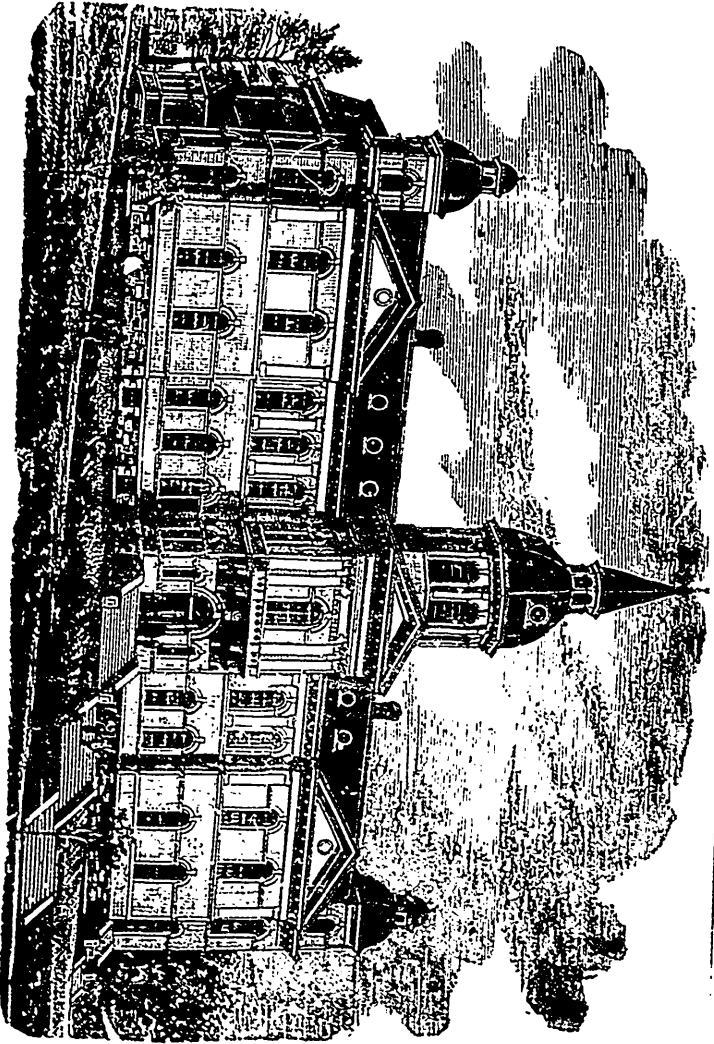


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REV. AUSTIN K. DEBLOIS, PH. D.

The Acadia Athenaeum.

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Acad

“Prodesse Quam Conspici.”

VOL. XXII. No. 1. ACADIA UNIVERSITY, WOLFVILLE, N. S. NOV., 1895.

Indian Summer.

WHILE summer days grew brown and old,
A wizard delved in mines of gold,
No idler he—by night, by day,
He smiled, and sang, and worked away;
And, misers scorning, with free hand
He cast his gold across the land.

The maples caught it ere it fell;
Witch-hazel turned before its spell;
The golden rod's high plumes of green
Were feathered with its golden sheen,
While barb'ry bush and bittersweet
Wore berries golden as the wheat.

Still smiling, o'er the tress he wound
Long russet scarfs with crimson bound;
He hung a veil of purple haze
O'er distant field where cattle graze;
He bathed the sun in amber mist
And steeped the sky in amethyst.

— LYDIA AVERY COONLEY.

Rev. Austin K. deBlois, Ph. D.

WITH much pleasure do we place as a frontispiece the portrait of Rev. A. K. deBlois, Ph. D.—one of Acadia's most illustrious sons, and one who has the distinction of being the youngest college president on the continent.

Austin Kennedy deBlois, born at Wolfville, N. S., on the 17th December, 1885, is the son of the late Rev. Stephen W. deBlois, D. D., who for forty years was prominently identified with the history and progress of educational and denominational interests in the Maritime Provinces. He is also closely related to Rev. John Pryor, D. D., the first president of this college.

He studied at Horton Academy and Acadia College, graduating from the latter institution in 1886. It will be ob-

served that his course here was taken at an exceptionally early age ; but even then his work was executed with great brilliancy, which gave abundant promise of the superior ability which has since been evinced. Before beginning advanced study Mr. deBlois made an extended tour in Europe. On his return he took a course in graduate studies in History and Philosophy at Brown University, taking the degree of M. A. in 1888 and that of Ph. D. in the following year. He was made a member of the Phi Beta Kappa Society by special election in 1889. During the last year of his graduate studies at Brown he completed the full first year's work at Newton Theological Seminary, studying at a later time at Newton and in summer schools. The year 1890 and a part of 1891 he spent in a second trip to Europe with his bride when he studied in Berlin and Leipsic making a specialty of Philosophy.

In September, 1891, he became Vice-Principal of the Union Baptist Seminary at St. Martins, N. B., and in the following year he became Principal. This school enjoyed its greatest prosperity under his administration during the next two years, and the number of students greatly increased. He was also pastor of St. Martin's Baptist Church during the latter part of his residence there.

In September, 1894, his connection with St. Martin's Seminary was severed that he might accept the presidency of Shurtleff College, Upper Alton, Ill., made vacant by the resignation of Dr. Kendrick. Here his work has been crowned with marked success, and "Old Shurtleff" has been thrilled with new vigor under his direction. His administration is kind, but firm, resolute and inspiring, and even in so short a time Dr. deBlois has become greatly endeared both to the educational and religious world of the West. He carries forward his work with the earnestness of youth, the enthusiasm of manhood, the ripeness of scholarship, the ardor of unbounded determination, the thorough knowledge of modern appliances, and the whole-souled consecration of christian principle. Acadia may justly be proud of her son.

Words as an Instrument of Mental Culture.

An address delivered by Prof. Jones at the opening of the College, October 7th, 1895.

WHEREVER man exists we find language. It is one of his most distinct and marked characteristics, or, perhaps, we might better say nothing so much characterizes him as language. Surely Adam and Eve had the faculty of speech and its development, otherwise they must have indulged in pantomime and have helped to develop the bow-wow, the ding-dong and pooh-pooh theories of language. Their conversations in Paradise must have been held in language adapted to convey clear and definite ideas, else an intelligent understanding of the Divine word is not possible. In that beautiful and blessed place themes of great moment were the subjects of conversation. Since God made man in His own image, it is difficult to believe He made him languageless, or, at best, with only sufficient inventive genius to supply his needs. It seems far more probable that speech was at first as pure and noble as those who used it, and that as the taint fell upon man, so it passed upon speech. If so, then both man and language had their Paradise. For as Adam was a perfect type of created humanity, so he must have been endowed with all that was essential to life. Lessing says, "that God was too good to have withheld from his poor creatures, perhaps for centuries, a gift like speech." "Any one," says Steinthal, "who thinks of man without language thinks of him as one of the brutes," nor is it incompatible with this theory to admit that language has been enlarged and enriched by sound-imitation. To illustrate: our interjection ah! probably has in it greek *achos*, a pang, Sanskrit *aku*, Anglo-Saxon *accan*, and so our word ache, anxious, anguish, and agony. In like manner Farrar thinks that myriad is from the root *mur* in murmur, implying the rush of water drops; that *mystery*, beyond which in its highest meanings language cannot go, is but an extension of the syllables *mu*, *mun*, an onomatopoeia from the closing of the lips, "What is *mother*," he asks, "but a lengthening of the first crooning of childhood's labials? What is Heaven but the space *heaved* over us? What is hell but a hole beneath our feet?" It is not our purpose however to treat of this *crux* of the critics, and besides on such a subject we may all be savants. Adopting, then, the theory of the divine origin of speech, man may properly be styled the *converser*. Even

Homer calls him the articulate speaking animal. The poet's word, *mesops*, composed of *meiromai* and *ops*, literally means dividing the voice. i. e. endowed with speech, articulate speaking. By this epithet the seer distinguishes man from all the other animals. To no other animal can this descriptive term be fitly applied. This faculty of expressing human thought either somewhat imperfectly or in all its depth and clearness must have its roots in Divinity. The mysteries of human thought suggest a superhuman origin. Man is fearfully and wonderfully made, and in nothing is this more clearly shown than in his power to reveal his inmost thoughts in language.

Man may also be called the *thinker*, for as God has given him the means to do it, he ought to strive to express the best that is in him. To talk or write twaddle is a desecration of the power of expression. If I could be prevailed upon to worship our Humanity, the homage would be rendered because they are thinkers. This power of thought exalts our nature and speaks of a divine origin. Carlyle asks believingly, "If the greatest event is not the arrival of a Thinker in the world." If not the greatest, it is certainly a great event, since man alone has language and the power of thought, the magic of mind. As George MacDonald puts it, "It is the eternal thought speaking in your thought." If thought alone is eternal. Shakespeare's description in Hamlet seems fitting: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! The paragon of animals! The beauty of the world!" It is this thought wandering in paths unseen by the vulture's eye, and where nature is mute in the sight of God," far beyond sun and star, that stamps man as a marvellous creation. This thought, swifter than the lightning's flash, fleetier than the light that darts through space, independent of time and circumstance, reaches out to its native home, that is, God, God, the great Thinker and we think His thoughts after Him. It may with emphasis be said, great is the mystery of thought.

But there is not only the mystery of thought itself, but the mystery of its transmission—"thought leaping out to wed with thought." This phenomenon fails to awaken wonder because of its perpetual occurrence. But it is verily an inscrutable process. We have a thought or idea which we wish to transfer to another mind. We speak and it is done. Vocal

organs, atmosphere, hearing, instinct, invention, memory and the laws of association with swift precision have done their work. All we know is that the thought is lodged, that another mind is in possession of it. Herein the purpose of God is manifest. The law of God is ever to give. There should be no isolation, no stagnation. These are fatal to intellectual health. There is no place for *drones* in the intellectual race. How can there be stagnation? Thought cannot stay, it never dies, but "with creative energy is born again in some soul it has touched." Without rest it passes from mind to mind to be absorbed and reabsorbed, and because of its creative energy fresh thoughts are evolved from the mysterious union. Thus the process runs on through the ages until we are admitted to centuries of accretions of mental wealth. How this thought-dust, or pollen, works its marvels, we know not, but that our education is the combined result of manifold invisible agencies, each contributing its quota to produce expression of power, is quite beyond controversy.

In treating of words, we must needs speak briefly of the relation between them and the ideas or thoughts which they express or represent. There are two widely different theories touching this relation. We prefer to take what may be called the common-sense view of the matter, being careful, since this connection is so mysterious, not to dogmatise. What is a word? and what does it represent? It seems to be a figure, twofold in its nature, representing a physical process and an idea or thought. It is the expression of an idea through a sensuous symbol. There is the bringing into being the thought and its physical embodiment. The word *contemplate*, for instance, is inalienably wedded to the making out of a *Templum* by the augurs; *consider* to the idea of inspecting the stars. Speak of the contagion of vice, and there is the sensuous symbol linked to the mental image. The original meaning of intellect was to choose, to pick, to sort. Hence its definition, that faculty of the mind which comprehends ideas. The word spirit refers in the first place to air or breath. How an adequate comprehension of the fact that language is nature symbolized would help the student to grasp the varied meanings of *pneuma* in the Greek of the New Testament! Give your attention to a subject and you have at once the physical symbol of *stretching towards*. In a mental *conflict*, there is a *dashing* together. Here, as in other cases, how the physical representative gives vividness and

reality to the spiritual struggle! If you argue, there is present to the mind the clear, the white *argentum*, the metal silver. To argue, then, is to make clear, though sometimes, nay often, of little clearness is much that passes for argument. How significant would be the word incubation, if applied metaphorically! Dereliction, when applied to duty—a ship abandoned at sea, an abandoned character, duty abandoned. Scant, from the Norse *skant*, is applied to measure, a measured portion, hence the idea of limitation, scant measure, not liberal, parsimonious. But here is an almost limitless field, a field the working of which offers the richest reward, securing in part the two chief objects of study—the general improvement of the mind, and practical utility.

If, then, no idea or thought, whatever, its character, is independent of physical elements and no word expresses even the simplest object of sense which does not involve an idea or thought, it is manifest that thought does not bear that relation to words which material does to a building. In fact there seems to be a very slender or no foundation for the mechanical theory of language. This theory receives very little favor or sympathy in the breast of him who feels the thrill and rapture of thick-coming, victorious thoughts. There can be no pause of life between the idea and its expression. Indeed may not the use of the word expression which literally means forcing out by pressure suggest this vital union? No true form of expression is ever made, or built, for an idea already formed. There is not first the thought and then the expression, but they are from first to last simultaneous. If the idea takes on proper form, it takes it on of itself. It leaps, so to speak, into visible life. It expresses itself. The writer has no option. It cannot be true birth, if there is any thing unnatural or strained. There is the form of the lily and the invisible life that gives form or takes shape. The life, that mysterious essence, becomes incarnate. We look at the form and call it a lily, but we do not in our thought separate life and form. The lily is the embodiment of an idea, one of God's thoughts. It has its own life and its own purpose in creation and is so exquisitely beautiful and faultless in form that Solomon in all his glory was not arrayed like one of these. So the daffodil, the pansy the cowslip, each takes on its own form, each, the fair expression of the dawn out of which it rose. Each has its own kind and range of life and each is invested with its own body. The life of one could never manifest itself in the life of another, so with words and the ideas which they embody.

They are a unit. In one sense thought is prior to the expression and yet both are coincident and incorporate. The incarnation of the thought is the only sure guarantee we have of its birth. It must be externalized or manifested, and thus placed beyond the limit of mere possibility. The thought flashes out like the lightning from the cloud, but unlike the flash the form is permanent. The words live because the thought lives, and the thought lives because the words live, hence words are the symbols of heart-thoughts, or as Confucius says, "words are the voice of the heart," and so "out of the abundance of the heart the mouth speaketh."

We here speak of the words as the natural vestment of the thought—ideas bodied forth—of the living connection between words and thoughts, because it is our purpose to emphasize the study of words. It is a subject upon which it would be difficult to lay too much stress. We begin life with words; they are the gateway to all that is sound and felicitous in expression; the means by which we gain the mastery over things. Words have been appropriately called *the fortresses of thought*. By them the mental treasures of each generation are secured. Age adds to the stock of age, and thus thought is ever perpetual and aggressive. Otherwise "each generation would have to begin over again, and barbarism would become triumphant. Words are the title deeds of the inheritance of each child of man. It is by dwelling on beautiful language that we reach the beauty of the *reality*, the thought. By this road alone we enter into the temple of the Beautiful."

The study of words, then, is no trivial thing—nay, a deep insight into their meanings is an indispensable condition of sound and broad scholarship. In more than one sense we are judged by our words. Not of Peter alone, but of all men can it be said, "Thy speech betrayeth thee." They reveal character because they disclose modes of thought and conditions of feeling. Nor was ever the purpose of language to veil or conceal thought. Those who attempt this are sure, somewhere and sometime, to be caught in the coils of their own words. "By thy words thou art justified, and by thy words thou art condemned." What revelation of soul is made by utterance! A unclean soul can no more breathe pure, healthful words of its own than a pestilential district can exhale untainted air. The purest utterances come from the purest minds. I often think of the words of Him who spake as never man spake—of their significance and depth—of the pure and infinite spirit from which they rose. I think of them as messengers of mercy and love, as heralds of wrath

and judgment. The matchless beauty and inimitable charm of Christ's words, who can describe! For profundity and mystery His words well up as the fountain from the heart of mother earth. They are the despair of the reader, for their spontaneous fertility and fullness of meaning forbid all effort to imitate them. How Christ saw and reached the indwelling spirit of things "exhibited in fresh and living forms," how He revealed the innermost meaning of things and unfolded life in its purest form and highest activity, who of us is ignorant? His words throbbed and glowed with that life and fulness which it pleased the Father should dwell in the Son. But to return. I spoke of insight into the meaning and life of words as an indispensable condition of sound and broad scholarship. Ignorance in this regard lays its palsyng grasp on minds big perhaps with aspirations and possibilities. It is the dead hand laid on you at the very threshold of study. If you know not words, you are their plaything. You may think you have an intelligent grip of them when they have their fatal clutch on you. This ignorance vitiates even the fundamental studies. Spelling, grammar, reading, are sure to have the mark of the best. This ignorance which is a nightmare, a dead weight on intellectual activity, you cannot hide or disown. Like care, you cannot escape it by riding the fleetest horse or sailing in the fastest ship. It rides and sails with you. You must kill it or it will forever haunt you. Its death will be your life. Perhaps it was deadness to the meanings of words that led Sir Boyle Roche to declare in the House of Commons: "I smell a rat; I see him floating in the air; I am determined to nip him in the bud;" if not it was insensibility to the congruity of figures. It was this gentlemen who, in writing to a friend, said, "If you ever come within a mile of my house, you will stay there all night." When you speak of "chairs being worm-eaten by rats," when Mrs. Siddons is described as a "beautiful adamantine, soft and lovely person," and when a house is said to have been "crowded with hundreds more than it could hold, with thousands of admiring spectators who went away without a sight," when it is said that "a resolution was unanimous with only one or two dissentient voices," that "two young women want washing," and "teeth are extracted with great pains," the incongruities are so obvious that they border on the ridiculous. Such incongruities as the following may easily be found in modern composition—yes in classical authors: "Bacon was the great father and inventor of common-sense, as Ceres was of the plough." Here, you see, the charge fathership is made

against Ceres. Again: "The pestilential air of Hong Kong destroyed them, as it does every thing *living* belonging to animate or *inanimate* creation." The query here, of course, is how things inanimate can die. Kingsley in his "Westward Ho!" says: "we are all Englishmen and men of Devon as you—a woman—seem to be by your speech."

The following address may not lack interest:

"Gentlemen, the apple of discord has been thrown into our midst, and if it be not nipped in the bud, it will burst into a conflagration and deluge the world." A clergyman preaching a funeral sermon while the corpse lay before him, exclaimed, "Here, brethren, we have before us a living witness and a standing monument of the frailty of human hopes." Again: "As the winged lightning's leap from the heavens when the thunderbolts are loosed—so does a little boy run when a big dog is after him."

Perhaps the citing of such passages as these may serve only to whet your appetite for the ridiculous, and the critic may say it is a matter of Rhetoric, rather than of words, but rhetoric is largely a matter of words. These extracts, however, may serve as beacons to any that may be desirous to avoid the rocks on which so many have split. Unless we are very careful, we may become the victims of the incongruous and absurd.

It is not our purpose, however, nor have we the time, to treat the subject of the misuse of words against which Richard Grant White, Dean Alford and others have entered their indignant protest. It is easy for one with a trained eye and a trained mind to see in newspapers and books words used in a worse sense, and not infrequently in a sense widely different from that which the best writers and scholars have by common consent attached to them. This abuse of words leads to confusion of ideas, and the wider the departure, the greater the confusion. If all writers and speakers were to assign to words meanings of their own without any appeal to a standard based upon derivation and usage, to convey ideas from one mind to another would soon become impossible. It must be remembered that strictly synonymous words are in English much scarcer than black swans and that in almost every case there is just one word to express one idea—the exact shade and shape of it. Such a loose use of many words such as genuineness and authenticity, discovery and invention, allude, balance, persuade and convince, bring and fetch, shall and will, character and reputation, decimate, evacuate, expect and suspect, fly and flee, party, wholesome and healthful, eat

and partake, vocation and avocation, to lay and to be, aggravate, common and mutual, and a legion of other words, would not be possible, if faithful study were given to derivation and usage. As orthodoxy brings heterodoxy to the Law and the Testimony, so must the users of English go to the source of words so that the root, meanings and any lateral and metaphorical senses of the terms used may be clearly understood. This is one of the chief means of securing accuracy and simplicity in the use of language. In this way, too, we are able to trace and somewhat fully comprehend the right use and abuse of words. Faithfulness in this regard will save us from a thousand pitfalls and give us the assurance that we have our thoughts clothed in their appropriate vestments.

We may remark that to one largely ignorant of the derivation and force of words, sound may have stronger attractions than sense, words of learned length and thundering sound may be preferred to those which are sinewy and fit the thought as the hide fits the animal. Now in this, as in medicine, an ounce of prevention is worth a pound of cure. Let the taste once become vitiated through slipshod education and a training that deadens the nature to literary qualities and felicitous, terse expression, and quickens it—if the word is allowable—to artificial diction and poverty of thought, and there is a case so chronic that no skill of mental surgery can fully eradicate it. The prevention is the early inculcation of thorough and careful habits of study, the directing of the mind to what the careless would call trifling things, but are vital and all-important because scholarship is involved, to press subjects of study to reveal their life and meaning so that each may stand in its own atmosphere and bear its own witness, to become habituated to making nice distinctions and purging the mental eye so as to discriminate between different shades of thought. Right assurance comes from comprehension, pure taste from mental anatomy leading to vividness of conception. It is of great moment to get the right stuff out of which to make scholars, it is of no less moment not to spoil the material after you have gotten it. The cultivation of mind and taste and discrimination requisite to appreciate a choice piece of literature almost transcends belief. The professor of English Literature knows what equipment is necessary—what knowledge of words and language, what ear for sound to estimate justly Portia's appeal to Shylock in which you find English pure as the unbolted snow, simple and beautiful as perfection can claim. Here, as in many other passages, thought has woven a peerless web. The setting is so com-

plete that you stand rapt in wonder and gaze. Any change or substitution would mar the whole. Let me quote a few lines; when you enter your studies, take your Shakespeares and read the whole passage :

“The quality of mercy is not strained; it droppeth as the gentle dew from Heaven upon the place beneath; It is twice blessed; It blesseth him that gives and him that takes: The mightiest in the mightiest,” &c.

I spoke just now of words of learned length and thundering sound, and of words that just fit the ideas. What kind of taste is it (or would you call it the lack of taste?) That could find gratification in the following modern version of the twenty-third Psalm :

“Deity is my pasture, I shall not be indigent. He causeth me to recline on verdant lawns, He conducteth me beside the rippling liquids. He reinstalleth my spirit; He conducteth me in the avenues of rectitude for the celebrity of his appellations. Indubitably though I perambulate in the glen of sepulchral dormitories, I shall not be perturbed by appalling catastrophes; for Thou art present, Thy tower and Thy crook they insinuate delectation. Thou possessest a reflection for me; in the midst of inimitable scrutations Thou perfumest my locks with odoriferous unguents; my chalice exuberates. Unquestionably benignity and commiseration shall continge all the diuturnity of my vitality, and I will eternalize my habitude in the metropolis of nature.”

The following may be given as an extract from a sermon with a modern tinge. The writer must be cursed with an itch for using sesquipedalian words. The text used as the basis of remarks is Job 38: 19. “Where is the way to the dwelling of light and as for darkness, where is the place thereof.” The darkness you will find in the extract.

“My brethren, The Cosmical changes continually occurring manifest a concateration of causes for the multiferous forms that present themselves for meditation and study. As we pursue our investigations in the various departments, we realize more distinctly the ever present and eternal relation of things. Cosmological philosophy demonstrates that force is persistent and hence is indestructible, therefore this indestructibility is grounded upon the absolute. To prove this to your entire satisfaction, it is only necessary for me to quote this formula: The absolutoid and the abstractoid elements of being, echo or reappear by analogy within the concretoid elaborismus. We reject the theory of the eternity of matter as well as the hypothesis of an infinite series, and con-

tend that matter in its primoidal condition is but a term in a system of causations; that after illimitable duration passed thro' changes of manifold particularities which have ultimated in an endless mutiplicity of forms that have produced the present complicated condition of things."

(To be continued.)

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty, matters little, or even what our duty is, great or small, splendid or obscure, only to find our duty certainly and somewhere, somehow do it faithfully, makes us good, strong, happy and useful men; and tunes our lives into some feeble echo of the life of God.—PHILLIPS BROOKS.

Limitation.

Truth is the wide, unbounded air;
 The varied mind of man
 Is but a bubble, which contains
 A breath within its span.
 The bubble breaks, its round is lost,
 Its colors fade and die,
 But truth remains, as infinite
 As our eternity.

PRISCILLA LEONARD.

The Acadia Athenæum.

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Business letters should be addressed to C. D. Schurman, Secretary-Treasurer. Upon all other matters address the Editor of Acadia Athenæum. Students are respectfully asked to patronize our subscribers.

The Sanctum.

We must apologize to our subscribers, and particularly to the class of '95, for the non-appearance of any mention of our immediate predecessors. The MS. was placed in the hands of our publishers, but through mistake failed to appear in type. It may be expected in the December issue.

Editors ACADIA ATHENÆUM.

WHICH TO utter the lawful sentiments of the students in all matters of concern to them; and shall strive to send forth the ATHENÆUM as an honest witness to Acadia's work. Our columns are also open to contributions from friends of the institution who may wish to present any suggestions pertinent to our interests.

Our word in confidence—Your subscription should be directed to C. D. Schurman, Secty.-Treas.

The outlook for the present year is most promising. Our numbers are quite up to the average, while the senior class ranks as the second largest in the history of the college. Some changes have taken place in the departments of Elocution and Gymnastics since last year. The former position is now held by Miss Mina A. Read, a graduate of the Emerson School of Oratory, Boston, who comes into the staff highly recommended, and appears to be taking up her work with a skill that ensures success. The position of Director of the Gymnasium is now held by Mr. E. H. McCurdy—a young man of wide experience in this department. He has already held responsible positions in physical training, notably that of Physical Director in the Y. M. C. A. Gymnasium at Clinton, Mass., and later at Taunton, Mass.

At the Academy also the prospect is encouraging. The attendance is larger than usual, the Home even now being filled. Here, also, some change have resulted to the teaching staff. E. R. Morse, B. A., who so successfully taught in the mathematical department, has accepted a position in the Virginia Institute, Bristol, Tenn. His place has been filled by S. J. Case, '93, whose experience at St. Martin's Seminary has given him a hearty recognition in the teaching world. The department of Manual Training has also changed hands, being now under the skilful direction of Mr. W. C. Margeson.

In one particular, at least, we believe that this year marks a step in advance for 'Acadia.' For some years the frequently recurring outbursts of turbulency on the part of some of the students here, has been a source of annoyance not only to the Faculty and town but to the finer element of the students themselves. The kindly admonitions of the President have been supplemented by the vigor of the entire Faculty, in a vain effort to awaken the students to a sense of their position as patrons of learning, until the students, mistaking their interest, seemed to contrive long before that the old plots might only be distinguished by some novel feature. This year, however, we have adopted a plan approved in many of the larger American colleges where practically the students are a self-governing body, and their observance of propriety becomes a matter of honor. To this end a Committee of Reference has been appointed representing each class,—the number in each class being proportionate to their period in college. The duty of this committee is to exercise an honest oversight of the student camp—not however with a view to spying—and stated conferences are held with the Faculty. The virtue of this scheme seems to lie in the fact that no one class can now combine and press to an unfair issue its differences with the governing body of the college. Already the plan seems to be attended with good results, and we sincerely trust that the day of Sophomore Rackets with their accompanying evils is beyond recall.

For some time there has been a feeling that a place should be found in our curriculum for a comprehensive study of the Bible, not so much for its theology as for its literature, history and philosophy. True, classes have been organized each year for a long period, when, each Sabbath, a systematic study of the Bible has been pursued under the direction of a professor. But this not being obligatory, did not give the satisfaction anticipated. Accordingly a most instructive course

of lectures has been outlined for the present year, imperative to the Freshman, Sophomore and Senior Classes, while the Junior Class pursues an imperative study of either Greek or German Testament. The Freshmen receive their lectures from Prof. Tufis, the Sophomores from Dr. Keirstead, the Seniors from Pres. Sawyer, and already great interest has been awakened. Under their teaching the most prosy portions of Old Testament writ are seen to blush with the warmth and vigor of nineteenth century literature. We hope this may be but the beginning of a wide and liberal course of Biblical instruction to follow.

With hearty grasp do we welcome among us the new students. The college with all its advantages is now before you. It is indeed a proud day when you enter college, when you join the great host who in all ages have withdrawn from the mad strife of the outside world that they might for a time wend their way along the pleasant paths of learning, there to witness things invisible. But we believe that all depends upon the start one makes. In the beginning then we suggest that you hasten to identify yourselves with all that is proper in college life. Forget not the advantages of the Societies about you, nor pass unheeded the privileges of the Library. The college course is but designed to direct you to the wide field of reading and culture, which, golden with the product of ages past, now invites your stay. It is yours to linger and glean during the four succeeding years when you must again face the busy world, there to receive your judgment. Be honest with your teachers, be honest with yourselves, remembering that time here is measured by *opportunities*.

With pleasure do we call the attention of our readers to the provision here made for study along horticultural lines. For two years now the Nova Scotia School of Horticulture has been conducted in Wolfville, and under the skilful direction of Prof. Faville, it has become firmly established, finely equipped and widely known. During the summer, the Professor has spent his vacation in travelling widely in Europe, visiting England, France, Germany and other places, with a view to studying the fruit interests in those countries. He begins his work here at the first of November in his usual energetic manner. Provision is made for thorough experimental study to supplement his lectures. Classes are arranged to meet the convenience of students either from the college or from outside. The rich agricultural

and horticultural resources of these provinces, developed in conformity to the modern methods here taught, cannot fail to respond richly to the efforts of the husbandry.

Looking through our Calendars we find the list of teachers at Acadia Seminary quite changed from that of last year. Changes have been made in the departments of Drawing and Painting, Voice, Violin, Physical Culture, Stenography and Typewriting, besides, all of which Miss True, the newly appointed Principal, now has charge of Latin and History of Art.

Miss Adelaide F. True, M. A., took first rank at Colby University, and after her graduation spent some time in England and Europe further studying in preparation for her work. She brings to the management of the school the qualifications of high scholarship, refined culture, ripe experience and a strong Christian character.

Miss A. Elinor Upham, who has recently taken charge of the drawing and painting department, studied first with Prof. Antchuson of the Royal Academy, London, and afterwards at Comb's Art School, Boston, as a pupil of Joseph DeCamp and Ernest L. Vesjor.

Miss Barker, teacher of Voice, after graduating at Wellesley College, took her musical training with George Parder, the oratorio singer of Boston, Mass., and Prof. Cheney of Emerson School of Oratory.

Herr Bernard Walther, the teacher of the violin, is well known as a first-class player and teacher.

Miss Mina Read, of Emerson School of Oratory, and teacher of elocution in Acadia University, will have charge of physical culture in the Seminary.

Miss Jennie Walker, instructor in stenography and type-writing, is an enthusiastic teacher of the Pernin system. Under her training pupils are to be fitted for business positions. Under the new regime, collegiate or literary course prepares graduates to enter the Junior year in the University.

Since 1880, when the school was organized as it is now carried on, 97 have been graduated. The graduating class of last year numbered fourteen, and the prospect is good for a still larger class next year.

The Month.

On the evening of Oct. 7th was the formal opening of the College year, the inaugural address being delivered by Dr. R. V. Jones. A larger number than usual assembled upon this occasion, and all seemed highly pleased for this privilege of being present. The subject chosen was: "Words as an instrument of culture." The Dr. discussed the relation between thought and words, and the nicety of distinction between what are largely regarded as synonyms. This address together with the interesting manner in which it was delivered, must have a lasting and beneficial effect upon all those who were present. A part of the address may be found in this issue and is worthy of the attention and careful study of all.

The regular Y. M. C. A. reception was given to the male students of the College and Academy on the evening of Oct. 11th for the purpose of welcoming new students and instructing them in the nature of the the work of the Association. The first part of the evening was occupied by the singing of College songs and general conversation. When ample time had been given for introductions and informal greetings, the assembly was called to order by the President C. W. Jackson. After prayer by Dr. D. F. Higgins, Dr. Kierstead in his usual interesting way spoke the words of welcome to the incoming students, after which the President and Chairmen of the various committee set forth the aims and purposes of the College Y. M. C. A. We were pleased to have present with us, and to welcome among our number the Rev. Mr. Trotter, our new pastor. In a few well chosen words he expressed to us his appreciation of our greetings and his desire that we as a college and the town's people should be united in one common interest for good. The evening we believe was spent pleasantly by all.

On the evening of Sunday, October 13th, the first monthly missionary meeting of the college year was held in Assembly Hall. The evening's speaker was Rev. B. N. Nobles of Bear River, N. S. In a most pleasing and lucid manner he drew attention to the life of the Saviour as a teacher and preacher, clearly reviewing His method of approach to the varying minds with which He had to contend, pointing out the sympathy and love which adorned his every act.

Mr. Nobles possesses a most attractive manner and a rich store of choice language. We but regret that the inclemency of the weather prevented the attendance of a larger audience.

The Athenæum Society held its first meeting of the College year on Saturday evening, Oct. 5th, at which the following officers were elected:—President, F. M. Fenwick, '96; Vice President, B. L. Bishop, '97; Treasurer, L. A. Fenwick, '98; Corresponding Secretary, N. B. Spinney, '98; Recording Secretary, J. S. Clark, '99. The attendance at the meetings of the society thus far has been large and the meetings have been of an interesting character.

On Friday evening, Oct. 4th, the Y. W. C. A. entertained the new girls of the College and Academy in the Library. After readings and solos by some of the Y. W. C. A. members refreshments were served and a pleasant social evening closed with college songs and "Blest be the tie that binds."

The Propylæum Society met for the first time this year on Oct. 4th. A good attendance showed an interest in the work of the society. Officers for the year were appointed as follows:—President, Miss Durkee; Vice President, Miss Cobb; Secretary-Treasurer, Miss Cook.

The regular reception of the Y. M. C. A. with the co-operation of the Y. W. C. A. was given to the students of the several institutions and other invited guests on Friday evening, Oct. 8th. The hall, beautifully lighted and decorated, reflected much credit on the managing committee and all those concerned. Most of the new as well as the old students were present and all seemed to enjoy to the utmost the hours spent in social conversations. A pleasing program was provided which consisted of a piano solo by Miss O'Key of the Seminary, and readings by Miss Read, our teacher in Elocution.

The evening was an enjoyable one, and when at a late hour the company broke up, all went home feeling grateful for the opportunity thus given of forming many new, and, we trust, valuable acquaintances.

The Societies are duly grateful to those of the town who kindly assisted in the furnishing and decorating of the hall.

Exchanges.

The October number of exchanges at hand are the Dalhousie Gazette, Owl, Varsity and Harvard Monthly.

The Gazette, in an article entitled Advance Dalhousie, calls attention to the large number of graduates who have brought honor to themselves and their Alma Mater in the leading Universities of the United States, both as students and subsequently as professors and instructors, and, as is said by an editorial upon this article: "Dalhousie has no reason to be ashamed of her record as evidenced by men sent abroad." The same article calls attention to a hand book of graduate courses, published by McMillan & Co., New York, which contains much information for those contemplating a graduate course.

"A System of Taking Notes" lays down a plan which seems to be practical and efficient. To this article we would call the attention of all students who wish to profit by their reading to the greatest possible extent.

The Varsity opens with an article on "The University Commission"

with a picture of James A. Tucker, editor-in-chief of the *Varsity* during the disturbed state of affairs which led to the Commission, and who worked so indefatigably and fearlessly in the interest of the students. This article, in a clear and concise manner, gives the instructions to the Commission, some of the most important evidence of both students and professors, and the subsequent report of the Commission.

The Owl contains much interesting and profitable reading. A pleasing story entitled "On a Lee Shore" seems to illustrate the moral principle that any abandonment of duty will cause misery and suffering, and a strict adherence to duty will bring ultimate happiness and satisfaction.

In "Three Villains" the principle is laid down that Shakespeare in the characters of his villains "has illustrated the truth that no one is wicked for mere wickedness' sake," but that "the ultimate motive of all human depravity is selfishness." As illustrations of these assertions the writer takes Shylock, Edmund and Iago, pointing out that Shylock was actuated by a desire for revenge, on account of the personal insults he had received from Antonio, and because the latter had hindered him in the gratification of the ruling passion of his life, that of avarice; that Edmund was stimulated to commit great crimes by "ambition for family possessions;" and Iago's villainy is explained by "his habitual love for wickedness, a fondness for making others unhappy because he is so himself." In the first two examples the writer clearly maintains his proposition, but in the case of Iago it is difficult to detect any other reason for his villainy than for "mere wickedness' sake."

The Harvard Monthly as usual contains a number of excellent articles, but want of space prevents us making any comment upon them. But to one who seeks pleasing and beneficial literature we would recommend them.

De Alumnis.

- A. F. Baker, '93, is attending McMasters this year.
 G. O. Forsyth, '79, is practicing law at Port Hawkesbury, C. B.
 C. E. Seaman, '92, has returned to Harvard, to resume his studies.
 Miss M. H. Blackadar, '94, is teaching in Washington, U. S.
 Howard Ross, '92, is attending Dalhousie Law School this winter.
 M. S. Read, '91, has accepted a position in Colgate University.
 Rev. A. J. Kempton, '89, has returned to his church in Madison, Wis., after a much needed rest.
 E. P. Fletcher, '91, has established a school for the blind at Brandon, Winnipeg.

F. E. Roop, '92, was ordained at Noel, Hants Co., during the summer.

E. A. Read, '91, will receive the degree of Ph. D. from Chicago University, in January.

Rev. C. A. Eaton, '90, has received a call to Bloor St. Baptist Church, Toronto, Ont.

Frank C. Ford, '94, is preparing for the ministry at the College of the Bible, Lexington, Kentucky.

W. J. Moore, '94, has received the appointment to the principalship of the High School in Reserve and Loxway, C. B.

H. S. Davison, '94, has returned from Manitoba College, Winnipeg, and is taking a course in theology at Pine Hill, Halifax.

Rev. C. B. Freeman, '91, has resigned the pastorate of the Baptist Church at Port Medway, Queens Co., and is studying at Rochester Theological Seminary.

Rev. G. P. Raymond, '90, for the past five years pastor of the New Germany Baptist Church, has accepted a call to the New Glasgow Church.

Rev. F. A. Starratt, '92, lately resigned from the pastorate at Graf ton, North Dakota, has gone south for the benefit of his health.

A. F. Newcombe, '92, was ordained in June by the Woodlawn Baptist Church, Chicago. He is preaching at Grafton, North Dakota.

E. R. Morse, '87, recently resigned from the staff of instructors of Horton Collegiate Academy, and has accepted a position on the faculty of the Southwest Virginia Institute, Bristol, Tenn.

Personals.

J. N. Creed, who was with '95 for two years is teaching at Port Hawkesbury. C. B.

Harry McLatchy, formerly with '95, is taking the first year at Dalhousie Law School.

We are glad to welcome Mr. Ike Wallace among us once more. He is taking special studies.

Rev. D. G. McDonald has accepted the pastorate of the North Sydney Baptist Church, lately made vacant by the resignation of Rev. D. H. McQuarrie, '91.

Lyman M. Denton, '96, after being absent a year, has returned and is continuing the studies with his old class mates. We are pleased at his return.

Rev. J. Harry King, for one year with '94, has published a book of poetry entitled "The Hero of the Drama of Genesis, an Epic of Sacred Story." This fine work reflects much credit upon the youthful poet.

Observations of We Two.

During the long vacation, when no eyes were around to spy out those things which should not be, Arky's curls and Newk's and S. C's moustaches flourished. We call the combined hirsute appendage of the latter two a moustache because it would, at the very most, take the two to make one which could be caught by anything except a pair of tweezers. By the way, perhaps it was because of this summer's growth, that Arky *traded* caps with a certain large headed senior.

In no department, more than that of the elocution, have the changes which have taken place in Acadia been *felt*. He, who aforesaid was wont to direct our voices and footsteps along the pleasant paths of expression, he, who strove to enable us "to reveal our psychic natures through our physical organisms" is gone, and now even a greater interest is taken in that study than before. Isaac, the last of all men to do so, has taken to love *no reading*, and we, knowing the facts, do not wonder.

Wonderful things that will go down in history have taken place since we came back. In blood-red letters on the wall of Room 31 Chyman Hall is written, WEDNESDAY, OCTOBER 8th, 1895, WE FOUGHT AND (on account of the furniture) BLEED. Signed Spike and Ape '99.

And yet more wonderful, on the night of this same day two freshmen, one of whom has been at it longer than this term, by use of skeleton keys opened a Sophomore's room and trunk and made free with his winter's supply of apples. We would think after the accident which happened to the other one of this number the other night, that his ardor for the possession of forbidden fruit would have been quenched. But it does not seem to be the case. Perhaps it would be wise to take the advice and recipe of the senior tenor in respect to these boys, namely, a bath in mingled water and H. S.

It was most wonderful of all to hear this senior dilating upon the advantages of the Athenæum Society. He might have said, "You see before you, freshmen, what can be manufactured from the raw material such as you are at the present time. Listen to me and do as I have done; during my three years at Acadia I have attended four meetings of the Athenæum Society. I have been on six debates (and spoke on one) and have generally taken an active part in the work." Oh, how differently he might have spoken if he had been talking about receptions. But he knew what he was talking about and his advice is good.

There are rumors of strife and dissension in '99's camp about their war cry. Never mind '99, it may not sound so badly when you shout all together and no one can understand it.

There is also another cause which may lead to civil war, and which perhaps was the primary cause of the combat in 31, namely who will accompany the sole female member of '99 to the Junior Exhibition. Piogy thinks that he has just as good if not a better show than the battered combatants. With war so close at hand no wonder that spectators were alarmed at seeing blue smoke coming through the door of the

Wolfville Post Office, but it proved that the whole thing was caused by the language used by the elder member from the Celestial City, who was having a pleasant little altercation with our post master.

Acknowledgements.

Judge Chipman, \$1.00; Rev. H. P. Whidden, \$1.00; J. B. Calkin, M. A., \$2.00; E. C. Smith, \$1.15; W. G. McFarlane, B.A. \$1.00; E. E. Faville, \$8.00; Skoda Discovery Co. \$4.00; E. C. Morine \$1.15; W. L. Hall, \$1.00; M. B. Whitman, B. A. \$1.00; Rev. L. A. Palmer, B. A., \$2.50; Sherman Rogers, B. A., \$1.00; E. C. Whitman, \$2.00; Miss Annie McLean, M. A., \$1.00; Rev. J. W. Manning, \$1.00; Rev. D. H. Steele, D. D., \$3.00; Rev. H. F. Waring, \$4.00; W. I. Morse \$3.00; J. W. Beckwith, \$1.00; Dr. Barss, \$1.00; Dr. Mulloney, \$1.00.

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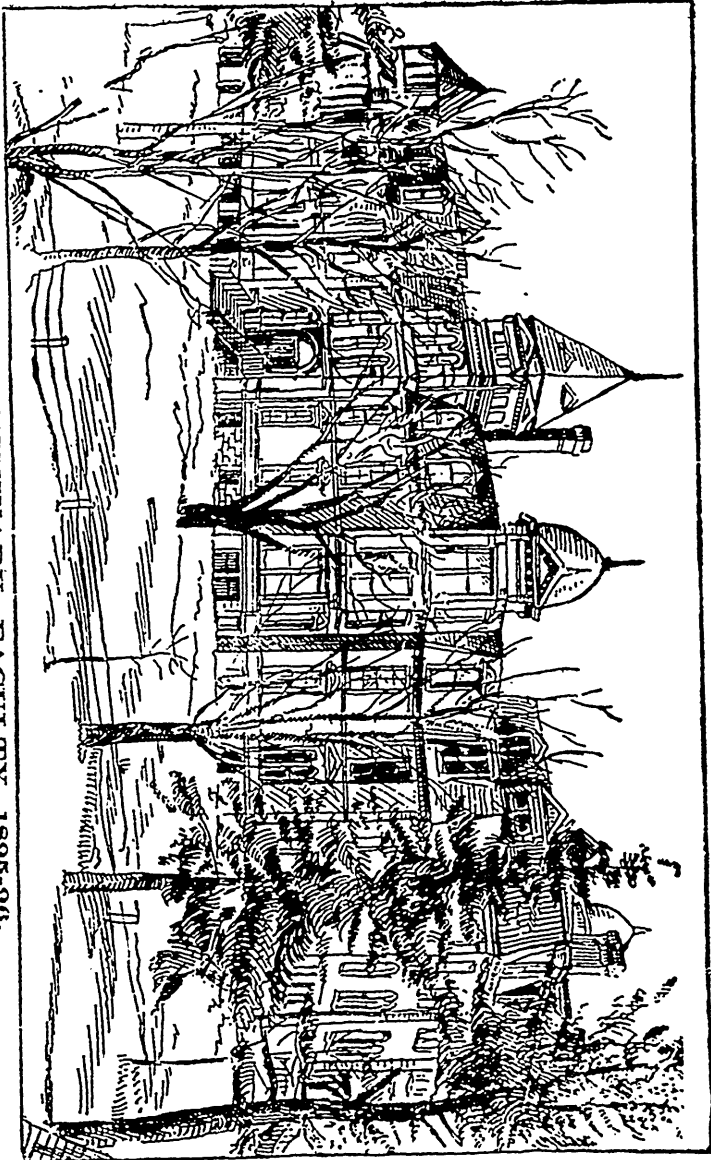
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