



JOHN W. BARSS

The Acadia Athenaeum.

"Prodesse Quam Conspici."

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Easter.

BY FRANK DEMPSTER SHERMAN.

ACROSS the winter's gloom
There falls a golden ray,
And from each wild-flower's tomb
The stone is rolled away.

Once more to life and love
The buds and leaves of spring
Come forth and hear above
The birds like angels sing.

In every woods and field
Behold the symbol shown,—
The mystery revealed,
The majesty made known.

Christ who was crucified
Is risen! Lo, the sign!
The earth at Eastertide
Touched by His hand divine.

John W Barss.

THREE factors are essential to a college—Faculty, Student and Benefactor. Last year fitting mention was made of our faculty. Thus far during the present year, our frontispiece has been devoted to eminent alumni. In the present issue we are pleased to accord a place of honor to one of the "fathers"—John W. Barss, to whose interest and support Acadia is largely indebted for the prominent place she holds among Canadian colleges.

John W. Barss, of Loyalist stock, was born at Liverpool, N. S. on the 7th September, 1812. At the age of five he removed with his parents to Wolfville N. S. Here he studied in the public schools enjoying such advantages as the village then afforded. In 1836 he removed to Halifax where for 14 years he held a most lucrative position as ship-chandler and commissioner. Great success as a business man attended his

experience in the city. His health failing, he returned to Wolfville in 1850, where he has since resided, and where he has filled a large place as a citizen, and as an advocate of religious and educational interests.

At the time of Mr. Barss' return from Halifax, the college was found to be in severe financial distress. Acadia had been founded amid the prayers and good-wishes of the early fathers; but for its growth, judicious oversight was required. Lacking this the college had become badly encumbered, and grave fear was entertained for its continued existence. Recognizing the situation, Mr. Barss at once applied himself to its betterment. He visited the annual association held that year in Nictaux, N. S. and laid the matter before the denomination. This was previous to the division of Nova Scotia into district associations, and hence he was enabled to make his appeal to the entire province. Mr. Barss led by liberal contribution himself; and thus by his example, and zealous effort, the debt was removed and the love of the Maritime Baptists quickened for Acadia and her interests.

Mr. Barss then set himself to the task of increasing the staff of professors. For this he planned a scheme of endowment by churches and individuals. He took the agency for the college free of charge, and by visiting the provinces, and contributing largely himself he succeeded in raising moderate endowments, so that the college flourished, and by the quality of work done it was fully shown that the "school of the prophets" yet merited the favor received.

The last donation by Mr. Barss was made some five years ago when he gave \$10,000.00, to be added to what he had previously contributed, for the endowment of a chair known as the "J. W. Barss Professorship of Latin and Greek Languages." This chair is now occupied by our esteemed and pains-taking Professor R. V. Jones Ph. D.

Nor has the interest of Mr. Barss centered solely in Acadia College. The prominent place he has taken in church matters testifies to the value of strong, enthusiastic, christian fellowship, for the furtherance of which his substantial aid may be relied upon. He furnished the capital for the erection of the Baptist church edifice on Gottingen St. Halifax, and half the capital required for the Baptist church and parsonage in Wolfville. Of the latter body he is senior deacon. As long as these structures remain, they stand as monuments to the zeal and liberality of Mr. Barss.

Of retiring manner, amiable disposition, strong conviction and deep christian consecration, Mr. Barss (now with

hoary locks and faltering step) stands as a worthy representative of the sturdy stock whence he sprung, and of the sound principles in conformity with which he has lived. His memory will always be cherished by Acadia and her sons.

The Value of Psychology to the Teacher.

EDUCATION, as all other sciences, has ever been attended by evolution. As far as man has ever been able to look in upon his own mind and discover its complicated mechanism and intricate working, so far has he sought to apply his knowledge in the development of his fellow-man. The ancient Greeks and Romans, seeing not beyond the physical system, devoted their energies to the perfection of its powers, producing a race of warriors whose arms were felt throughout the world. But when, in the subjugation of cities and countries, it was discovered that the intellect was the ascendant in war, many devoted themselves to the development of its powers, producing a grand and immortal treasure of literature, science and philosophy.

During this period, however, instruction prevailed over education which consisted in habitual and practical training in imitation for practical ends. But grand as were these treasures they were but the dawning of the noon-tide of our day.

The old or traditional scheme of modern education took its rise in the awakening of intellectual activity after the sleep of the middle ages, that activity known as the Revival of learning when the treasures of ancient thought were suddenly thrown open to the modern mind. Under the boundless enthusiasm thus aroused, the mental nature of man was intensely cultivated to the neglect of his other powers. This scheme of education was one of pure mental discipline, the most compact and completely organized the world has ever seen.

In the meantime, however, modern thought, once aroused, has freed itself from this narrow education. Recognizing the three-fold character of man, the mental, the moral and the physical—and the interdependence of these upon each other, it has endeavored to bring them to like perfection producing thereby a well-rounded and fully developed humanity. It has been recognized that man is possessed of a variety of powers which have different offices to fulfill, different duties to

discharge, and between them there exist certain regulations and connections, some higher, some lower, but all necessary in their proper place, that in order to the complete development of the individual each faculty must be brought to its full state ; the physical powers must be brought to their full, so the intellect and the moral nature.

But not only must the several faculties be developed, they must be brought into proper relation and be of due strength to co-operate harmoniously with each other. None of the lower must take the place of the higher. The memory must not interfere with judgment, nor the imagination be so active as to take the place of observation and give reality to the most airy creations of fancy.

This being the purpose of modern education, we may ask: Has education so far become a science as to assume this stupendous task; and if so, upon what principles does she base her system ?

The former of these questions may be regarded as answered in the affirmative. Teachers are earnestly asking concerning the nature and methods of instruction and their adaptation to the needs and capacities of the human mind. A method of instruction is coming to be regarded as an instrument nicely fitted to do work in the hand of him skilled to use it, and it is conceded that none are skilled who do not understand the character of the work to be done and the material upon which he is to work.

It may fairly be stated that in no profession are the underlying principles more fully developed than in the art of teaching. Profound students of human nature back to the days of Socrates, have contributed to elucidate and enforce certain cardinal principles in accordance with which every successful teacher must work. They have shown that there is a wide difference between teaching and educating. The first is specific, the second general. Everything educates, but everything does not teach. Teaching draws from a spring while education furnishes the living formation of human thought with the sparkling waters of knowledge and skill.

It may be urged that, had we a science of education, then all teaching would always set the same subject before the pupil in the same way, which would at once destroy the aptness and individuality of the teacher.

It must be admitted that the real teacher will have his own method. This must come from a universally possessed science which can never become the individual property of any one. Obvious and important as is this truth, it must be

admitted that it is often overlooked in the daily work of Education; while the disregard of these fundamental principles results in wasted effort, dwarfed and distorted intellects.

Whatever influence is to be exerted upon the mind by the process of education must be in accordance with the nature of the mind and the laws of mental growth. Many facts concerning the mental nature are now known and the laws of mental growth considerably understood. And if these facts have been logically arranged and systematized, we have a science of education, since a logical, systematic arrangement of facts on any subject constitutes a science.

It has been shown that the teacher must have a knowledge of the material upon which he works. He must understand the nature and laws of the human mind and body, or he is not prepared to train and develop them. He must have learned the science of the body which is Physiology, but more especially the science of mind and soul which is Psychology or he is in no degree fitted to assume the office of teacher.

It has been said that "for one with no knowledge of Psychology to undertake to educate the young, would be as absurd as to attempt to produce a sonata while ignorant of the laws of musical composition and harmony."

Psychology gives us a knowledge of the nature of the mind and soul; it reveals the laws of activity and growth of the mental and moral powers. It is a science with solid foundation, a scientific basis; a science of the first rank and the foundation of all social and educational studies. Upon this as a basis has the effort been made to establish a scientific Pedagogy; and though the latter does not yet exist in the degree attained by scientific Psychology, yet it has passed beyond the state of transition from vulgar experience to scientific, becoming a science in its early development with scientific Psychology as its basis.

Important as the fact may be, we must guard against giving to Psychology too great a place in our ideas of education. The teacher cannot make cast-iron rules but must be guided more or less by the mental differences with which he comes in contact. He should study human nature as manifested in the great variety of mental phenomena and seek to discover methods therefrom.

Having satisfied ourselves of these facts, let us next consider the direct benefits of Psychology to the factors in education. In the work of mental development whereby the child becomes a man, exchanging weakness for strength, ignorance

for knowledge, awkwardness for skill, inexperience for wisdom and confirmed character, many factors conspire. The mind grows spontaneously. Just as the acorn becomes an oak, so the mind passes through the various stages of infancy and youth to maturity by virtue of its inherent energies and manifest destiny. The parent may aid in the work by giving right guidance. The associates at home and abroad lend an unconscious influence while nature with her varied forces performs no small share in bringing the youth to a knowledge of himself, his powers and limitations. But among all the factors, two stand out as distinct and indispensable—the pupil and the teacher.

The chief agent in the great transformation is the pupil. The energy which issues in growth or assimilates knowledge must originate in the child himself. The varied helps of home, school and nature are but aids to develop this energy and bring it to a final consummation. The school with its library, laboratory and teacher is but an opportunity valuable only as the pupil makes use of it.

The teacher may do much for him by a wise and persistent scheme of training so that all his powers, physical, mental and moral will be completely, symmetrically and harmoniously developed. He can take him by the hand and teach him to climb the hill of knowledge. He can by his own personal force and effort create those conditions favorable to the child's mental growth—an act which only one of strong personality is able to accomplish. The teacher must know himself, his powers and limitations, as well as those of his pupils. He must be able to look in upon his own mind and by applying the circumstances to his own mental nature see in miniature the emotions, activities and passions of his pupils.

If now we inquire what are the elements of this marked personality, we shall find that many elude our analysis. The control which one person possesses over the mind of another is sometimes inexplicable. What gives the power is not always apparent, but the one possessing it is he who draws out the mind bringing to it development by its own activity. Though we may not discover the full secret of this power there are certain factors which seem easily found to be present.

The first of these we may term Character. By this is not understood simply moral uprightness, but that which is the active side of personality—that which expresses more directly than anything else the power of the individual. This character is the result of two factors—endowment and enviro-

onment—and he, who knowing the capacities of his mind, so adapts the former to the latter that he brings to perfection his gifts of nature, builds up for himself that which makes him a living power in the work of education.

The teacher should understand the value and dangers of habit, which Prof. James terms the “fly-wheel of society,” but it is not thus more aptly designated than when applied to our individual experience. Habit dooms us to fight the battles of life upon the lines of our early choices, and to make the best of a pursuit that disagrees because there is no other for which we are fitted. Daily, almost hourly, the coils of habit are being folded round about us leaving their impress like lines of cleavage in the character, and from which we cannot escape. Wise above his fellowman indeed is he who knowing this seeks to make habitual as many useful actions as he can, and guards against growing into ways which are likely to be disadvantageous. Character, says J. S. Mill, is a completely fashioned will, an aggregate of tendencies to act in a prompt, firm and definite manner upon all the emergencies of life.

The second element in this personality resulting from the study of Psychology is self-control. The teacher must have his powers under command if others are to have the benefit of them. This is true in all relations of life. If one person would influence another, he must be able to summon and exert his powers at will. How much more is this true if he would both teach and govern. No one can safely assume the office of teacher who is not so fortified in self-control as to meet sudden and repeated annoyances with composure. But in order to accomplish this there must be a well-harmonized mental and moral life. The educator must be able to see things in their true relations—imagination is adjusted to fact, association to logical procedure, emotion restricted to its right impelling influence and the will moderated by deliberation. All this is the gradual outcome of a knowledge of the activities of the mind. “Nothing but soul can quicken soul” says a writer on Education; and if the teacher would come in contact with the active soul life of his pupils he must, in the words of Socrates, know himself,

Let us now inquire in what way this knowledge will assist the teacher in training the minds placed under his care. Every pupil who stands before a teacher has in him possibilities as far surpassing the grandest structure reared by hands as a living soul surpasses dead matter. Every true teacher enjoys the high privilege of contributing something

towards bringing to perfection that spiritual structure which will endure when earthly structures have crumbled into ruin. The teacher should aim to conserve the individuality of the pupil. "Perfected selfhood" says Froebel, "is the goal of culture." The personality of the pupil should be considered as sacred and inviolable.

How often do we see the pupil enter school full of originality, with curiosity intense, his mind awake and in hearty response to nature, bold in his opinion and eager for expression. But after a few years of drill we find him hesitating, timid, slow, the intellectual activity destroyed: and all because his training has not been in accordance with the laws of mental awakening. How many minds are hopelessly spoiled during the first few years of school life. These facts should lead us to deplore the neglect of Psychological knowledge by the teachers of primary schools.

We have already stated that the laws of mental activity must be understood and defined in order to lay the foundation of a science of Education. Among those awakened early in life we find observation, comparison, classification, sense-perception and memory. Study the child at play. You see that after observing qualities he naturally compares them; these are alike, those unlike. This act of classification is complex; it rests upon sense-perception, but holding in the mind some quality as a standard.

From this it may be seen that the learning of isolated facts is not appropriate at an early stage of development, nor should anything be taught which depends upon the activity of reason, reflection or judgment. Very early all the studies that bring into play the association by similarity and contrast of one thing with another can be taught.

It is thus that the science of education causes to be made a correct classification of studies proper to be pursued in a school, and the scientific teacher to set before his pupils mental food appropriate to his age. Being well adapted and prepared, it is easily taken and assimilated and by it the strength of the mind is rapidly promoted. On the other hand the unscientific teacher, with no knowledge concerning the capabilities of his pupils, sets before them requirements of such a character as to disgust them with learning.

After observation, comparison, classification and sense perception have been awakened, the next great event in consciousness is the activity of judgment; that is the discovery and assertion of relation between mental states and

through these the relation between things which the states represent. Here we see the need of right and healthy training of the organs previously mentioned in order that the decrees of the senses by which the judgment must act may be safe and trusty guides. Nothing is more important to the pupil than to develop in him the power of forming right concepts, since the correctness of the judgment must depend upon the correctness of the concepts between which the mind judges. Vastly more important to the mind is this than the much-talked-of power of reason. Reason must have for its basis judgments; judgments depend upon concepts; and these in turn upon observation, sensation and perception. Reason is the process of enriching our mental stores by drawing out more truths from judgments already rendered.

But underlying the activity of the other organs, and upon which the correctness of their decisions largely rests, is attention. Concentrated attention should be cultivated from the very commencement of a systematic course of educational training. Dr. Baldwin writing on the subject says:—"This training of the attention should begin at the earliest possible period. The child should be taught to observe continuously something that interests him, and encouraged to ask questions about objects and their relation. In very early life these things should be left to his own selection, until the laws of apperceptive synthesis are developed, that is, until he learns somewhat to connect things and events and see their bearings."

To accomplish this very important task, the teacher should know something of the physiological conditions of attention. All distractions should be carefully guarded against since they practically call upon the child to attend to several things at once. The period of study had better be too short than too long, for if the child grows tired the effort becomes painful, and the attention lost. Great care should be exercised in the surroundings until the habit of attention is thoroughly fixed. It then becomes application which is voluntary and agreeable, and with this basis the pupil can devote himself to subjects of thought for longer periods.

But there are also physical conditions in the cultivation of attention which should be known to the teacher. No one can possibly attend continuously to an object that does not change. The object must develop before the mind showing ever new features. If we wish to keep our attention upon an object, we must seek constantly to find out something new.

This fact should not be over-looked in the process of teaching. The ability to concentrate attention will depend upon the power of observation, perception, judgment and reason.

It is not, however, enough that the teacher awaken the mental activities of the pupil and give him ideas; he must teach him to appropriate by the aid of his previous knowledge all that comes to his mind. He should know how to set his ideas in their proper light and bring them into the best possible adjustment. This work of association or apperception cannot be left to blind chance. It should be regarded as the highest art of the educator rightly to induce the process of mental assimilation in the pupil and to conduct it to a sure conclusion. Under the most favorable circumstances, when the child receives material for which it already has apperceptive ideas, the old and the new often fail to be assimilated. Hence it does not suffice that the learner possesses apperceptive aids, but these must stand, as it were, at the threshold of consciousness so as to present to the new knowledge all that is related and thus prepare for it the right mood and correct understanding. Lange writing on this subject says:—"Accordingly, it cannot be the duty of the teacher simply to transmit to the pupil the material of knowledge or to communicate to him ideas, feelings and sentiment, but to awaken stimulate and give life to mental activities. He has to reach down with regulative hand into those quiet, private thoughts and feelings of the child in which lie his ego and his whole future, that they may rise above the threshold of consciousness and communicate understanding, clearness, warmth and life to instruction. In a word, he has to make provision that in every case the process of apperception is accomplished with as much thoroughness as certainty and judgment. Then not only will the matter taught be mechanically acquired, but it will be transformed at once into mental power; it will contribute steadily, by awakening thought and interest, to lift and ennoble the mental life."

It can easily be seen that education is not a spontaneous thing, but comes from known principles. It is progressive, keeping pace with the healthy growth of mind. The teacher studies carefully the whole being of his pupil and discovers the laws of its harmonious actions just as the skilful engineer thoroughly studies the mechanism of his machine. There is much for the educator to learn concerning the body, mind and soul, the condition of their harmonious action and healthy growth. But already enough is known to form the basis of a science of education.

Let the educator ponder well the greatness of the work in which he is engaged and the importance of laying well the foundation. If he can so perform his part that his pupil shall become a diligent seeker after truth, finding in the pursuit a satisfaction which tells him that he is living up to the great end of his existence, then has he done well. In order to accomplish this, let the educator study well the laws of Psychology which will render him prudent and powerful above his fellow-teachers in all the offices and relations of life.

L. M. D. '96.

Homer, The Greek's Bible.

MAN is a worshipping being. By this is meant that man, in every period of his existence, and of every Nationality, has evinced a tendency toward belief in a power superior to himself. And, since nations are but collections of mankind, and since these collections tend to give rise to unity of belief in many things, perhaps through the influence of some individual over the minds of the others, it is found as a rule, that each nation has a particular system of religion. The Greek nation possessed the Olympian religion, and it will be our aim to discuss it in relation to the influence exerted upon it by Homer, one of the greatest poets of Greece.

By the Olympian religion is meant the religion of the Achaians or of the Greeks of Troic period, as it has been portrayed in the "Iliad" and the "Odyssey."

No great difficulty will perhaps be found in admitting that the testimony of Homer should be received as separate from and superior to, that of the classical literature with reference to the religion of Greece, on account of the wide and silent tract of time by which it precedes that literature. This severance of the Homeric from the later Greek system of religion is, in truth, at once a necessity and an advantage. It is in the first place a necessity, for without this no clear and consistent picture of the religion can be presented either for the heroic or for the classical period. If we take the great human characters described by Homer, it is found that in the historic time their aspects were so blurred that the general effect was seriously or entirely altered. Even so is it with the Homeric deities. In Homer we find their portraits so drawn and finished that a sculptor would be able to faithfully

preserve their individuality; but with reference to the deities of the historic period, such an attempt would be desperate. All true personality is enfeebled. What is a true picture of the Olympian system of Homer, would be an untrue picture for the classical period. And now we come to the advantage in the separate treatment of the Homeric scheme of religion. In the examination of pre-historic religions generally, it is felt that they extend over long periods of time in which great changes must have taken place. If then a point of departure can be found, it is evident that the gain would be great. For example, we would then have a means of knowing whether the history of ancient religion as it grows older, exhibits at all, and if so in what particulars, an upward or a downward movement. But we find this vantage ground in the case of the Olympian religion, through the poems of Homer. He is the only primitive author who has treated the subject of religion systematically and has presented it to us as a whole. In doing this, Homer, through his poems, became the Bible to the Greeks of his own and succeeding generations, because he placed before them the Olympian religion in a systematized form. Not only did he place the religion before them, but to a great degree he was the maker of the religion of the generations following him; for doubtless, the several factors making up the half-formed nation of that time could not but have their several religious traditions. Now great poems produced in such a state of facts would bear the marks of mobile material and an advancing process. It is possible to go further and say that such poems would themselves become part of the force for pushing that process forward, and for determining its final conditions. And the brain of the man who made the poems, could not but be in a not inconsiderable degree, the maker also of the religion. We do not wish to be understood as saying that Homer actually reduced the cults that prevailed in the several neighborhoods, or among the various parts of the Greek nation, to a unified whole. We must admit that there were many popular traditions prevalent in the time of the poet, but, on the literary side at least, there was nothing to prevent the initiation of a great unifying process in religion. This for himself, and in the main for his successors, the poet seems to have accomplished. And it is because of this unifying process in religion, that we claim Homer to be the Greek's Bible, and not that the religion which was professed from the days of Homer, and which dominated the entire Greek period, was the same at its beginning and ending. In one sense it was the same, but in another it

was not. It was the same religion in this respect, that, at no epoch during that long course of years, was there a general breach in the continuity of its traditions; while the names and characteristics of its deities were reputed to be maintained. But it was not the same religion in so far as its ethical tone had on the whole seriously declined. A mass of new matter had overlaid it, and had altered the more delicate lines of its features.

Thus far we have treated the Olympian religion largely with reference to its authorship. Perhaps it will be well to give a short outline of its doctrines. There are, in effect, three characteristics to which we may attach special weight as proving of themselves that the Olympian scheme of Homer exhibits a real and practical, though an imperfect religion. Firstly, it embodies the doctrine of Providence, or an actual divine government in human affairs. Secondly, it exhibits a constant resort to prayer in present emergencies. The prayer is in most cases, limited to the needs or aims of the person who offers it. If it be a public prayer, then of course it embraces collectively the cases of all those whom the person offering it may represent. Beyond this it seems clear that there was an act of worship not only in the sacrificial feasts, but at every meal or entertainment, at least where animal food was used.

Thirdly, it appears that worship and moral conduct were regarded as having some real connection one with the other. The virtue specially religious was the case of the suppliant and stranger, while the devout or pious man is never a man of wicked life. If we look beneath the surface, the affairs of this world are in truth governed according to the poems, by the interplay of three agencies. These are first, the Gods: second, destiny; third, human will; and the acts of man and events of life are the resultant. (to use the phrase of mechanics), from these competing forces, each of which is real, acts upon the others and is limited by them. Destiny may overcome man; or again man may overcome destiny. Again, the gods or a god may overcome man, but nowhere do we find that man overcomes a recognized Achaian god.

Without attempting here to define the degree in which the great undertaking of Homer partook of the elements of moral reform, this much at least appears to be certain. He first, and he only, in the history of ancient religions, brought order out of chaos, and unity out of diversities which might well have seemed irreconcilable. The statement is not made that the Homeric system represents more accurately the beliefs of the people among whom it sprang into existence than

may be the case with some other systems. Probably it offers a less faithful picture. The motley group of gods to whom we are introduced do not, like the systems of Babylon, Assyria and Egypt, convey to us an almost chaotic record of popular worships. Those are disjointed stones; these are a magnificent and elaborate structure. A great and commanding genius takes in hand a reconciling work. What sovereigns have during these later centuries sometimes attempted, in combining by compromise the varying beliefs of their people, was, in this case endeavored, and in a great measure achieved by a poet. It is not surprising if, in such a case, we can trace the mark of the chisel upon the marble and even find ourselves admitted to a shadowy view of the great artificer in his workshop.

While it is clear that each of Homer's two great poems is constructed and adjusted with a view in the main, to the triumph of right and the punishment of wrong, yet they lack many of the elements of the religion of Christ, elements which make christianity such a strong and vital power. The Greeks may be thankful for such light as the poet revealed. His great soul sought to pierce the veil, and while he caught but glimpses of the great truths of life, we must remember that he had not the revelation which has come to us through Jesus Christ. The religion taught by the poet was specially weak in its relation to a future life. In this respect it is gloomy and dreary, hopeless and helpless. His mind was unable to solve the great mystery of future existence. It is but just to say, however, that he grasped some light and applied it to his life, for the poems of Homer could not but be the productions of a grand and noble character.

Immortal bard ! thy warlike lay
 Demands the greenest, brightest bay
 That ever wreathed the brow of minstrel bending o'er his lyre,
 With ardent hand and soul of fire
 Or then, or since, or now.

C. E. M. '97.

The Acadia Athenæum.

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The Sanctum.

N years past we have learned the value to this institution of a Residency. Chipman Hall, with all its imperfections, has filled a large and important place in the student life here. Time was when it quite fully met the requirements of its inmates. But as the other departments of the institution have received their improvements, the Hall, untouched by hammer and saw, has been overshadowed, until now it fails to offer its wonted attractions to the student upon his arrival at Wolfville. We have now reached a period when some improvement *must* be made in the accommodations offered to residents in Chipman Hall, or the building will forfeit its place as a seat of residence. True, there are some features of Hall life from which time and use cannot detract. The location and convenience of the Hall in relation to the College, Library, Reading Room, Gymnasium and Debating Society, are constant factors. But if against these are weighed unpleasant room-accommodations or uncongenial fellowship the balance will go in favor of boarding elsewhere. This we think will be a loss to the institution as a whole, besides that the individual student will not then enjoy the privileges arising from the close fellowship of one with another. One of the strongest ties of Acadia students will be broken. How can this calamity be averted? Evidently only by so improving the Hall that its accommodations will be first sought, and that its privileges will be at a premium over city boarding houses. A visit to Chipman Hall by the governing body will suffice to acquaint them with the situation. The editors plead ignorance of the principles of architecture and refrain from professional suggestion. However, we venture to remark that at least the place should be so equipped as to warrant the *respect* of its inmates. We verily believe the hall could be made a

pride to the denomination, and a great source of revenue to the institution.

As intimated in the November number, the Y. M. C. A. has adopted a new method of conduct for its public meetings. The exigency of the situation demanded the change. The working of the Association has been closely watched during the present year, and in some respects the scrutiny has been productive of regret. The change in reference to the missionary department of the work seems to be very satisfactory. The college and church appear more nearly identified, and the truest sympathy and unison prevails. As a result, increased interest is manifest and a valuable course of missionary intelligence is pursued in the joint meetings.

In the monthly meetings of the Y. M. C. A., however, such a healthy indication is not found. These meetings were originally designed to be purely evangelistic in spirit. Almost unconsciously they have grown to be expository, or even philosophical. Pastors invited to address the Y. M. C. A. feel that they are to visit this centre of educational life, and hence every energy is exerted to make their addresses as scholarly as possible. Their efforts are greatly appreciated, but we sometimes question if spirit is not often sacrificed to style. Then further we are not forgetful that each Sabbath we are privileged to sit under the preaching of an exceptional teacher. For Professor Trotter is unsurpassed as an expositor. Again, the audiences he will draw prevent us from having our meeting at the same time as his service, and that an afternoon meeting is not appreciated in Wolfville is shown by the small gatherings which greet our speakers at that hour. Careful consideration should stir the minds of all those interested in the spiritual life of the institutions. Should these meetings be discontinued, we feel that one loss at least would be sustained. The intimate acquaintance between the churches and the college would be weakened, for by one of the pastors visiting us monthly a close relation is maintained between the college and its constituency. However, it appears that with our present spiritual privileges these meetings are not so imperative as once they were. Just how the problem is to be solved remains untold. We may suggest the advisability of continuing these meetings upon the evangelistic basis, holding them in the evening hour and restricting them to the institution. This certainly would prove a source of spiritual uplifting to the students body.

Those of our readers who have an acquaintance with the *Eastport Sentinel* have doubtless read with interest an article in reference to

Acadia College found in the issue of March 25th. This comes from the pen of Rev. J. A. Ford of the class of '85, and is most inspiring to all lovers of these institutions. It would appear that a previous article had been published in the *Sentinel*, disparaging the work done by the Eastport High School, and intimating that its graduates were merely prepared for entrance to "a small rural college in Nova Scotia, in which our people took no pride." In replying to this, Mr. Ford clearly indicates the character of the work done here, the high standing our students have always maintained relatively to those of other colleges, and the recognition Acadia has received by reason of her influence in the cause of higher education throughout the continent. He cites such men as Doctors Schurman of Cornell, deBlois of Shurtleff, Corey of Richmond, Wallace of McMaster, McVane of Harvard and the late C. F. Hartt, the friend and associate of Aggasiz, and state geologist to the Brazilian government at the time of his death, to testify to the value of Acadia's work. And further remarks that beside those "there are lawyers, doctors, journalists and ministers trained at Acadia, now residing in every province of the Dominion and almost every state of the Union. Acadia sends more men to Newton Theological Seminary than any other American college. Sixty per cent of her graduates enter the ministry. This is not true of any other college on the continent. Two hundred and fifty of her students have settled in the United States since 1870. They do not form a foreign colony, but everywhere identify themselves with the true interests of their adopted land." He then proceeds to quote from Doctors Strong of Rochester, Andrews of Brown, Eliot of Harvard, Harper of Chicago, Schurman of Cornell and Hovey of Newton, all of whom speak in the highest terms of Acadia students as found in their respective institutions. Considering this testimony, and reviewing the long list of eminent scholars who have prepared at Acadia and are now filling positions of responsibility and honor throughout the continent we can surely face the world and allow our work to be our sole witness.

Since our last issue the services of Miss L. Winnifred Brown, of South Park St., Yarmouth, have been procured to fill the vacancy in the staff of teachers for the Seminary occasioned by the sudden and lamented decease of Miss Upham.

Miss Brown is a lady of broad culture in her department and she comes to her duties here filled with that inspiration fostered by diligent preparation and intense love for the Art. She studied widely in the Cowles Art School, Boston. Later she studied privately in oil paint-

ing under Abbott Graves, and in water colors under Melburne Hardwick, both of Boston. Since then she has taught in the city of Yarmouth, N. S. Her liberal culture, successful experience and youthful inspiration commend her to the position, and the interest already evinced warrants her call to this important department of the Seminary work.

The Month.

ON the evening of March 20th., The Athenæum Society gave its annual "At Home," in College Hall. The untiring efforts of the committee in preparing for this auspicious occasion found ample compensation in the enjoyment that was so plainly afforded those who braved the inclemency of the weather and partook of this expected pleasure. Receptions may seem slow to the uninterested party and be voted as a studied repetition of time-worn formalities, but to the undergraduate they form many of the bright hours that make his college course something to be remembered with more than ordinary satisfaction. This "At Home" we believe was no exception to the rule, unless it forsook the usual bounds of a pleasing remembrance and became somewhat of a standard by which to judge the merits of future entertainments.

The Rev. H. F. Adams of Truro conducted the regular Sunday afternoon service in connection with the Young Men's Christian Association in College Hall on March the 22nd. The Rev. gentleman after reading the chapter for the day in his usual unique and attractive manner, took as the theme for his discourse "The Surrender of the Will." In forcible language the eloquent speaker portrayed in all its fullness this necessary characteristic of a Christian, dwelling to some length on the equally important accessories that are always to be found about such a comprehensive subject. The congregation fully aware of Mr. Adam's reputation were in no way surprised at his masterly treatment of a text so well calculated to arouse the sympathy and co-operation of an audience heartily in accord with all evangelical work.

It had been whispered for weeks that the young ladies of the seminary contemplated giving an Open Pierian, so that when it was announced for Friday the 27th, no surprise was manifested but rather the greatest expectation. When the appointed hour arrived, it was found that not only the seats would be filled, but also the aisles and every accessible portion of the chapel, by those who had gathered in anticipation of the treat that was in store. After the usual business of the society had been gone through with, the programme for the evening was submitted and discussed in a manner worthy of the highest praise. It is fitting, however, that special mention should be made of the last item of such an enjoyable programme. A farce, in two acts, entitled "The Spiritualist" was rendered in French by a group of Amateurs,

who by the ease and the efficiency in which they conducted their parts put to shame many of the so-called professional actors. The play in the words of our art critics was admirably "staged," while the movements and attitudes of the actors themselves, together with their truly Parisian accent, were noted as commendable features of the performance. It was the unanimous wish of the spectators that the young ladies of the Seminary would continually advance in the direction that they had so bravely taken and at some future time again present programmes of like character.

During the early part of the present month the Easter holidays—a brief breathing time before the final struggle with the May examinations have come and gone. Easter holidays are quite a departure from the usual routine of affairs and were looked upon with no little trepidation by those who had our best interests at heart; but it is said that the enthusiastic students in consequence of their invigorating change applied themselves so thoroughly to the waiting assignments that the Professors have been compelled to report the experiment a decided success.

The annual election of officers for the Y. M. C. A. took place on the 27th, March, resulting as follows:—Pres. W. I. Morse '97, Vice Pres. L. A. Fenwick '98, Cor. Secy. A. F. Newcomb '98, Treas. J. Hardy '99. Rec. Secy. E. C. Stubbert, Academy.

Exchanges.

ANOTHER month has passed away and once more a large number of exchanges lie upon our table claiming the attention of the exchange editor and as he reviews the journals of the various Colleges with their well written editorials, their interesting and profitable articles and their account of the general doings of their respective colleges the task has been found to be one by no means unpleasant. Much valuable instruction is thereby gained; and important truths to the college student, and to every person who seeks knowledge and culture, and has true aim in life are there either met with for the first time, or if known before are made more vivid, lasting and effective in the work of character building, by repetition. One of the latter class which is of vital importance is found in an editorial of the *Argosy* viz. "The great object of a University training is to develop the habit and the love of study, and the student who fails to acquire these fails in the very essentials of a college course."

The Varsity opens with an interesting article upon Ian MacLaren's two well known books, "Beside the Bonnie Brier Bush" and "The Days of Auld Lang Syne." This article consists of some excellent comments upon these books and their author, and a few quotations from them to illustrate and substantiate the opinions expressed. All who have read these books will take much pleasure in this review

on account of recollections this brought about of the humor, the paths, the accurate portrayal of the inner nature of the scotch peasant and the faithful description of natural scenery found in them, and should the review meet the eye of one who has not yet read them, he will be led to do so without delay by the enticing glimpse thus given, which is not at all misleading, as indicating the nature of the productions of this now famous author.

The College Review comes to hand with much inspiring reading and with a neat and readable appearance. The place of honors is given to portrait and life sketch of one of the prominent graduates of Shurtleff College, Frank Ivan Merchant who now fills the chair of Latin language and literature in the State University of South Dakota.

The March number of *The Owl* fully sustains the reputation of that journal for excellent literary merit. St. Patrick's day, which commemorates so important an event for Irish who persevere in the Catholic faith coming in the month of March, this issue, to quote from one of its editorials, "gives a certain predominance to subjects of Irish interest. Among these are found "The Legends of Saint Patrick," "The Poets of the Nation" and also a sketch of the life of one of Ireland's most famous sons, Thomas Moore, accompanied by an account of and selections from his "Irish Melodies."

The *Theologue* contains as usual a number of articles of high value and of special interest to the college student who looks forward to proclaiming the gospel of Christ and leading men to the kingdom of God.

The opening article of the *Cadet* deals with the "Armenian Crisis." High tribute is given to the Armenians as a peace-loving, industrious people faithful to their christian principles. The cruelty to which they are subjected by the Mohammedans composed of Turks and Kurds who occupy the country with these Armenians is set forth in a vivid manner, and the necessity of some immediate action on the part of civilized nations is emphasized. The following quotation from the article indicates the outrages to which these inoffensive Armenians are subjected. "These fearful massacres, the non-fulfilment of all their promised reforms is only an exact fulfilment of their official prayer which is used throughout Turkey and repeated every day, praying that all infidels—and all who do not accept Mohammed are included among infidels—shall be destroyed; "that their families, their households and their women, their children and their relatives by marriage, their brothers and their friends, their possessions and their race their wealth and their lands" shall be given as a booty to the Moslem."

Other exchanges at hand are *The Dalhousie Gazette*, *The Manitoba College Journal*, *The University Monthly*, *The Collegian*, *The Harvard Monthly* and *The Windsorian*.

De Alumnis.

Rev. W. M. Smallman, '91, who this year graduates from Newton Theological Seminary, has accepted a call to the pastorate in Winthrop, Mass.

J. Parsons, '67, and Rev. J. W. Bancroft, '71, spent a few days in Wolfville recently, inspecting the working of Horton Academy.

The ATHENÆUM extends congratulations to G. O. Forsyth, '79, who was married at Port Hawkesbury, C. B., on the 28th March.

During the Easter holidays W. M. McVicar, '76, visited his friends in Wolfville. At present he is principal of Annapolis Academy.

Revs. G. O. Gates, M. A., '77, and J. A. Gordon, M. A., '94, have recently gone to Chicago, where they will spend a short time in special study connected with the work of the Gospel Ministry.

A. A. Shaw, M. A. '95 who graduated from Rochester Theological Seminary this spring has accepted a call to the Baptist Church at Windsor N. S.

Rev. I. W. Corey '83 has resigned his pastorate at Fairville, N. B., to accept a call to Kenosha Wis. Mr. Corey was formerly pastor of the latter church, and now returns at their earnest solicitations.

Rev. R. M. Hunt '79 who has just completed his eighth year of successful pastoral service with the Jamaica Plains Church, is we believe, as to settlement, the senior Baptist pastor in Boston.

O. N. Chipman, '92 and this year graduated from Rochester Theological Seminary, has accepted a call to the pastorate of Great Village, N. S.

Rev. C. B. Freeman, M. A. '94, and W. L. Archibald M. A. '95, have also graduated from Rochester Theological Seminary, and now enter upon their life's work. The former having accepted a pastorate in Edmunton N. W. T. the latter having been accepted by the Foreign Missionary Board of the Maritime Provinces proceeds to India at an early date.

Personals.

Rev. F. O. Weeks has resigned the pastorate of the Kentville Baptist church.

Rev. J. A. Maple, evangelist, who studied at one time with the class of '91, has recently labored with much acceptance at New Minas and Gaspereaux.

Rev. A. J. Vincent formerly of the class of '95 is pastor of the church at Isaac's Harbor, N. S.

H. A. Archibald, who studied three years with the class of '95 in occupying a position in the car works in Amherst, N. S.

Ernest Haycock of '96 has held during the present year the posit-

ion of Assistant Director of the N. S. school of Horticulture.

Dr. Young, at one time an Acadia student, and now U. S. consul at Windsor N. S. occasionally visits his friends at Wolfville.

College Mirror.

IF here your failings you should see
Mirrored as through a glass darkly,
Be not chagrined nor in a maze,—
Just call to *mind* the new X rays.

—“He is well paid, who is well satisfied.” —G-r-m-y, or Shakespeare?

— “When his head was off, he died immediately.”

— “If it doesn't do one thing, it will do another,”—Chem.

— “It's all made of shells entirely.”—Bi-Weekly.

— “My Sophomore Class !”

— “Arcturus is in——” ; “in the sky.”

— “*Le(a)ve* (he)r alone” G-r-ly.

— (In the church, 7.30 Sunday evening.) “Can't wait any longer; havn't had a smoke since tea.” So he went out, having got his tea abroad—and Georgie kept on smoking !

— Prof. of chem. “If you expectorate on the floor, you can't expect to rate as gentlemen”

— A semi-serious event in the history of one of the Academy students took place the other night after the reception, when, under the constraints of a supposed emergency, he managed to explain; “Oh, I'm not much scared of the dark, myself, only I'm afraid of being locked out.” Then he turned towards home with these words running through his mind, *one from three and how many are LEFT?*

— Enquiring D—son (during discussion of the way to tell the age by the teeth)—“Can you tell the age of a saw by its teeth?”

— “Prof. in Geology. “How would you define a *genus*?” “A man with long hair” said the man to whom the definition best applies.

— A *small* Chip. Haller, popularly known as Ape, is laying up wrath for himself against some future time, in the shape of kindling-wood. There's a key in the Hall that unlocks mysteries.

— A new name for XCVI—

— “I V. 110 backwards.”

— (Ladies' day in Gymnasium.) The President had witnessed an interesting game of basket-ball and the only objection to the exercise he seemed to entertain was the fear of cold being contracted on leaving the building. This apprehension was at once dispelled by the earnest protest of a Sophette: “Oh, we stand around the stove till we get cooled off.”

— Exp. Elec. “Now here's a darnin' needle —oh no. I believe it's a knitting needle ; but it will answer the same purpose.

— One or two members of the introducing committee at the recent Athenæum *At Home* had a somewhat unexpected experience. Of course they should have been prepared for any new departures. But their surprise was quite noticeable, when, in the midst of the performance of their evening's duties, the voice was changed from the active to the passive. They did not appear at all displeased with the introductions so benignly accorded them—they were simply taken unawares.

—“I offer a *suggestion*.” The almost invariable response of a certain senior—“Second the *motion*.”

—Married Junior (in Geology). “Then Professor, according to that theory, the Baptists are not as highly developed as other denominations, since they still retain their hard-shells.”

—The talk about the *X rays* sounds very well from a certain freshman, but to the majority, a suggestion how to *raise an X* or even a *V* would be more practical.

— It is rumoured that Hamlet's ghost made an appearance on the night of the 6th, inst., much to the *distracti'on* of ninety six's nocturnal visitor to the Seminary.

— April 1st passed quietly in Chip. Hall. There was little, comparatively speaking, to interrupt the smooth course of events as they flowed on towards the hour of *eight* (p. m.) However, the nature of the proceedings was not *eggs*-actly the same as that which might have been noticed on the first day of the following week, especially at *eight*. The first day of April was not *oppressively* warm but one of the rooms wasn't as—well—*coaled* as the occupant seemed to desire. So the energetic senior, with characteristic ambition to explore new heights, *rose* one flight. (It was fortunate for the finance minister that *Rose* wasn't above just then.) The *sub*-minister of the mining industry scraped together his supposed prize and conveyed it to regions below—but all to no purpose. Another room proved to be *cold* shortly after and—well it was only April first. There was some gain, though, in the physical exercise.

— The object of a college paper is to index the degree of intellectual attainment reached by the under-graduates. Considerable forbearance should be exercised toward that Freshman who finds the *Athenæum* so profound that for him it is unreadable. We remark for his encouragement, that doubtless, in the distant future, when the shackles of gall and the scales of ignorance have been shed, our columns may be intelligible even to young Milford.

Acknowledgements.

Miss Isabel Eaton, \$1.00; Freeze & Pugsley, \$1.00; H. M. Leonard, \$1.00; J. B. Hall Ph. D. \$1.00; S. W. Cummings, B. A. \$5.00 Miss Alice M. D. Fitch M. A. \$1.00; Rev. T. A. Higgins, D. D. \$3.00; E. A. McPhee, \$1.00; P. A. Morton; \$1.00; Miss Myrtle Seeley, \$2.00; J. F. Herbin, \$1.00; Rev. A. Cohoon, \$1.00; Miss Ethel Shand, \$1.00; W. I. Morse, \$1.00; Prof. Tufts, \$2.00; A. J. Young, \$2.00; G. B. Cutten, \$1.00; Miss Durkee, \$1.00; Miss T. P. Caldwell, 20 cts. (extra copies.) J. D. Keddy, \$1.00; H. L. Oxner, \$1.00; Rev. E. O. Read, \$1.00; Rev. E. E. Gates, \$5.00; Prof. Wm. Elder, \$1.00; M. R. Foshay .50; A. H. Westhaver \$1.00; Miss Lizzie Gillespie, \$2.00.



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