathematics ; Hattie B. Strong, French and German.

#### JUNIORS

Emma J. Best, English ; Lizzie McH. Crandall, French and German ; Lisbeth DeW. Mann, Classics ; Charles R. McNally, English ; Charles E. Morse, English ; W. I. Morse, English ; Howard A. Morton, Physics ; Chesley D. Schurman, Classics ; Harry C. Todd, Physics ; Etta J. Yuill, French and German.

#### SOPHOMORES

Carrie W. Blair, French ; Josephine B. Burgess, Classics ; E. H. Cameron, Classics ; Peter W. Gordon, Classics ; Evelyn F. Keirstead, French and Latin ; V. L. Miller, Classics ; Abner F. Newcomb, Mathematics ; C. Hemeon, Classics.

The concluding exercise of the Anniversary season was held on Wednesday evening. Many of the visitors had gone home and yet the large Hall was filled. Rev. Dr. Saunders presided and a most interesting and profitable season was spent in listening to the stirring words of the denominational dignitaries, among whom were Prof. Trotter of Wolfville, Dr. Gumbart of Boston, Dr. Rand of McMaster University and Rev. J. R. Stubbett of New London, Conn. After this, opportunity was given for friends of the Institution to mingle freely in an informal reception. Thus closed the Anniversary exercises of 1896.