



Hon. W. N. Graham.

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To Laziness.

Out, Laziness, we have too long
Been partners of a scanty life,
I've harbored thee and in the throng
Of men have hailed thee wife.

No wife art thou of mine, thou art
A faithless woman of the town
Who pays the homage of my heart
With rags and not a crown.

I would be free to wed a wife
More pure in name and soul than thou,
One who amid all stir and strife
Would sit with lineless brow.

But I am chained like Anthony
To worship at sweet Egypt's feet,
I would, but ah, I cannot fly.
To where the bouyant fleet

Tosses upon the bay and calls
With clear-toned trumpet-notes for me
To leave the poppy-scented halls
And seek the wind-swept sea.

Hon. W. N. Graham.

The members of Judge Graham's class nurse a crotchet. If crotchet, however, be defined a preverse conceit, it is not the proper word to express the idea. Conservative bent will, perhaps, answer the purpose. They think that the degree of B. A. savors more of study and college than the degree of M. A. What is meant is this: Dimock, Graham, Manning and Parsons.—these constitute the whole class,—have never applied for their second Degree. Why? Because a B. A., signifies, as already suggested, more of equivalency,

or Quid pro quo. An M. A., may, to say the least, be ambiguous. Who, for this view, will lay anything to the charge of the class? The man gives value to the Degree, rather than the Degree to the man. All honor to the class of '67. They are good men and true, and have made records that speak for themselves.

Wallace Graham, Hon., busy the memory is at the mention of the name. He was but a boy when he came to Horton Academy. He early came in contact with the "Powers" and drew their attention. They at once threw about him the Aegis of their power and influence. In the College Organ published at that time frequent complimentary reference is made to Wallace Graham. This College Periodical was entitled, 'Words from the Mustapha's Chamber.' Thus between the "Powers" and their newly-found friend an intimate union was formed which time with all its changes has not dissolved.

With a good Academic record Graham was matriculated into Acadia College in 1867, in his sixteenth year. In this school he strengthened and enriched his mind by extended judicious reading. To a fixed purpose in life he made all his studies subservient—natural talents and a thirst for knowledge made easier the accomplishment of his aim. Education with him was not a "filling in" process, but one of expressing inborn thought—one of evolution and growth. His College course was the more valuable to him because he relied upon himself. He did not wish to be carried when he had the power to walk. He emphasized self-reliance. He believed with Tennyson that self-reverence, self-knowledge, and self-control lead life to sovereign power. A little help available in time of need, he did, however, appreciate. Once when reading a Greek Tragedy, with no notes save the few, terse and apt ones of the little Oxford edition, he remarked to the Professor that these notes seemed to be "nuggets of gold," so valuable and timely were they in shedding light upon some dark passage in chorus or dialogue.

Judge Graham was graduated at Acadia in 1867. Hard work had largely to do with the attainment of his present position. He chose Law as his profession, and began the special work of preparation with the conviction that "Genius is an infinite capacity for work, growing out of an infinite power of love. Work, love of work, these are the masters of the world." Four years of faithful, persistent, study and he was admitted to the bar in 1871. Now previous preparation tells and he entered at once into a practice which grew with the passage of years. He was associated with R. L. Weatherbe, now Judge of the Supreme Court; then with John S. Thompson, afterward Premier of Canada, and Charles H. Tupper; then with R. L. Borden and William F. Parker. In the practice which these partnerships involved those who little know and those who do know what a ticklish thing it is to go to law found in their lawyer not only an able advocate, but a true friend. And thus he made each day the scholar of yesterday.

Ten years after he began practice he was, created, by the Marquis of Lorne, a Queen's Counsel in 1881. In the same year he was appointed Law Agent in Nova Scotia for the Minister of Justice in Canada. His services now were in great demand. He was appointed Counsel for the Dominion Government in the prosecution of those who had violated the Fishery Laws. As Associate Counsel with Sir John Thompson he was in 1887-'88 sent to Washington to prepare the British case which was presented to the Fishery Commissioners that framed the Washington Treaty of 1888. He, with others, was appointed to consolidate and revise the statutes of Canada. Both by natural ability and thorough study, he was eminently qualified to perform these services. As the crown of his designations to office in Sept. 24, 1889 he was appointed Judge of the Supreme Court of Nova Scotia and Judge in Equity of that Court.

His Lordship has well filled the office and well maintained the dignity of the Judge. It is well to have men in high office that will not tarnish the ideal purity of the judicial functions. Nova Scotia has reason to be proud of her Judges, whether we think of the grand men who, in the past, have graced the Bench, or of those who to-day do honor to their noble profession, it is to us a matter of gratulation.

The Incidental Discipline of College Life.

BY T. TROTTER, D. D.

The languages, history, philosophy, mathematics, the physical sciences, biology, and economic science—these, in the general estimation, constitute the substantial of the colleges curriculum. On these subjects regular courses of instruction are provided, and rigorous examinations must be passed. The student who faithfully attends on the courses of instruction, and makes a given percentage at the examinations, secures his standing year by year, and at the end of the quadrennium gets the degree of Bachelor in Arts, without further question.

Nothing, however, is more notorious, in college generally, than that a man may meet the requirements, get his parchment, *cum laude*, or *magna cum laude*, and yet be seriously lacking in the marks of a cultivated man. This is owing to his indifference to what may be called the incidental discipline of college life. We say "incidental" because the phases of culture that we have in mind are not, and cannot be, provided for by definite prescriptions in the curriculum, or professorial appointments, but are open to the student through his general intercourse,—social, intellectual, and religious—with the collegiate community. When one passes into the field of active life he will unmistakably find that what, for our present purpose, we consent to style "incidentals" enter very substantially into the reckoning men make of one another.

There is no chair of deportment in college, for the good reason that such a chair could only breed snobs and dandies; but the wise student will count among the incidentals that are well worthy of his consideration the acquisition of

CULTURED MANNERS.

Other things being equal, the man of cultured manners will outstrip his fellow in any and every walk of life. To ignore the fact that men, whether high-born or low-born, are impressed by cultured behaviour, or to inveigh against this general preference as a mark of fastidiousness or weakness which is not worth reckoning with, is sheer folly. As well inveigh against the love of harmony in music, or the appreciation of grace and symmetry in nature and art. One has only to heed the grateful impressions made upon his own mind by the cultured men he daily meets, to find the index of how all men feel towards a cultured man.

The root of good manners is to be found, of course, in personal character. Given pure and elevated thoughts, kindly feelings, genuine unselfishness, and the essence of the thing is already present. These noble traits and sentiments, however, may find simple, easy, natural, graceful expression, though the countenance, the voice, the carriage of the body, the alert and considerate bearing of the whole man with respect to the rights and preferences of others, or they may find only partial and uncouth expression through these same media. Cultured manners are possessed when awkwardness has given place to ease, and what is noble and refined within has found appropriate and free expression in the external deportment.

Happy he who has been nurtured in cultivated surroundings, and has caught his earliest conceptions of social interchange from those who are examples of courtesy and refinement! The man who has been less favorably circumstanced will find it necessary to discipline himself: to note the forms of deportment from which cultured people refrain; to note sympathetically the easy and natural modes of expression they find for their best thoughts and feelings; and to acquire mastery over his powers of mind and body, in order that his own thoughts and feelings may in like manner come to find free, happy, approved expression. To the student who is sensitive and responsive in respect to conduct, college days afford varied and unique opportunities for the improvement of life in this particular, opportunities which wisdom will not let slip.

Another acquisition which the incidental discipline of college life should secure to the student is the art of

CULTURED SPEECH.

That this is an art to be prized needs no urging. Its fascination is felt by the lettered and the unlettered, by the old and the young. He who possesses it may have a homely face, and many another

blemish or lack, but all will be forgiven him for his speech is a delight.

Cultured speech will be correct speech: correct in grammatical structure; correct as to pronunciation; correct as to enunciation; correct as to the discriminating use of words. It will be musical speech: speech in which the tones of the voice are pure, mellow, full, as opposed to tones which are impure, harsh, thin. It will be marked by naturalness and simplicity. A little observation will discover the need of earnest attention to this matter on the part of not a few.

He was a growing man, and an earnest aspirant after culture, but he said "it don't;" he pronounced "toward" and "baptism" with the accent in each case on the second syllable; he impoverished his vowels, elided his consonants, and articulated scarcely a syllable roundly and distinctly; he said "naught" for "night" and "laught" for "light," "futiluty" for "futility" "eternuty" for "eternity," "enthoosiasm" for "enthusiasm" and "stoodent" for "student." His voice was rasping and unmusical, and his style of expression strained and jerky. Should he pass out into the world with his speech thus imperfect and undisciplined, no pointing to the framed parchment on the wall, no exhibition indeed of that long list of first-class standings, would secure him among cultured men the meed of a cultured man. They would say "his speech bewrayeth him."

Certain basal helps for the acquisition of this art of cultured speech are supplied by the colleges. There is the demand made upon the matriculant respecting the grammar of his mother tongue, and an acquaintance with the elements of other languages. Then rhetoric is added, the riches of literature are opened up, and frequent exercises in composition are prescribed. Other language studies also are imposed. All this, however, is inadequate. The vices of common speech to which we have referred, are not so much the vices of ignorance, as of carelessness and life-long habit. These tenacious habits will never be broken up save by the tireless vigilance and self-discipline of the student himself, aided by the friendly but persistent criticism of his fellow-students. Into every place where students gather, in smaller or larger groups, the standards of correct, expressive, and well-spoken English should be taken, and so long as all malice is excluded, no man should ask, or be granted, quarter.

Belonging to the same category of incidental results, and scarcely less important, is the art of

PUBLIC ADDRESS.

To the men who are preparing for the ministry, law, or politics, this art is of the greatest importance. In the case of others it is a most desirable acquisition. The educated man, whatever his calling, will find in the church, in civic and political life, and in social and literary circles, frequent occasions when speech-making, and even more formal work, will be expected of him, and when his place of in-

fluence among his fellows will be largely settled by the possession or non-possession of the qualification in question.

A prime condition of effectiveness in public address, is the art of cultured speech in the common interchange of life to which we alluded just now; but public address makes additional demands, demands corresponding to the difference between oratory and conversation. There is needed the self-control that can face an audience and conquer stage fright; the power of sustained, coherent thought; the harmonious control of the thought power, the feelings, the voice, the body, making speech informing, pleasing, impressive, convincing.

Many of the colleges on this continent make an important contribution to the development of the power of public expression, by the recitation system in the class-rooms; also by instruction in elocution; though concerning the latter it may be remarked that whatever it may do for the dramatic reciter, it can do little more for the public speaker than to suggest principles, and point out defects. The all-important means, however, for the development of speaking power, is practice in actual speaking, the opportunity for which it is the office of the college literary society to provide. To the interests of that society every student should be a devotee. Its claims instead of being shirked should be eagerly acknowledged. The work done in it should represent the best output of the student's power. All mere roistering should be tabooed. Here is the gymnasium which fits for the arena; and he who aspires to the arena, should strip for training on every opportunity, and train with a will.

A fourth particular, which falls naturally under the head of incidental discipline, and which the student should set himself assiduously to acquire, is

THE LOVE OF READING

Carlyle has wisely said that a collection of books is a real University. If so, then one can go to College all his days, provided he has a little money, and a love of reading. This love implies the sympathetic appreciation of the worth of books as ministers to the life, and the habit of constantly laying them under tribute. One might fill a magazine with the devoted expressions of book lovers. Cicero described a room without books, as a body without a soul. Macaulay tells us "how his debt to books was incalculable; how they guided him to truth; how they filled his mind with noble images; how they stood by him in all vicissitudes—comforters in sorrow, nurses in sickness, companions in solitude, the old friends who are never seen with new faces; who are the same in wealth and poverty, in glory and in obscurity." An old English song runs thus:

"Oh for a booke in a shadie nooke,
 Either in doore or out;
 With the green leaves whispering overhead
 Or the street cryes all about.
 Where I may reade all at my ease,

Both of the newe and old ;
 For a jollie good booke wherèon to looke,
 Is better to me than golde."

This love of books, however, is not a necessary quality of mind ; nor is it necessarily induced by four years of undergraduate study. True, the student is busy during these years with many books, but the text-books are prescribed and two often are regarded as task-books, which it is obligatory to study, but which one can afford to sell and forget as soon as the course is ended. If one would develop the genuine love of books and reading, he should think of his contact with books in the prescribed courses, not as task-work, but as the introduction to a life-long privilege. He should read outside the text-books to a considerable extent during term time, and a great deal during vacation. He should put himself under the spell of the library, and spend a good many hours familiarizing himself with the books it contains, and browsing upon their contents. He should begin, according to his means, to collect a library for himself, buying a book whenever a dollar can be spared, taking care, however, to buy only books worth buying. In these, and other incidental ways, may the love of reading be developed, which Gibbon declared he would not exchange for all the wealth of India.

Last, but not least in importance, among the benefits that came through the incidental discipline of college life, is the

DISCIPLINE OF CHARACTER.

Character has to do with the moral and spiritual make-up of the man. It involves three elements—ideals, motives, habits. Every man enters college bearing a character which involves these elements, but susceptible of almost indefinite modification. The Christian college openly proclaims the one perfect ideal of character ; does not hesitate to supplement temporal motives by urging those that are of eternal moment ; and provides multiplied opportunities for the formation of right habits. In the nature of things, however, discipline in this highest sphere can not be imposed by laws and tested by examinations. The student may attain a splendid growth in character, or he may make not one step of progress. Everything depends upon himself—his susceptibility to lofty ideals, his responsiveness to worthy motives, his wisdom in choosing companions, the courage with which he grapples with temptation and dares to do right, and the perseverance with which he trains himself in the habitual practice of righteousness.

The temptations to morose sloth, to levity, to lasciviousness, to skepticism, among students, are proverbial, and he who would go forth into life, not only disciplined in intellect, but a stalwart in character, must gauge the issues in this most important of all spheres, and must strengthen his soul daily, in all the varied interplay of college life, by a resolute, unyielding fight; heartening himself sometimes with the song :

"Was the trial sore?
 Temptation sharp? Thank God a second time!
 Why comes temptation but for man to meet
 And master and make crouch beneath his feet,
 And so he pedestalled in triumph? Pray
 'Lead us into no such temptations, Lord!
 Yea, but, O Thou whose servants are the bold,
 Lead such temptations by the head and hair,
 Reluctant dragons, up to who dares fight,
 That so he may do battle and have praise."

Milton's Ideal Man.

Two inward forces play the chief part in controlling the lives of men. The one is impulse, the other, the desire to attain to a certain standard or model which they conceive to be the best. The man of impulse gives himself up to his surroundings and varies with them; but the idealist fashions and follows a model, which, like a signal, restrains or urges him on. To the latter class Milton belongs. He is not one of the poets, whose inspiration bursts in endless variety, leading them to the formation of characters, representing different types of manhood. The ideal conceived by Milton, was of the loftiest type, but he conceived only one. Many are capable of forming high ideals, who have not the power of soul necessary to scale the lofty pinnacle, which they see above them. Nor do authors always consider it incumbent upon them to live up to the standard which they raise in their works. Milton is not such a poet. He considered that the man who hopes to write a poem, ought himself to be a true poem, and to have in himself the practice and experience of that which is most praiseworthy." His ideal therefore may be found not only in his work but also in his life and character, which were the outward expression, of what he conceived to be the most noble, pure and true in man. That element of his nature, which shapes the course of his whole life, and from which most of his other traits spring, is his religious fervour. His intensely religious nature could not stoop to the follies and excesses of his time. To him, man is the image and glory of God, and life, which is a trust from God, should be upright and obedient. His resolve not to leave the path of virtue and integrity, fortified by meditation and reasoning, became a fixed determination. This resolve was strengthened by a second characteristic of his mind, a sturdy spirit of independence, which, next to his religion was the dominating force of his life.

Milton early espoused the cause of the Puritans, as that of the party destined to bring about freedom of mind and conscience. Love of freedom and independence seemed to be instilled by nature into his

character. His firmness in this respect knew no fluctuations, remaining like a walled city impregnable to all assaults. Devoted and heroic, he is capable of embracing a cause and remaining attached to it, in face of trouble or failure. His devotion to his country leads him to interrupt his studies and chosen pursuits, and plunge into the life of politics in order to defend its civil and religious liberty. Impulses are often noble and generous, yet they cannot be trusted; but a fixed determination like this accompanied by a lofty ideal must result in a noble life. Milton passes beyond narrow sectarianism, and in some respects approaches the characteristics of the Cavalier party. He is passionately fond of many things hated by the Puritans such as poetry, philosophy and the fine arts. Music especially was his "darling delight." The Puritan conception of man disdained all outward attractions and involved him in sternness and gloom; but culture and refinement are necessary to the fullest type of Milton's ideal.

Passing from Milton's life to his writings, we find that his ideals are clearly mirrored here. The most cursory survey of even the titles of these works, shows the deep veneration for religion and morality, which we have already mentioned as possessed by Milton, and as forming the most striking element in his ideal. *L'Allegro* and *Il Pensero* so represent two men of widely different views of life. The one is gay and light-hearted, the other thoughtful and retiring, though by no means sad. Of the former Milton expresses doubts as to its satisfying nature; but it is not so of the latter, which doubtless more clearly represents his ideal—a life spent in sober contemplation, in the pursuit of poetry and music. So passionate is his love for liberty that, in *Lycidas*, in the midst of his mourning for his friend, he turns aside to inveigh against those "blind mouths" that intrude upon the liberties of the Church. The praises of temperance and virtue are sung in *Comus*. His writings reflect the ideal chivalry of *Spencer*, but with Milton, a pledge is not necessary to a life, which should spring from religion and purity. As temperance and virtue are the ideals of these early poems, so liberty is the ideal of his prose writings.

But turning from these scattered allusions, let us examine the hero of the great epic *Paradise Lost*, as illustrative of Milton's ideal. In Adam should be found those marks of perfection and stainlessness, which ought to characterize an ideal. He is intended to represent man perfect and sinless. Look at him fresh from the hand of the Creator,

"Of nobler shape, erect and tall,
God-like erect, with native honour clad
In native majesty"

"for in his looks divine,
The image of his glorious Maker shone,
Truth, Wisdom, Sanctitude, severe
and pure."

We can but expect the religious nature of Adam to be prominently set forth, but we catch a glimpse of the sublimity of soul and pure desires, belonging to a sinless life, in that devout hymn, put into the mouths of the first pair at the beginning of Book V. Obedience to the will of God is Adam's highest duty, and if he fails, it is only because of his love for Eve. His reason is never overthrown, but it is because Eve is "dearer than himself," that rather than lose her, he tastes the fruit

"Of that forbidden tree, whose mortal taste
Brought Death into the world and all our woe."

It would be interesting here to note Milton's conception of womanhood and her relation to man. For Adam is not complete without Eve, who is the "best image of himself, his dearer half." Created side by side, they are possessed of widely different attributes. In accordance with Bible teaching, it is the wife's duty to obey and lean upon her husband,

"For contemplation he, and valor formed,
For softness she, and sweet attractive grace.
He for God only, she for God in him.
His fair large front and eye sublime
Declared absolute rule" but

"Eve's golden tresses in wanton ringlets wave, implied subjection" through as Milton hastens to add "required with gentle sway." Satan accomplishes Eve's fall through what Milton calls in *Samson Agonistes*

"A weakness incident to all the sex,
Curiosity, inquisitive, impertune of secrets."

Yet Milton never describes woman as inferior to man, but always at his side. His "Ode to the memory of his deceased wife" is a beautiful and touching tribute to perfect womanhood.

Milton's conception of perfection in man is indeed a noble one. Reflecting as it does the Puritan age in which he lived, and whose representative poet he is, it partakes of the virtues and to some extent the faults of that Party. His ideal man is brave, heroic, temperate; he is patriotic, chaste in love, pious and virtuous. We miss in him, however, that note of sympathy with mankind and nature which was also wanting in the Puritan. If man is to achieve his noblest ends, he cannot dwell apart from his fellows, but must enter into their feelings, sympathize with their griefs and weaknesses, rejoice in their joys. Milton's ideal man is complete in himself, but fails in that sympathy and tenderness which is the peculiar glory of the ideal of the New Testament.

To-day some of the ideals are more fully realized than in his own day—notably liberty of mind and speech, yet if in search for a motto, the thought of which will guide our lives, might what better could we choose than the closing words of *Comas*;—

"Mortals that would follow me;
Love virtue she alone is free:

She can teach thee how to climb,
Higher than the sphery chime!"

E. H. C., 1900.

Architecture.

In order to discuss thoroughly the subject of Architecture, years of study, travel and experience are the first essentials. Therefore since these acquirements have not as yet been secured by the writer of this paper, what follows herein must necessarily be of a somewhat limited nature.

A History is not to be written, a development is not to be traced, the mysteries of Egypt will not be disclosed, the glories of Greece will not be extolled, nor the wonders of Rome accounted for within these pages.

To the general public, Architecture means very little; their ideas of the profession are very crude, and it is the purpose of this paper to deal with Architecture as we find it existing at the present day.

For every twenty persons who are capable of taking an enlightened and intellectual interest in music, painting, and sculpture, we scarcely find one who has any interest in Architecture, any knowledge of its principles of design or indeed any knowledge that there are principles of design concerned in the matter.

But from the building of the first mud hut and log cabin, and from the time of the dwellers in caves man, individually and collectively, has been connected with Architecture.

At first of little importance, it rose with man through the various stages of civilization, ever apace with the light and life of the times and ever recording the degree of importance to which a nation had arisen, whether politically, religiously or socially.

Thus we look back upon Babalonian hanging gardens, Roman Temples and the classic forms of Greece, Egyptian obelisks and pyramids, and read of servitude and slavery, superstitions and traditions, culture, luxury and wealth.

Architecture then is applied to all building from the humble cottage to the King's palace but we generally use the term in a somewhat restricted sense, applying it to the art of building for utility combined with beauty. For no building is well built which, in addition to its utilitarian purposes does not possess the greatest beauty possible under the circumstances.

Architecture is based on the practical requirements of every-day life, and its productions are exposed to all the vicissitudes of seasons and weather; hence we find differences in architecture accordingly as we find differences in the social and political habits and creeds of the various nations under which it is cultivated, and according to the climate under which it is developed.

Besides this, Architecture takes on a national expression which the educated observer cannot help feel but which he cannot very well express in words.

Having thus briefly considered the nature of Architecture, we will turn to the Architect. Who is he? and what is he for?

We found that Architecture was the art of building. The Architect is the master builder. Everyone cannot be an Architect but the Architect must be everyone. In other words, he must be capable of putting himself in sympathy with all the wants and requirements of every other trade and profession. he must know the laws of nature and acquaint himself with the peculiarities of mankind in general.

In designing churches he must consider the differences in belief and religious customs, in designing school houses he must consider both teacher and pupil, in commercial buildings the requirements of the different trades, in dwelling houses the likes and dislikes and varieties of tastes of human individuals themselves.

Above all he must possess that power of concentration of thought and that power of insight which will enable him to see his ideal in all its completeness, so that when he prepares the foundation wall he may conceive the roof and all the various parts in their different relations, so that all things may work together for good and to the best advantage.

He must be an educated man, having a knowledge of mathematics and physics, the basis of all architecture; of mineralogy to know the values of certain compositions for building; of chemistry to know the effect of climate and climatic changes on certain materials; of political economy in order to select his labour and materials; of law in order to be familiar with the decisions of the courts; of draughting in order to formulate his contracts; a literary training is necessary for the preparation of specifications; he must be a designer in order to work out his details, and a student of classics, history and philosophy in order that he may use the proper details in the proper places.

This is quite a programme but it is one that all might do well to accomplish. As for the Architect, when he has accomplished this he is just in a good position to begin the real training for his office work, for all this knowledge put together will not make an Architect.

It was Vitruvius who said that handicraftsmen without literary training are unable to give any reason for what they do, while those who trust only to theory and book learning without practical training, seem to grasp at a shadow and not a reality.

The architectural student in order to be successful must forsake his office and his books and make himself acquainted with the practical side of his profession.

It is not necessary for him to become a real Balbus and build a wall or to handle the carpenter's plane and saw, but he must become acquainted with the materials generally used in building so that

when he designs an arch or a door he may be able to supervise the construction of the same. He must be able to distinguish the various kinds of woods and know their values, the various grades of mortar and cement. He will also acquire a knowledge of the cost of labour and materials, a very necessary accomplishment which will enable him to form estimates and valuations and qualify him to certify to certain payments as work proceeds.

Thus, though not a skilled mechanic, he will be able to make the most of his opportunities, he will know how to use his materials to the best advantage, how to economize labour, where to expend and where to save, and how to design in accordance with the nature of the wood or stone with which he has to deal.

Although the Architect should, and does get the credit for the results of his creative ability, nevertheless a large share of the success of architectural work depends upon the degree of perfection with which his ideas are executed by mechanics under him.

It used to be that the Architect of a building was also its builder. In such a case it would be absolutely necessary for him to have a mechanical training: but it is not so to-day and there are many men who devise plans and trust to the ability and honesty of the mason or carpenter to carry them out. It is preparation and experience that make the architect.

But not only for the sake of the plans and the building should an architect be both educated and experienced, the very nature of the profession demands that he be such. The responsibilities which he assumes are such that he must know why he ordains every detail of the whole construction.

An uneducated Architect may some day find himself face to face with a task beyond his ability, and he is unable to cope with the responsibilities required of him.

He is in a profession which demands ideas and leadership and if he cannot respond to these demands and requirements which are forced upon him, the sooner he finds it out the better, for some day sooner or later he will be mortified in comparing his work with some one's else to find that he has missed his calling.

The responsibilities of an Architect are large. The owner of a building has to depend upon his taste, discretion and good judgment as well as his honesty.

A large modern building as it stands complete, represents an extent of co-operation which is hard for one to over-estimate.

The inception belongs to the Architect and the merit of the work is measured by the correctness of his ideals but the actual building is the result of a co-operation of forces which he starts in motion and guides in their course. And so his responsibilities are measured by the inter-dependence of the arts and sciences and manufactures which enter into a modern structure.

But after an Architect has had all this preparation and experience we find that he is seldom afforded the privilege of designing to the best of his ability ; of course he does the best under the circumstances, but he does not get that opportunity of laying himself out and showing to the world what is really in him, which was so common two thousand years ago.

With the ancient Greeks and Romans, buildings were erected for mere pastime rather than from necessity

They had men and material right at hand, and there seemed to be no restrictions whatever placed upon the Architect.

To-day an Architect is given so much land and so much money and he goes to work from the very first under a heavy handicap ; whereas the ancients, seemingly, had no end to their wealth and so could produce the highest ideals.

This country during recent years has been battling with financial depressions. With us labour is scarce and very often our material has to be transported some distance. With the ancients labour was nothing and their material was generally right at hand, when it was not, it was easily procured on account of the numbers of men ready to go to work.

Besides this there were sculptors in abundance and the ornamentation of a building was the easiest part of the work.

To-day the fine arts are not cultivated so perfectly or to so great an extent and not only can we ill-afford elaborate ornamentation but utility is so much more important than ornamentation that sometimes the whole appearance of a structure is changed and certain kinds of ornamentation could not be used.

It was in this way, namely, building for ornamentation that the ancients were able to work out distinct orders and forms in their Architecture. Orders and forms which have existed to the present day although sometimes greatly modified and abused.

Their buildings were more substantial than ours ; this is because they built all in stone ; such is not the case with us, on account of expense and differences in climate, different materials are required for use, materials which suffer on account of exposure and which are destroyed by fire, but within the past few years on account of financial awakening and the reduction in prices through competition and inventions and through differences in the methods of construction a class of buildings is being erected which appears to be of a less ephemeral nature than we have been in the custom of erecting.

Steel framing is being extensively used and certain methods of fire-proofing have been invented which were proven in New York not long ago to be extremely serviceable.

Herein do we find another difference between ancient and modern Architecture. The former always presents a massive appearance as if the strength of the stone had been underestimated ; to-day the

opposite is generally the case and we often see a wall going up that looks hardly able to support its own weight.

For want of space we minimize the structural members of our buildings and this cannot help but change the appearance of the same.

But we must not think that Architecture is degenerating, we are further advanced in the science to-day than ever. We may not have the patience, time or money to build such colossal structures as did the ancients but we can take the same amount of material that they used and get twice and three times as much out of it. These buildings consisted of giant works, seldom more than one story high; they labored over stones and columns, twenty, thirty, fifty, and seventy feet in length. We of to-day take a pile of bricks each containing about eighty square inches of material and run them up thirty stories.

The huge monolith may look grand and imposing but it lacks that certain form of beauty given a structure by the symmetry of well formed joints.

These obelisks and monumental columns of solid masonry were indeed worthy of much praise, but what do we find to-day? We find that when a monument is reared, a stairway is placed inside for the purpose of ascent. We have all the ancients had and something more.

The Eiffel Tower even had a Post Office at its very summit.

The Romans invented the arch but they confined it to windows and doors, triumphal arches and the like. They would be surprised could they awaken to-day and see their arch spanning a river or a harbour, with steamships passing underneath.

Our advance lies chiefly in construction and it is in this that the intellect shows itself.

We have said that Architecture is not degenerating and yet there is a style of building going on throughout this country upon which the Greeks and Romans would surely pronounce the sentence of death: death not only to the building itself but also to the builder. Of course there is a certain class of buildings whose homeliness is accounted for by the restrictions placed upon the Architect, lack of money, the rush and bustle of the time, but there is another class for which our so-called "Art Schools" must be held responsible.

Here is a student who is somewhat adapted to free hand drawing; he goes to an Art School and at once considers himself an artist and because artist then Architect. Many a man has made a most unhappy mistake at this very point, and to-day we find the cities and towns of our country overrun with these so called "Artist Architects"

Because a man is an artist is no reason why he should be an Architect. An Architect may be an artist just as he must be a designer, but it never follows that because he is a designer or artist that he is an Architect.

John Ruskin says ; "A Great Architect must be a great painter or sculptor : if not he can only be a builder." But herein John Ruskin erred.

A literary man may be able to write and speak or he may be able to write and not speak or speak and not write but because he cannot do both does not debar him from possessing literary fame.

Place him under a public speaker or give him a work to read and he can justly criticize. And so with the Architect. He must be able to appreciate good art ; he must be able to tell when painting is not true or when a piece of carving is false although he may never handle the painters brush or sculptors chisel.

These young Art School students rush into business, in a great many cases without any education whatever : having spent as little time in study as possible and even then what they have had more than likely has been on a wrong line, for an Art School course consists generally in free hand drawing, painting, carving and clay modelling, with some attention to constructive drawing and that unoriginal. Thus they start out and become helpless copyists. Trying to keep abreast of the times they are at the mercy of other men's ideas. They make a few ornamentations and then work out a construction to suit them instead of constructing an ideal and then beautifying it with the proper details.

They draw a perspective and suit a plan to what they have drawn or first draw the plan and let the perspective come of itself. The true Architect sees the elevations plans and sections all at once and evolves his design as a whole, altering each part to suit the others until all are what he wishes and his production is the reward of labour made weary by the problems of proportion, beauty, economy and utility.

The nature which our buildings collectively shall assume, whether they shall be objects worthy of praise showing originality and thought, or masses of brick, stone or wood exhibiting nothing but a jumble of angles, points and chimneys, depends not alone upon the body of men called architects but in a large degree upon the knowledge which those who employ a professional designer and those who do not employ them, have of the subject and the degree of importance which they attach to it. And as long as Architecture is slighted and misunderstood by the public, so long is there little probability of its taking its proper place among the arts and sciences of the day.

S. P. D.

Longing.

BY ALFRED AUSTIN, POET LAUREATE

The hills slope down to the valley, the streams run down to the sea,
 And my heart, my heart, O, far one! set and strains towards thee.
 But only the feet of the mountain are felt by the rim of the plain,
 And the source and the soul of the hurrying stream reach not
 the calling main.

The dawn is sick for the daylight, the morning yearns for the noon,
 And the twilight sighs for the evening star and the rising of
 the moon.
 But the dawn and the daylight never was seen in the self-same skies,
 And the gloaming dies of its own desire when the moon and
 stars arise.

The springtime calls to the summer, "Oh mingle your life with
 mine!"
 And summer to autumn 'plaineth low, "Must the harvest be only
 thine ?
 But the nightingale goes when the swallow comes, ere the leaf is the
 blossom fled ;
 And when autumn sits on her golden sheaves, then the reign of
 the rose is dead.

And hunger and thirst and wail and want, are lost in the empty air,
 And the heavenly spirit vainly pines for the touch of the earthly
 fair.
 And the hills slope down to the valley, the streams run down to the
 sea,
 And my heart, my heart, O far one! sets and strains towards
 thee."

—From "*The Sibyl*."

~~~~~

Love's arms were wreathed about the neck of Hope,  
 And Hope kiss'd Love, and Love drew in her breath  
 In that close kiss and drank her whisper'd tales.  
 They said that Love would die when Hope was gone,  
 And Love mourn'd long, and sorrowed after Hope ;  
 At last she sought out Memory, and they trod  
 The same old paths where Love had walk'd with Hope  
 And Memory fed the soul of Love with tears.

—*Tennyson*.

# THE ACADIA ATHENÆUM.

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STUDENTS ARE REQUESTED TO PATRONIZE OUR ADVERTISERS.

FEBRUARY.

## The Sanctum.

### The Forward Movement.

ONE of the conditions made by Dr. Trotter in accepting the Presidency of Acadia College was, that an effort should be made to raise \$75000. in order that the educational institutions might be placed on a stronger financial footing. The Board of Governors accordingly recommended to the Maritime Baptist Convention of 1897 that a special financial campaign be entered upon for the raising of \$75000 to be applied according to the following scale:

For the academy building and the reduction of the academy debt \$10,000.

For the reduction of the Seminary debt \$25,000.

For the enlargement of the college endowment \$40,000.

The recommendation of the Board was unanimously and heartily adopted by the Convention.

It was thought advisable that the President of the college should undertake the leadership of this great and important campaign. As this entailed frequent absences from Wolfville Dr Trotter while assuming the responsibilities of the administration of the college was relieved from class-room duties.

The work of raising \$75,000. among the 50,000 Baptists of the Maritime Provinces, none of whom are blessed with a superabundance of this world's goods, was a most arduous undertaking. There were many difficulties which stood in the way of bringing this campaign to a successful issue, but the history of Acadia has been the history

of great difficulties met and overcome by the noble men who have been the standard bearers of higher education among the Baptists of these Provinces.

Dr. Trotter entered on the work with a strong faith in God, and in the people who had called these institutions into existence. Early in the history of the movement the inspiring news was received that Mr. John D. Rockefeller the munificent patron of Chicago University had signified his intention of donating \$15,000. to Acadia upon the condition that the remaining \$60,000. be raised. With the stimulus of this first generous gift the movement was carried on with vigor and enthusiasm, and as the months passed by the hope of obtaining the full amount became stronger and stronger until at last the hearts of all lovers of Acadia were gladdened by the announcement made at the beginning of this new year that there was in the possession of the Board to the credit of the Forward Movement Fund in cash and valid pledges the sum of \$63,112.50. The condition made by Mr. Rockefeller in contributing the \$15,000. has thus been met, leaving a margin for possible shrinkages.

The appeals made by the President and those who assisted him in the canvass met with a ready and hearty response which shows how deeply the welfare of these institutions is entrenched in the hearts of the Baptists of these Provinces. Dr. Trotter in his letter to the Messenger and Visitor states :

"The response has been noble and inspiring. The people in easy circumstances have shown a generous interest, and have contributed in sums of \$400 and upwards, about \$15,000. The people in moderate circumstances have done handsomely ; and a good many hundreds of persons have subscribed, who must save from scanty earnings the amounts for which their names stand. Many a poor widow has devotedly cast in her mite. Among the pleasant surprises midway in the year was an unsolicited joint subscription from our devoted missionary band in India, amounting to \$500. It is significant of the extent and depth of the interest taken by our own people, that less than \$5,000. of the entire subscription (leaving out of view Mr. Rockefeller's gift) has come from outside the provinces ; and that of the sum obtained in the provinces less than \$2,000 has come from friends of other denominations. It is equally significant that the subscription list contains no less than 2,700 names."

The securing of this large amount will be of great value to these institutions at the present stage of their history. But we believe that there are other advantages which will accrue in the future, as a result of the strong canvass that has been made. Perhaps never before have the needs of the college and her value as an educative force been brought so clearly before the people, and we shall be surprised if there are not a few legacies left to Acadia as a result of this Forward Movement. Again, during the canvass the President met a large number of young men and women who were thinking of taking a

higher course of study than that afforded by the common schools, and we are assured that as a result many will come to Acadia who otherwise would either have failed in the realization of their purpose, or would have gone to other institutions.

The denomination owes a deep debt of gratitude to President Trotter for his untiring efforts, in bringing this movement to a successful issue. By his unfailing tact, genial manner, and indomitable pluck he was eminently fitted to stir to practical expression the feelings that Baptists have for their educational institutions.

### Mid-Year Examinations.

**T**WICE every year at Acadia the knowledge possessed by the students on the subjects laid down in the college curriculum is tested by means of written examinations. These examinations are looked forward to by the average student with no very pleasant anticipations. As we go to press the air is heavy with sighs and good resolutions, and even the musical members of the Hall have hung up their instruments of torture to prepare for the coming ordeal.

When the present system of examinations is abolished, and some more humane method of extracting information on prescribed studies is invented, then will the golden age be ushered in to college students. The advance of science in the last half century has been marvellous, and it may be that the present Freshmen will live to see the day, when some happy genius will invent a *Phrenometre* which will measure a man's information on given subjects, far more accurately than could be done by any examination paper.

### Lectures at Acadia.

**I**N another column of this paper will be found an account of the lectures recently delivered in college hall by Sir John Bourinot. Both of the lectures given by the honorable gentleman were dominated by a strong patriotic spirit, and were received with great interest by all who heard them. Attorney General Longley, who is always a welcome visitor to Acadia accompanied Sir John Bourinot, and made several characteristic addresses. The lectures given by Sir John Bourinot at the different colleges in the Maritime Provinces cannot fail in developing a deeper spirit of patriotism among our students

### Acknowledgement.

**W**E are much indebted to Mr. Sheldon Poole for writing the Exchange Column of this issue, in the unavoidable absence of Mr. H. B. Sloat our Exchange Editor.

## Exchanges.

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The December number of the *Presbyterian College Journal* is before us. As usual, its pages are well filled with good solid matter which cannot fail to interest and instruct. Especially worthy of notice among its articles are, "The Ideals of the Old Testament" and "The Salem Witchcraft." To this welcome periodical we give an honorable place among our exchanges, and hope it may long continue to shed abroad its beneficent light and influence.

The *Argosy* contains an interesting article on "Music" and another on "The Craze for Facts" which though short is very suggestive and well worth reading. The editor of *Argosy* is much concerned about the fact that the editor of *Acta Victoriana* holds the same views as himself and "expresses them in the very same language." We would suggest as a possible solution of this, the somewhat trite expression, "Great minds run in the same channels."

We give a hearty welcome to the *McMaster University Monthly* filled with its readable articles from beginning to end. The third number in a series on "Canadian Poetry and Poets" deals with "'At Minas Basin and other Poems' by T. H. Rand." The writer has this to say of it: "It is a book which is instinct with a living, insistent message. It is marked by the broadest culture. It possesses the purest faith and the finest optimism. Its characteristics are sweetness, dignity, earnestness, and calm, and a founding on religious faith." The article is of special interest to students of Canadian literature.

The December number of our old friend the *Dalhousie Gazette* is a good one. Among the articles which fill its pages, we note one by a "Would-Be Editor" in which he mercilessly scores the editor of the *Gazette*. The article is exceedingly suggestive of the joys (?) of an editor's life, and we sympathize most deeply with our brother on account of the persecution he is enduring.

We congratulate the staff of the *Kalamazoo College Index* on the excellent appearance of their paper. The December issue is certainly a credit to them. A biographical sketch of William H. Harper, President of Chicago University is followed by an exceedingly well-written and interesting article on the University itself: this is made all the more interesting from the fact that there are several full page engravings of some of the principal buildings of that institution. The *Index* is one of our most welcome Exchanges and we wish it a long and prosperous life.

Exchanges received this month are:—*University of Ottawa Review*, *Niagara Index*, *McGill Outlook*, *McMaster Monthly*, *Trinity College Review*, *Educational Review*, *Kings College Record*.

## The Month.

"The Month" owes an apology to the general public and the student body especially for not mentioning in last issue the visit to our institutions of Mr. Sayford, College-evangelist, who spent several days of December in very helpful service with and for us. A report of the meetings held by Mr. Sayford was prepared, but in the hurry and confusion attendant upon home-going for the holidays, was overlooked when the copy was sent to the press. Its absence was not only a slight, though an unintentional one to the body under whose auspices Mr. Sayford came, but also left in the column an unrelated paragraph the opening lines of which would seem to indicate that he who wrote them was even more befogged than usual.

The opening lecture in the "Star Course" was delivered Jan. 18th, by Sir John G. Bourinot, Clerk of the House of Commons and the foremost constitutional authority in Canada. His subject was—"Reminiscences of Nova Scotia's famous men." As a fitting introduction the Speaker recalled briefly some facts of Acadian history, mentioning in this connection the chief sources of Provincial population.—French, English, Americans of both pre-Loyalist and Loyalist immigrations, Scotch and Irish who with their descendants served or are serving well their day. Then Sir John caused to pass before his interested audience some of the scenes of the old Legislative Hall in the capital city where more than forty years ago along with our late lamented premier, Sir John Thompson, then a young man, he reported the speeches of the legislators. Sir William Young, a leading Liberal and afterward Chief-Justice, Hon. James W. Johnston the famous Conservative chieftain, Joseph Howe, the friend of the people, Dr., now, Sir Charles Tupper and many others who had an important part in making the history of those stirring times, in the wonderfully vivid word-pictures of a skilled artist, peopled again the council chambers of our province, and re-enacted there their parts as patriots and reformers. Referring to the noble inheritance into which this generation has come, and with an eloquent tribute to the far-reaching influence for good, the sons of our province have exercised, Sir John closed his lecture permitting his audience to return again to the commonplaces of daily life.

The following day Sir John addressed the student body and a few invited guests upon, "The strength and weakness of our political institutions." It needs not to be said that the lecture was scholarly and accurate; nor did it lack in clearness of expression and genuine interest. Not anyone who listened will hold in memory all that was said, but if an interest in the study of political science and an enlarged respect for our governing institutions result from his lecture, Sir John will not consider his work in vain. Attorney-General Longley, —Dr. Longley at Acadia, came from Halifax with Sir John Bourinot and was present at both lectures. Called upon, as usual, he gave evidence of forensic abilities all unimpaired by his devotion to liter-

ary life. By the way, how would it be to have one public meeting in College Hall, when the programme announced and *no more* should be given. It may not be out of place occasionally to intrude a speaker who needs a little special attention, but to do so every time a gathering of the public is held, is decidedly monotonous, not to use a harsher word. It is to be hoped that the unwisdom of protracted public gatherings will appeal to those who have them in charge or who may assume temporary control.

Horton Collegiate Academy,  
At Home  
In College Hall,  
Friday evening, Jan. Twentieth  
Eighteen Hundred and Ninety-nine  
From Eight to Ten O'clock.

Such were the invitations scattered among the students and throughout the town during the week preceding the auspicious evening. The happy recipients eagerly accepted, and at the time announced a gay company of "fair women and brave men," assembled in the Hall. Prof. and Mrs. Wortman, Miss Tufts and Mr. McCain received the guests. All were supplied with Topic Cards, and proceeded at once to enter into "engagements" which, fortunately were broken before the strains of "God save the Queen" gave warning that it was time to say "good-night." We congratulate the Academy on their very successful Reception.

The Athenæum Society held its first session after vacation in College Chapel which the Faculty has kindly opened for their future meetings. The speakers for the Acadia-Dalhousie Debate were appointed, Saturday evening Jan. 21st. W. E. McNeill, leader, S. S. Poole, Edwin Simpson, J. W. DeB. Farris. The same evening Mr. Oliver was made an honorary member of the Society.

Messrs Stubbart, McNeill, Harper and C. E. Morse, instructor in the Academy, spent the vacation weeks in Boston and vicinity. When on the water the first mentioned gentleman suffered untold agonies, which even the thoughts of a blissful meeting on the other shore failed to relieve.

Tuesday evening January 24th the Junior Class accepted the invitation of Mr. and Mrs. J. A. Huntley to spend the evening at the home of Mrs. Huntley's parents in Avonport. At 7 o'clock amid much noise and merriment they left Wolfville, the sleighing was all that could be desired and both the trip down and back was enlivened by music from the various instruments thoughtfully provided by the musical members of the class. On their arrival a hearty welcome greeted them and a very pleasant evening was spent. During the evening Mr. L. M. Duval in an interesting and eloquent speech full of reminiscences of by-gone days, on behalf of the class, presented Mr. and Mrs Huntley with a beautiful silver tea-service engraved with the magic figures 1900.

The second of the series of the Seminary course of recitals, which was so successfully inaugurated by the Teachers' recital in December took place in College Hall on the evening of Jan. 27th. The following programme was rendered :

## PART I.

1. PIANO DUET: *March Militaire, Op. 51, No. 2.* . . . . . *Schubert*  
Misses E: M. Christie and Moffatt.
2. PIANO SOLO: *Caprice* . . . . . *Gregh*  
Miss Cora N. Lantz.
3. PIANO SOLO: *Cachoucha Caprice, Op. 74* . . . . . *Raff*  
Miss Annie E. Chipman.
4. SCENE: "Fast Friends" . . . . . *Re Henry*  
CHARACTERS { *Laura Latimer* . . . . . *Miss Lillian Harris*  
                  { *Mabel Hamilton* . . . . . *Miss Beatrice Welton*
5. PIANO SOLO: *Impromptu* . . . . . *Thome*  
Miss Lou M. Redding

## PART II.

1. PIANO SOLO: *Serenata, Op. 51, No. 1* . . . . . *Moszkowski*  
Scherzino }  
Vision } *Schurman*  
Phantasietanz }  
Miss Bessie A. Trites.
2. PIANO SOLO: *Norwegian Bridal Procession* . . . . . *Greig*  
Miss Winnifred Crisp.
3. READING: "Jack Hall's Boat Race" . . . . . *Robert Grant*  
Miss Ethel Emmerson.
4. *Slavische Tanze* . . . . . *Anton Dvorak*  
Two Pianos, Eight Hands  
1st Piano . . Misses Redding and E. M. Christie  
2nd Piano . . Misses Schurman and DeWitt

## GOD SAVE THE QUEEN.

As will be seen the programme consisted mainly of instrumental, music. Those competent to judge pronounce the playing to show evidence of much skill and careful preparation. The dramatic scene by Misses Harris and Welton, and the reading by Miss Emmerson which was warmly encored, made a pleasing variety in the entertainment. The number present evinced the growing interest of the public in these recitals, the importance of which in educating public taste can hardly be overrated. The ATHENÆUM congratulates the teachers and pupils of the Seminary upon this highly successful entertainment.

## De Alumnis.

Rev. A. Freeman '62, recently pastor of the church at Newcastle, Queens Co., has gone to California where, we understand, he will for a time remain.

Rev. H. Morrow, '71, who was in Nova Scotia last summer and at that time expected to return to Burma in the autumn, is now in Deland, Fla., as his health did not improve as he expected.

Rev. W. A. Spinney '71, formerly of Nictaux, N. S., recently resigned the pastorate at Beloit, Wis., to accept a call to the South Milwaukee Church.

Attorney-General J. W. Longley '71, had an instructive and interesting article on "A Material Age," in the December number of the Canadian Magazine.

J. Allen Sharpe, Acadia '87, has established a large business as an optician in St. John, N. B.

Rev. A. Judson Kempton, '89, who has been preaching some years in the West, has accepted a call to the large and influential church at Mt. Carroll, Ill., the seat of the Seminary which is affiliated with Chicago University. During his recent pastorate of four years at Madison, Wis., one hundred were added to the church membership.

J. B. Pascoe, '90, who took his M. D. at Bellevue in '94, is at present Acting Assistant Surgeon of the U. S. Army, in the new Military Hospital, Bedloe's Island, New York Harbor, N. Y.

D. H. McQuarrie '91, lately pastor at Port Matland, has removed to Parrisboro, having taken charge of the church there.

L. Rupert Morse, '91, M. D. has been practising with his father, Dr. Morse, in Lawrence town for several years.

The Anoko, Mich. Herald speaks of the regret with which the church at Anoko parted with their pastor, Rev. C. I. Illsley, '92, who left there recently to take a course in theology at Chicago.

W. L. Archibald, '92, is the successful pastor of the Baptist church at Milton, N. S.

We are pleased to note in the Nov. '98 number of the Canadian Magazine, a sonnet, "A Fancy by the Sea," from the pen of Bradford K. Daniels '94; also "Under the Mistletoe" in the Xmas number of that magazine by the same writer.

D. P. McMillian, '95, of Antigonish, who has been taking a post-graduate course at Chicago University, obtained this month the degree of Ph. D. Before going to Chicago he was awarded a scholarship in Philosophy by Cornell where he studied one year. He expects to take an extended course at Oxford, England.

Miss Margaret Coates, '95, is spending her second winter in Paris, engaged in literary work. She recently finished the translation of a book from the French for the Russian Prince Tolstoi, who has arrived on this side with the Russian emigrants.

Miss Alice Power, '96, is on the Academy staff at Kentville, N.S.

## Personal.

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A very pretty wedding took place on Wednesday, Dec. 28th. '98, at the residence of Mr. Robert Shaw, when one of the members of the Junior class, Mr. J. A. Huntley, was married to Miss Eliza Shaw of Avonport. The groom was supported by his class-mate, Lloyd E. Shaw, brother of the bride. The ceremony was performed by Rev. H. R. Hatch, of Wolfville.

We are glad to welcome back to a place among the college-men of Acadia, some of the students who spent recent years among us in different classes. The Junior class is especially favored in this respect receiving into its fellowship Messrs McNeill and Bill, formerly of '99, also Cameron and Miller who took the Sophomore year with '98.

W. H. Smith has resumed the work with the Freshman class that sickness caused him to lay aside last year.

The Sophomore class also has a valuable addition to its numbers in Fred Paulkner, who was a Freshman with '99. Among those who have dropped out of the ranks of '01, Albert C. McLeod is on the Academy staff at Amherst, N. S., having passed the "A" examinations last spring; J. E. McVicar is principal of the school at Port Medway, N. S.; and Miss Margaret Spurr is teaching at Bridgetown.

Mr. W. B. Bezanson, formerly of Nova Scotia, and a student at Acadia College, who has been for nearly three years acting pastor of the church at South Yarmouth, Mass., while pursuing studies at Newton Theological Seminary, was ordained on Dec. 9th. over the above named church.

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## Obituary.

At Wolfville, Jan. 10th. 1899, occurred the sad and sudden death of Arthur L. Calhoun, a prosperous business man of that place.

Mr. Calhoun graduated from Acadia in 1882, and subsequently took a course at Harvard where he obtained the bachelor's degree. His natural bent was toward literary work, and he turned to the newspaper field, becoming general writer for the Boston Traveler. Later he was engaged in newspaper work in Tacoma, and then on the staff of one of the high-schools in that city. Finally he returned to St. John to take charge of his father's business, and from there came to Wolfville where he had just got into successful operation a fine flouring mill.

The ATHENÆUM extends sincere sympathy to the bereaved relatives and friends.

## Locals.

Well my little man, when did you "slip" in?

Jim, old boy give us your ~~no~~,

Messrs. B-1 and D-m-r-g paid Windsor a flying visit a few weeks ago.

Query (by Sophs.): "If I be invited out to a few "sups" will I get a reduction in board?"

St-le ran up against a kodak at Windsor Jet. not long ago. Result—reports he got six topics at last reception

Who can she be? Since the last reception H-ly continually saws, "Her bright smile haunts me still."

Why should Sir John feel badly over his loss when T. Eaton advertises "nightly" costumes at fifty cents?

Having secured control of a first-class Laundry Agency, I am prepared to give satisfaction to those who favor me with their patronage. Orders may be left at my room Monday and Tuesday of each week from four to eight p. m.

Scene I Reception room. Sm-th greatly frustrated is discussing last topic with a charming Miss—who he supposes to be a married lady.

Scene II Reception closes. Shorty hurriedly seeks counsel from a chum, who advises him that it is perfectly right and proper to escort a married lady home.

Scene III. Meets a gentleman whom he supposes to be the husband. "A-h hem yes h-a-a-h you know I am after leaving your wife. ah you know and—and—I'm just thinken will it be right to go home with her.

Junior—you must be mistaken in the man, sir, I don't own a wife.

Collapse of S-h—later seen in an exhausted condition hanging over the cross bar of the goal posts on the campus.

K-pt-n:—"Yes, I acknowledge that my beard is scraggy, but just what age do you think I am?"

N-dd-e:—"Dotage, I would say."

H-y:—"Mr. President, I am sorry but I was unavoidable detained."

Pres.:—"That excuse wont go with us Mr. H-y, you must not take us for Farm-han(ds).

Almost all those connected with the institutions attended the reception held by the Cads' in College hall on the evening of Jan. 20th.

A most original program of topics was much enjoyed by those present and especially did topic No. 2 prove to be very interesting to the female portion of the assemblage. It read—"How did Charlie lose his secret?"—For further information watch the Hymeneal column of a future issue.

The hospitality of Chigs Hallers is proverbial. To each and every visitor is accorded a hearty welcome. Room 33 and vicinity was the scene of a house warming the other evening. In right good style did the jovial denizens welcome the visitor within their sacred portals. The program for the evening was long and varied; the members of the Glee Club being in good voice added much to the entertainment by the exquisite rendering of "Where is my boy tonight" and when encored appropriately responded with "Home Sweet Home." The exhibition of the practical use of common domestic utensils by the brawny weilder of the flat-iron was much appreciated by the embryo bachelors; and most touchingly did the visitor appeal to his host by singing "Im far frae my hame" supplementing this with the well known hymn

"I said good night a dozen times,  
But ye would not let me go."

The entertainment was then closed with a few well chosen words by the host thus enabling the visitor to catch the 11.59 suburban express.

### Acknowledgements

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