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McMaster University.

BY CHANCELLOR O. C. S. WALLACE.

Last July in Winnipeg at the educational meeting of the First National Convention the Principals of Acadia, McMaster and Brandon spoke from the same platform on the same evening as representatives of an educational work, which though carried on in widely separated communities, and guided by three different groups of men, is one in ideal, purpose and spirit. The characteristics of this work were clearly and earnestly set forth in a series of resolutions which were adopted unanimously by the Convention. These resolutions were an expression of the spirit which is dominant in the Educational work of the Baptists of Ontario and Quebec in common with those of the Maritime Provinces on the East, and Manitoba and the Territories on the West. It was thought by delegates to the National Convention to be good to see the three Principals one in heart, ideal and purpose, and to know that they were personal friends. It was partly because of years of friendship that these three men could understand the aims and tasks of each other. If acquaintance is good for the Principals of the schools it is good for the schools and their constituencies as well. Acadia is well known at McMaster; and it has been good for McMaster to know the history of struggle, heroism and achievement out of which so much has come for the Maritime Provinces and for other provinces and countries. McMaster is well known at Brandon; for nearly all the professors there have been intimately connected with McMaster in one way or another. But McMaster is not well known at Acadia; and therefore, as I comply with the request of the Editor to write something for the *ATHENÆUM* it occurs to me that perhaps I cannot do better than write of McMaster University.

On the 20th. day of December there was laid, with appropriate and significant ceremonies, the corner stone of a new building, made necessary by the rapid growth of the University in the ten years since it was founded. One of the speakers on that occasion was the Reverend J. L. Gilmour, B. D., the able and scholarly pastor of the James

Street Baptist Church, Hamilton, Ontario, and the grandson of the Reverend John Gilmour, who has been called the father of Baptist Educational work in the Upper Provinces. Mr. Gilmour, a Scotchman by birth, was greatly impressed by the lack of educational facilities for Baptist ministers, and by personal service and persevering solicitation was instrumental in establishing in Montreal "The Canada Baptist College," a college with which Acadia has a point of contact, Dr. Cramp having been the Principal of the Montreal school before going to Wolfville for his great work as President of Acadia College. "The Canada Baptist College" was opened in 1838, the year of the founding of Acadia College, and died in 1850.

Before the collapse of the Montreal school the Baptists of Toronto and the communities further west had made a move towards establishing a Theological College in Toronto. This enterprise never passed beyond the stage of hope and purpose. It was stillborn about the time the Montreal school died, that is in 1850.

About five years later another attempt, more ambitious, vigorous and, for a time, promising reached its climax and end.

Five years later, or in 1860, a beginning was made at Woodstock when "The Canadian Literary Institute" opened its doors, of a work of which the McMaster University of to-day, with students numbering in all departments between five and six hundred is the expansion. The Montreal school was intended for theological students only. The enterprises of 1850 and 1855 referred to above also contemplated the training of ministers only. But the Principal of "The Canadian Literary Institute," the great Dr. Robert Alexander Fyfe, saw a broader horizon and builded more wisely than his predecessors in this part of Canada. In the Woodstock school students of both sexes were welcomed, and while theological training was given, Dr. Fyfe put emphasis upon the preparatory literary training, it being his aim to establish a school to which young Baptists could come for such education of the preparatory grade as they needed to qualify them for any vocation, or for advanced professional study. The early history of this school was similar to the early history of Acadia. There were vast labors, heroic struggles and splendid self-denial, and, withal, the blessing of God upon the school.

All the foregoing is connected, more or less directly, with the initial efforts of the Reverend John Gilmour, who in the thirties was instrumental in the establishment of a college in Montreal and whose grandson delivered an eloquent and appreciative address on this sainted pioneer at the laying of the corner stone of McMaster's new chapel and library in December 1900.

Another who was present on this occasion and who formally laid

the stone, was the widow of the late Senator McMaster, the founder of the University which bears his name. This name connects itself directly with all that remains of our educational history. "The Canadian Literary Institute" began work in 1860. Six months later the college building, the funds for the erection of which had been raised at the expense of great toil and sacrifice, was burned. Dr. Fyfe wrote to the *Canadian Baptist*: "The labour of years is a mass of smouldering rubbish." Worse than this, the school was left with a debt of some thousands of dollars, and practically no assets. It was the day of calamity.

At this point enters God, using William McMaster of Toronto to put new hope into the heart of Dr. Fyfe, and preparing this able financier and eminent citizen for the great services which he was destined to perform for Baptist educational work in Canada. William McMaster wrote to Dr. Fyfe that he would contribute Four Thousand Dollars towards a rebuilding fund; he had paid One Thousand Dollars towards the first building. Forty years ago the Canadian Baptist who gave at one time to Educational work Four Thousand Dollars did something noteworthy. From this day Mr. McMaster felt a deepened interest in the educational enterprise of the Baptists and was gradually prepared to become its princely benefactor.

About twenty years later he bought two hundred and fifty feet square of land in Queen's Park, fronting on Bloor Street, and built thereon an educational building which even to-day ranks among the best buildings of its kind in Canada. Land and building were given to the Baptists, and here was established "The Toronto Baptist College," nearly all the expenses of which, for salaries, etc., were borne by Senator McMaster until the time of his death.

About ten years after projecting this generous enterprise a larger thought took possession of his heart, and after his death, which occurred on the 19th of September, 1887, it was found that he had left nearly \$900,000 as an endowment for a University. Soon after this his widow, Susan Moulton McMaster, offered the family town residence on Bloor Street East to the Board of Governors on condition that it should be used for a Ladies' College. The trust was accepted and the college established, co-education being discontinued at Woodstock. The years in which work was begun in the four schools which became part of McMaster University were:

The College in Woodstock, 1860.
 The Toronto Baptist College, 1881.
 Moulton Ladies' College, 1888.
 The Arts College, 1890.

There are buildings at Woodstock College which could be made to

accommodate in residence between two and three hundred students. The school is large and growing. The Principal, A. L. McCrimmon, M. A. is a man of great ability as scholar, speaker, teacher, administrator and disciplinarian, and he is assisted by a Faculty of six men, all University graduates, and specialists in their departments.

Moulton College has accommodation for about sixty girls in residence, but has a city constituency which lifts the annual enrolment far beyond this figure. During the sessions of 1899-1900 there were enrolled in literary courses about one hundred and as many more in music and art courses only. Miss Adelaide L. Dicklow, Ph. M. is the able Principal. She is assisted in the literary work by a Faculty of six. Besides these there is a large number of teachers in the departments of music and art.

About eight years ago the Theological College and Arts Faculties were united, the late Dr. Rand becoming the first Principal of the joint Faculty when he became Chancellor of the University. The Faculty numbers now usually between fifteen and twenty men, several of whom have gained such reputations as scholars and teachers that covetous eyes are turned towards them from time to time by other schools of our professors who have made the University known through the reputation of their writings the following may be mentioned: The late Dr. F. H. Rand; Professor A. H. Newman, D. D. LL. D., the foremost Baptist Historian of the day; Professor Calvin Goodspeed, D. D. LL. D., whose reputation as theologian, teacher and writer led a certain famous American school to look steadfastly in his direction two or three years ago when seeking a professor of Systematic Theology; and Professor A. C. McKay, widely known in Ontario as an author of mathematical text books. Professor Welton has been engaged for several years upon certain commentaries in the American Commentary Series, which he is preparing at the request of Dr. Hovey. Others of the Faculty have books either projected or in preparation.

The first Arts class was graduated in 1894. Nearly all the graduates in Arts are in Canada or on our Foreign Mission fields. McMaster is strongly Canadian in sentiment and many of her graduates deliberately choose the hard service of the newer part of Canada rather than places which might offer more of ease and material gain.

In 1890 the attendance in Arts and Theology was 41. For the last three years it has averaged nearly 200.

The matriculation standard of McMaster University is the same as that of the University of Toronto, and the charter requires that the course of study also shall be equal in grade to that of the Provincial University.

To Acadia with its six decades of noble history McMaster must of

necessity seem young; but by the spirit which animates her and by the notable success which her graduates are winning in graduate schools, in the pulpit, and in the teaching profession she is showing that though young she is worthy.

Dr. Cramp's Library.

BY REV. A. W. SAWYER, D. D.

Dr. Cramp was a lover of books. The binding, the type, the margins, the paper, all were critically examined by him with the correctness of an expert. He was accustomed to work surrounded by well filled bookcases. I believe it would have been impossible for him to do his best work in such a study as that in which Tolstoi is pictured as writing. The air of a room lined with books and ornamented by magazines and papers in every possible place was stimulating to him. He knew his library. He frequently said that he could go in the dark and place his hand on any book he wanted.

At the time of his death his library was probably the largest private library in the Maritime Provinces. It was chiefly theological, but in no narrow sense. Prominent writers of all denominations were represented. The collection of works in ecclesiastical history was large and varied. Dr. Cramp was not a philosophical historian, but he delighted in searching out the facts of the past. He had a wonderful memory for these facts and all the details connected with them. He desired as far as possible to examine original authorities. He gathered a large number of folios containing records of ancient councils and the works of ancient ecclesiastical historians. The Latin and Greek of these folios he read with facility. While he was a diligent student of the records of the past, he cherished a sympathetic interest in the events of the present. Books of travel attracted him. The library contained many volumes of this class. He delighted in the biographies of noted men and his shelves contained many volumes of this class. Any one who desires to study the condition of England in the Reformation period will here find a large number of helpful works. The library has not many books in the department of general literature. Dr. Cramp seldom read a novel. He was not strongly attached to any of the English poets, unless Milton should be made an exception. Soon after the publication of an edition of Tennyson's Poems in 1870 he told me that he had bought the book and read it through, adding, "and I did not get much out of it." He was a diligent student of the Greek Testament. His custom was to read the volume through every year. He procured the best books on Textual Criticism and examined them with great pa-

tience and ready discernment. He was accustomed to do much of his work with his pen in hand and his note-book before him. He accepted the motto of the schoolmen : *Studium sine calamo somnium*.

The larger part of this valuable library has now been placed in the Library-room of the College, duly catalogued and arranged in distinct compartments. It will probably be judged useful chiefly to specialists and advanced theological students. But every student will find it for his advantage to look over these books, read their titles and examine the contents of the works of some of the great scholars of the past. It is part of a liberal education to learn how men of large mental calibre and great erudition have labored in the past, with patience and fidelity, according to their light, in the interest of society and the church.

THOUGHT TRANSFERENCE.

A Suggested Explanation.

Subjects abstruse whose character is not clearly recognized and the pursuance of which leads beyond the confines of the sensible to the regions of the "Unknown" have a peculiar fascination.

So long have we grasped the sensuous and believed only in what we could clasp in our two hands and stand upon with our two feet that we have come to be satisfied that earth in the hand is worth more than heaven in its arboreal realms and so we cannot prevail upon ourselves to trust the waxen wings of the senses and soar into the secrets of the gods.

Before the working of the powerful force—mind, materialism is annihilated. Our bodies in which we place so much faith are composed of erratic atoms that are held in relative positions only by the exertion of a powerful unseen force. When we realize that at any point in what we call space between our earth and the sun there is in operation a force stronger than a bar of iron ten miles in circumferences we know that we must look for the greatest forces where we least expect a force.

Mind is the mightiest force in the universe.

An analysis of the substance of the mind is neither possible nor, in this case, necessary. The power of the mind as manifested in its capabilities of improvement, of action, of discovery, of retention and of influence present a vast field for exploration. The copiousness of the theme compels us to limit ourselves to a single direction of investigation and we select that leading to some conception of the influence of the mind.

One of the obvious snares into which we fall when we write about what we do not understand is that of misusing names and terms for the

subject—an error that can generally be avoided by refraining from writing until we are better informed. When, however, we discuss what no one understands we feel less trepidation in the selection of our terms.

Thought transference and soul forces have long been living topics. Literature and life, ancient and modern, abound with references to all phases of mental mysteries, from what are termed at one end hallucinations or stories in which there is but a parsimonious display of veracious statement, to the other extreme—that of observed simple psychic phenomena.

Credulity and incredulity mark the two classes to whom the seeming mysterious phenomena have been detailed. Some will not believe anything; some believe too much. Some are too superstitious; some too sceptical. Some cannot enjoy a meal if the party of twelve has been augmented by one; there are others for whom the number thirteen has no awful significance. Some will prepare for company if the dish-cloth is dropped; others see no reason why a clumsy act of this kind should influence our friends. Many will not travel nor be married on Friday. Many see no reason for going beyond what can be seen and felt, what can be dissected and examined. Thus it is difficult with all classes of minds to maintain a just equilibrium and follow the dictates of truth and reason.

Every one has had some indication of the influence of the mind. A few hints at simplest variety of phenomena will reveal this fact.

Nearly every one has at some time or times met a friend about whom they were just then thinking. Nearly every one in his home or room have had a call from one who was just then in his mind.

Some have tried the time-worn and almost infallible experiment of concentrating the mind upon another in a company and causing that other to turn and look at them. Some can call a visitor or person in their presence by name before seeing them.

From simple cases where distance is not a serious factor and where neither affinity of mind nor any extraordinary circumstance is present we could pass to numberless cases of mental suggestion for long distances. An enumeration of such cases is interesting because mysterious. Four cases out of numbers observed are in mind which could be given if space permitted. Suffice it to say that in many cases the following circumstances are prominent: Some one, with a nearly related friend at some great distance, receives a mental suggestion which greatly depresses then. In nearly every case this is interpreted as meaning that some calamity has befallen the one far away and have no hesitancy in expressing the assurance that the friend is dead. Almost invariably this appears to be the case. Not only so, but that death took place at

the very moment when this influence was felt.

The other cases reveal the fact that thoughts in the mind of one person can be determined by another who can not know them except by the transference of thought between minds without visible or audible communication. This, called "mind reading," has been so conclusively proven by reliable experimentists in psychic phenomena that it hardly needs repetition.

Tennyson, if we may read between his lines, gives us a very evident case of the influence of mind over mind. Guinevere in the nunnery, whither she had fled, has for a companion a novice maid. This maid, not being aware who her distressed companion is, almost breaks the heart of the guilty queen by talking and asking questions about her and Lancelot. This is the subject which is ever uppermost in the mind of the queen and it is not an anomalous inference to say that this so influences the mind of the girl that she must continually refer to it to the discomfiture of her from whose mind the thoughts come.

Again, the same poet and thinker, speaking of his close sympathy with his departed friend Hallam, says, that after each had been guide to the mind of the other and "fancy light from fancy caught" then, "Thought leapt out to wed with Thought, ere Thought could wed itself to speech."

Among the psychologists, hypnotism, which is but an influence of mind over mind powerful enough to produce a fictitious sleep, is a recognized scientific fact altho' no attempt is made at explanation.

Referring to the more simple cases above they might seem less infinitely little if we knew less infinitely little about them.

The problem is, to discover if it is probable that mind can influence mind at a distance without the aid of sensuous media—gathering therefrom some hint that the soul of man may exist as an entity and be endowed with faculties at present unknown.

To the sceptical these trivial experiments may seem insignificant. The frogs of Galvani and the sauce-pan of Papin were insignificant, but from them we have the two great motive forces, electricity and steam.

The facts are before us. What explanation can be offered for them?

The two easiest explanations are coincidence or chance, and negation.

Of the first, chance, we may remark that it is a stupid commonplace explanation which explains nothing and which will do away with all investigation. Suppose that we did not know that to assert that anything happened by chance is simply to confess our ignorance of the causes operating, let us see if chance affords even the shadow of a base. Suppose the friend comes to see you and just the moment before the ar-

rival each was thinking of the other. In a day of 16 hours there would have been 959 minutes when that friend was not arriving and when the mind may have thought of him just as easily and only one minute when both thought and friend came at the same time. In other words, there was just one chance in 960 that you would think of him at that time. Repeat the case and the opportunity for chance is reduced many fold. Negative arguments are of no value here. We can't use facts we have not obtained.

Chance will not explain. We may as well toss up the Greek alphabet and expect it to come down the first book of the "Iliad." "In the universe of God there are no accidents."

Negation is a suggestion adequate only for minds that shrink from activity. Chance does not exist. Facts, cold facts, are the data before us. The intellect steps out timidly on this hypothesis: Mind can communicate with mind at any distance without sensible means of communication.

We must not shrink from an attempt at exposition being well content if we give but a probable clue to the explanation that time will reveal. The present is not a time to halt and confess utter inability to grapple with such subjects and

"to swoon,

When science reaches forth her arms
To feel from world to world, and charms
Her secret from the latest moon."

Before we make any attempt at explanation the following obstinate questions will be mentioned at least for consideration if not fully answered.

First: Under what condition relatively and individually are the minds when thus acted upon? Relatively, it appears that in simple cases one of the minds is concentrated upon the other—not necessarily with a determination to influence it—while the other is in a state of whole or partial passivity in order to receive an influence. Individually, in order that an influence may pass, one mind at the time must be less active than the other. There is no movement in any sphere while we have an equilibrium of forces. Whether always the stronger mind acts upon the weaker can only be answered by suggesting that the same mind may pass in a very short time through all the conditions from intense *activity* to complete *passivity*. In other words, a naturally weak mind actively concentrated upon a stronger mind in an inactive state will influence the mind naturally more puissant. There appears also to be a mental state still further removed from activity when the mind is most susceptible to influence and this is when the mind is in an expectant mood as when listening eagerly and can only be described as a state of *receptivity*. These three, activity, passivity and receptivity seem to

mark the stages in the various conditions. It has also been observed that the minds interacting at great distances are those which have been for some length of time in harmonious companionship.

Second: Does thought originate in the mind or without? This bids fair to remain unsettled for long ages and when doctors differ we only remark that if this theory has in it the basis of truth that the saying of one of the most popular writers of the day favors this. It is—"No man's thoughts are his own; they are the radiations of the Infinite Mind which influence every living atom."

Third: Have we the right to reason by analogy from the physical to the metaphysical when they—as far as can be ascertained with surety—do not merge at a single point?

These questions being cited we will proceed to make some suggestion as to explanation.

Science tells us—and we must accept what she says—that the manifestations of light and electricity that come to us are wave motions produced by some form of energy and transported by some invisible and imponderable agent.

If a pendulum beating seconds in air could be made to double the beats infinitely it would produce all the known phenomena from sound which begins at 32 beats up to the "X" rays which require the inconceivable velocity of 288,230,376,151,711,744 vibrations to the second. Between these we have vibrations producing all the natural phenomena and long spaces where there is no form of energy perceptible to the developed human senses. Light can only be received by the retina of the eye between the red and the violet but beyond the red rays are dark caloric vibrations which to our sense are only darkness. Beyond the violet at the other extreme are chemical actinic vibrations invisible to the eye but capable of being photographed. Some are yet unknown. Sound produced by vibrations up to 32,768 can be received by the human ear but there may be sounds above this that are not audible to us.

Now light and electricity do not exist in any tangible form but exert energy and this at great distances without the aid of any medium.

Let us proceed to the enumeration of physical phenomena that will at least serve as illustrations and will appeal to us because well known.

The voice stimulates particles of air and these in motion influence others contiguous and there travels through the air a stimulus which reaches the ear and produces there the effect of the first influence. A chemical change produces a disturbance of particles of some transmitting substance and our eye receives the effect—light. Speak through a telephone here and another 'phone miles away will vibrate sonorously with it and a material connection is *not* essential. More

wonderful yet is the transmission of the voice along the rays of the search-light with the photophone. Words travelling on rays of light for miles! If such a discovery had been hinted at a few years ago epithets none too polite would have been hurled at the presumptuous proposer. A star in the immensity of the heavens millions of miles away—to which the earth is an absolutely invisible point,—acts upon the sensitive photographic plate, disintegrates the surface and imprints its image there! Vibrate the string of violin or piano and the same note will vibrate on another violin or piano comparatively near it. And yet it is unscientific to assert that realities are stopped by the limit of our knowledge and observation. When we stop at the known we imitate the ancient geographers who wrote on their maps beside the columns of Hercules “*Hic deficit omnis*”—Here ends the world.

All the cases of transmission cited depend upon some physical cause and are transmitted by what are known as waves or undulations through a medium which in some cases is neither pouderable nor visible. The metaphysical laboratory proves that for every mental act of the brain there is a corresponding physical disturbance of the brain cells. It matters not in this case whether some sensory stimulus produces a physical movement of the brain which in turn causes the mental act or whether the mental act causes the physical disturbance. There is a physical vibration of the brain's cellular tissue accompanying the mind's effort to think. Now, not to reason by analogy from the physical to the metaphysical but to keep in mind the illustrative observations in the physical world, is it inconceivable that this brain movement may be transmitted by some medium and effect another brain. In the face of evidence that one brain can effect another is it highly improbable?

Mental suggestion is certain. One mind does influence another at a distance. Is it not probable at least that there are psychic currents as well as aerial magnetic and electric currents?

Absolute statements in this region of the comparatively unknown would savor of presumption but there is nothing unscientific in admitting these things. The facts must lead us to the conclusion that there are many things we do not yet know; but further, with the evidence of the star's transmitted stimulus, is it more wonderful that a cerebral wave from a brain should traverse a comparatively short distance to influence another brain in harmonic union with it?

We seem to have arrived at this conclusion: Whether or not thought originates in the brain every human mind is a dynamic focus. Thought is a dynamic act. There is no thought without brain vibration. Is it too extraordinary to be entertained, nay, is it not most highly probable, that these sensations may be transmitted as in the case of telephone, wireless telegraphy, or better, the photophone? The

action upon the other mind effected may be due to some form of energy still unknown to us—a radiation, a series of vibrations or waves, as you will, effecting the brain and producing in it the illusion of reality.

Some will say that in order to be scientifically handled you must reproduce the phenomena. In answer we say that we are not in the region of experiment but of observation.

Don't believe in lightning that flashes across the sky from east to west until you see it reproduced at will.

Don't believe that there is an aurora borealis until you see one made to order.

Don't believe in comets until you can order them up by the dozen.

Don't believe that the moon was ever eclipsed until her face is covered for your personal gratification.

The sciences of Astronomy and Meteorology are sciences of observation. Chemistry and Physics are sciences of experiment. We are in the region of observation and must determine the nature and order of the facts as they are observed. Psychic force exists. Its complete nature is yet unknown.

We can but say with the Bard of Avon

“There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy.”

There are more forces in the world than the greatest minds have yet dreamed of. The understanding is mighty but the misunderstanding is mightier. Nothing that we can know gives us such a profound impression of the heights and depths of knowledge as our own nescience. It is hardly necessary for us to raise a wild alarm or hail the dawning of a new era every time we stumble on a fact we can't explain, but, when in psychical research we have allowed for curiosity, fraud, superstition, inaccuracy, hasty deduction, illogical ravings and the personal equation, we have, we venture, a residuum of facts we can't explain. Science has lately been so liberal with her gifts that we are content to take heart and—wait.

There seems to be a wide difference between our secret opinions and our expressed beliefs. The old religious orthodoxy was too narrow to contain man's science; the new materialism is too narrow to contain his aspirations and feelings. Above the materialistic point of view we will attain conceptions that will permit us to regard these occult communications between mind and mind as possible—nay more, the communication of things visible with things invisible! From the Great Light there comes to us one ray of hope that mind does communicate with mind.

If there is more in the masterpiece of architecture than was in the pile of brick and that more is Mind then we feel that back of the mar-

vellous and God-bounded universe there must be *A Mind*. Is it inconceivable to us that This Mind can convey His thoughts to us and so influence our mind and life? Do we not find in this also a hint at the fulfilment of the startling words "There is nothing covered which shall not be revealed"? These words are almost appalling in their absolute accord with the latest triumphs of science. Are we in danger of excommunication for vile heresy? Should we not rather hope for a closer view of the contiguity between humanity and the Divine Being—a connection so close that communication in either direction is always open. The aspirations of the human soul are transmitted to the Centre of the Universe—God, and the influence of a mighty power, a moral force, is exerted in our lives to guide, control, direct. The messages of the eternal flash from all worlds to all worlds, from sphere to sphere where celestial inhabitants dwell, from spire to spire where many mansions are.

When we shall be lead through blissful climes and shown the perpetual fountain of All Knowledge, when the sons of flesh shall be gathered in the cycled times, we shall see and hear and know. We shall know and understand what here could never be made clear to us by thought or speech. We shall have revealed to us the Mind of the Universe and after all the jargon of dispute and wrangle of great minds over small subjects we shall know even as we are known and "pass to where beyond these voices there is peace." We shall know the Author of the mighty hopes that make us men.

In the great At Last when this wonderful and fearful arrangement of bodily functions falls in decay will be revealed the soul—a disembodied spirit the extent of whose augmented energies who can conceive?

W. M. STEELE, '02.

Library Notes.

The Report of the Commission to the Philippines.

The World is not so very big. Side-tracked as some people think we are here in the Maritime Provinces, we yet find ourselves in close and intimate touch with many of the most interesting and important movements of the world. Year by year there go out from us those who find their way into the thick of the great world-fight, and of these some press through the struggling masses on to the very van and become leaders of men and moulders of opinion. Acadia in common with other educational institutions of the Maritime Provinces thus finds itself in living touch with many great events that mark the history of other nations and distant lands.

The President of the Commission appointed by President McKinley, January 20, 1899, to investigate affairs in the Philippines was Dr. J. G. Schurman, President of Cornell University. President Schurman was a student here some twenty-five years ago, and later was Professor in this College. Through his thoughtfulness the College Library has lately received a copy of the published report which the Commission to the Philippines made to the President of the United States. This report so far as published is contained in two octavo volumes of 266 and 495 pages respectively. The report proper is given in the first volume and occupies 163 pages. This is followed by a number of so-called Exhibits which contain such matter as would naturally gather about the report.

The formal report is divided into eleven parts. These treat of the efforts of the Commission towards conciliation and the establishment of peace; of the native peoples of the Philippines; of education in the Islands; of the government of the Islands under the Spaniards, the reforms desired by the Filipinos, and the scheme proposed by the Commission; of the judicial system; of the conditions and needs of the United States in the Philippines from a naval and maritime point of view; of the secular clergy and religious orders; of a civil registration law for marriages, births, and deaths; of the currency; of the Chinese in the Philippines; and lastly of the public health. Of this report President Schurman is personally responsible for that portion which discusses the government, a portion that forms quite one third of the report.

The second volume contains the testimony that the Commission received in the course of its attempts to investigate affairs in the Philippines. This material necessarily is given without much classification and with little organization. However, the testimony as given will repay study. A full and carefully prepared index renders investigation easy.

As might be expected, when one considers the make-up of the Commission, the report is replete with well-arranged matter, concisely expressed. Probably no one book offers so much authentic information concerning the Philippines. The Commission has done its duty in a thorough and workmanlike manner. No one who desires to become conversant with the Philippines and their relations with the United States can venture to neglect this report. It naturally will become a classic for students of political science.

The relations between the peoples of the East and those of the West will tend to grow more close as the years go by. Whatever, therefore, adds to the sum of our knowledge concerning these distant and strange peoples must have value. The problem in the East—commercial, political, religious—is one of the most serious that the twentieth century will be called upon to solve. Such bloody, barbarous, fitful

methods as are now being pursued in China must give place to those which shall be worthy of the Christian civilization that is the boast of Europe and America. The energetic, aggressive life of the West to-day stands face to face with the more conservative, less active, but none the less selfish life of the East. Aside from their selfishness the two have almost nothing in common. How shall they meet; how unite? Or must they fight it out to the death after the debasing, brutal fashion that now asserts itself in China? Shall the end sought be amalgamation, repression, or extermination? Have the peoples of the East any rights as against the so-called civilized nations of the West? Are commercial greed, national aggrandizement, and lust for power to dominate the intercourse between Europe and America on the one hand and Asia on the other? Questions such as these naturally arise as one contemplates movements that are now on. How far the intercourse between East and West shall hereafter be characterized by righteousness and conformity to those principles that make for advancement towards a wider and deeper civilization, will be determined very largely by the accuracy and fulness of the knowledge which the Occident has of the Orient.

Such knowledge and that sympathetic appreciation which shall make the knowledge effective, can be got only by a careful study of these Eastern peoples at first hand. Commissions such as the late one to the Philippines may do much to assist in the acquisition of desirable knowledge and in the getting of a right conception of eastern habits of life, forms of thought and religious beliefs. Incalculable wrong may result merely from misunderstanding the genius of Eastern life. Hence it is that we feel like applauding the wisdom of President McKinley in appointing the Commission to the Philippines. There is a breadth of mind in such an action that speaks the statesman rather than the politician. Whatever the immediate outcome of the present struggle in the Philippines may be, we are persuaded that a satisfactory adjustment of difficulties and a permanent establishment of governmental authority must be based upon a continuance and extension of such statesmanlike methods as marked the appointment of the Philippine Commission.

We are glad to have the present volumes of the report and shall look with interest for those that remain to complete the compilation.

Our Deceased Sovereign.

BY REV. C. W. COREY.

We are in times when history is being made with great rapidity. Great events are passing before us in quick succession. In fact their wonderful accumulation is so striking that were we disposed to alarm

we might be moved with fear that the last days were drawing nigh. The Spanish-American war, the Boer-British struggle, and the bloody Chinese broil have startled the world. And now we might almost suppose the Almighty was by a commensurate stroke calling a halt to this human wrath and carnage in removing from the midst of the nations the grandest, noblest and supremest of sovereigns, Queen Victoria who on Jan. 22nd. laid down her earthly sceptre to obey the summons of death.

So familiar are the facts of her life as to parentage, childhood, accession, marriage, womanhood, motherhood and reign that they need not be repeated for the sake of information. Her life has been so closely interwoven with that of her subjects that by semi-centennial jubilee and long years of sympathetic relations to her remotest subjects her name has become a family name, and so the recital of the facts of her life ceases to be information to her subjects.

So long has she reigned in the splendour of her gracious womanhood over this mightiest of Empires, that we had come to look upon her as abiding. Reigning for 63 years, the "twenty fourth of May" and the National Anthem, have taken a very peculiar stamp of permanency in the minds of her subjects, till we have taken for granted her stay somewhat as we do that of the "eternal hills." And as we were not prepared for the change by a prelude of long sickness and infirmity, for she was suddenly taken, we have scarce yet been able to convince ourselves that we can no longer sing "God save the Queen."

It has ever been an occasion of pride to every British subject that he was able to point to such a sovereign as Victoria. For so many years her subjects have looked admiringly upon her that we have not fully realized the large place she really held in our esteem. Now that she has passed away we begin to appreciate anew the value of this gift of providence to the nation. We are now left wondering if ever there can be such another sovereign. Were we pessimists we would be disposed to believe that the gods of the nations had exhausted their resources in providing this one the highest of their creation. Nor have we been prepared for the outburst of world-wide admiration of her expressed at this time. But by the inevitable law of true goodness, her worth has been making itself felt even unto the uttermost part of the earth.

The secrets of such plaudits are not far to be sought. They are not however in the fact of her extended rule. No such Empire has ever yet reared itself before the eyes of men as that over which our departed sovereign held sway. But this very progressive, accumulative, rich and grand Empire of itself would only tend to foster the baser feelings of men and nations, and thus upon the crowned head of all this

wealth and splendour of domain would fall the blows of jealousy and hostility. But in spite of all that our queen has ever enjoyed the most kindly feeling of respect. In fact such has been the large place opened in the hearts of the nations to her that she in a peculiar sense might be regarded as the property of the nations instead of the exclusive possession of the little isle that forms the centre of her far reaching dominion. It was her worthiness and not her material wealth which called forth the admiration of the nations.

Heredity doubtless contributed something to this noble character. She was born of estimable parents. Her education was most sacredly guarded; her widowed mother giving every care to have her brought under the most favorable religious and educational advantages. Socially she was of the royal circle but she was trained to sympathy with the walks and struggles of the common people. This was a happy combination for the development of a praiseworthy sovereign. Her father the historian says gave utterance to the following sentiments—“I am a friend of civil and religious liberty all the world over. I am an enemy to all religious tests. I am a supporter of a general system of education. All men are my brethren and I hold that power is delegated only for the benefit of the people They are not popular principles just now All the members of the Royal Family do not hold the same principles. For this I do not blame them; but we claim for ourselves the right of thinking and acting as we think best.”

Such principles so tersely put were almost in advance of the age. They fully accord with the fundamental principles of British liberty. Victoria was thus reared in an atmosphere most conducive to the prime requisits of an acceptable British sovereign. Her reign has been simply an opportunity to work out such principles. She has ever been in fullest sympathy with her subjects, and this relation was not a mere legislative one. She was thoughtful of the poor, the calamity smitten; the suffering soldier and the sorrowing citizen oftentimes receiving her personal sympathy. Hers was not only a wise *administration*, but a sympathetic *ministration*. So whether the flag floats half-mast over the White House at Washington or a tear falls from the eye of many a humble cottager at this time of the nation's loss, it bespeaks the one and the same fact—she was worthy. As has been rightly said she was the most queenly of women and the most womanly of queens.

As we deplore our loss and as universal condolence is expressed it is well for us to remember that all this bespeaks a hopefulfulness for our country. What is said of our departed sovereign, be it remembered, is in a measure said of our country. This sovereign bloom was reared on British soil. British instincts, British democracy, British institutions and British ideals have produced this flower of universal admiration.

Victoria Regina is a compliment to our country. The ideals and the divinity that produced her are left, and the ability to appreciate them is left.

While there are sad features of the world struggles and it seems peculiarly sad that our queen should close her eyes upon our own war, there are nevertheless compensating features. Never before has sovereign seen such universal coming together of the ends of the earth to maintain her supremacy. The empire has lost a queen but it has reared a people. And this is the end of all government not the rearing of a sovereign but the establishment of united, prosperous and happy subjects. Victoria has not lived for her crown but for her country, not for her place but for her people. Thus even death shall not be able to uncrown her. Her name shall live in fragrant memory, and the "Victorian Age" shall stand as the monument of the fact that her subjects and the world still crown her with the memory of her worthy works.

The completion of such a life is worthy of the beginning of a new century. Not that she died but that she terminated a golden life in the first month of the new century. This shall mark the century as one of the great events thereof. The Empire shall still feel the throbbing of the life she has poured into its veins, and hopefully look to the future, as it loyally and gladly offers its allegiance to Victoria's worthy son, our King. We can thus echo the hopefulfulness of Tennyson's stanza

"By shaping some august decree,
Which kept her throne unshaken still,
Broad based upon her people's will,
And compass'd by the inviolate sea."

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It is such a sad thing to be born a sneaking fellow, so much worse than to inherit a hump-back or a couple of club-feet, that I sometimes feel as if we ought to love the crippled souls, if I may use this expression, with a certain tenderness that we need not waste on noble natures. One who is born with such congenital incapacity that nothing can make a gentleman of him is entitled, not to our wrath, but to our profoundest sympathy.

—OLIVER WENDELL HOLMES.



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**The Queen.** The Queen is dead; and the world is poorer than it was when the new century opened. The longest and most splendid reign in British history has closed, and a nation—nay rather an empire and that the greatest upon which the sun has ever risen, mourns as for a personal loss. For two generations Queen Victoria has reigned over the British Empire and every year the tie between the sovereign and the people has become stronger. By her wisdom and tact, and by the nobility of her life and character she won the love of her people for herself and for the system of government which she represented. That not a discordant note was heard throughout the Empire when her son was proclaimed King Edward VII. was owing to her whom men have so long called Her Gracious Majesty. But the Queen is dead and her subjects mourn. The majority have never known any other sovereign, and to many the National Anthem will always be,—God save the Queen. On Monday, Jan. 21st., the news reached Wolfville that the Queen was in a critical condition. And yet, tho no hope was held out in the reports, it seemed impossible that medical science and skill should be so impotent with the resources of an empire at command. But on Tuesday afternoon our worst fears were confirmed by tidings that Death had won his first great victory in the new century. Thank God for the promise of the time when there shall be no more death, and for the fact that even now the sting of death has been removed.

The Victorian age—so shall the last half of the nineteenth century be known in history. And a wonderful age it has been—an age of en-



lightment, of freedom, and of great material prosperity. In it man has come to a realization of the value of his inheritance. He has made steam his drudge. He has harnessed the rivers and compelled them to do his will. He has even trained the lightning and made it his obedient slave. Along with all this has gone intellectual awakening and emancipation. Above all it has been an age of religious activity, of missionary zeal; and men have learned the possibility of emancipation from false ambition and evil passion and all that makes a man less than he ought to be. But not by these characteristics of her age will the Queen be remembered so much as by the personal qualities for which she was beloved—by the simplicity, purity and nobility of her life; by her tender love for her husband and her children; by her unaffected piety; and by her unfeigned interest in all her subjects from the highest to the lowest. By these things she will be held in loving remembrance by millions within and without the bounds of the British Empire.

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**The Insurrection.** We do not refer to the trouble in South Africa, nor yet to any of the annual, or rather penennial, revolts in the South American republics, but rather to the disaffection which of late existed among the members of the Sophomore class. We must certainly congratulate the class on the good sense shown in abandoning their position as soon as it became plain that such a position was untenable. And yet we cannot but think that had the same saneness of counsel prevailed at an earlier stage the whole trouble might have been averted, tho we may be drawing our conclusions from insufficient data.

But in a particular case of this kind the real principle involved is seldom recognized. Ultimately the question at issue is not, shall the punishment of a certain student be heavier or lighter; but rather, by whom shall the discipline of the college in relation to student life be administered? Take the recent trouble as a case in point. The class claimed that in view of all the facts the punishment was excessive. They virtually claimed that they were in a better position to judge the case than were the faculty, and hence should be allowed to fix the penalty. But the privilege of judging in a case known to the faculty must necessarily entail the responsibility of detecting as well as judging misdemeanors.

Further there is another matter that might well be spoken of in this connection. The interruption of the Junior Exhibition must have reminded many of similar disgraceful scenes which for several years have marred the annual closing exercises of the School of Horticulture. Professor Sears is held in high respect by the whole college community



and many of the students of the University have enjoyed the privilege of coming under his instruction. The value of the work done by the School of Horticulture is acknowledged by all, and the college has obtained no small share of the benefits. And yet for several years a few hoodlums (some we regret to say, students of the College or Academy) have been allowed to seriously interfere with the closing exercises. There has seemed to be a disposition even on the part of some of the self-respecting students to palliate the offence, and the efforts of the Faculty to discover and punish the offenders have so far been unsuccessful. We hope that the prompt punishment meted out in the case of those who disturbed the Junior Exhibition may act as a deterrent, so that Prof. Sears may have no further cause to complain of discourtesy or worse on the part of the students of Acadia.

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**The** As from time to time these have to be met in the college  
**Exam-** work the question of their value in the process of education  
**inations.** becomes a live topic. Many cogent reasons have been advanced for eliminating all examinations from the college course, and likewise much nonsense has been written advocating such a change from the established order. It no doubt is true that these examinations are a severe physical and mental strain, and are dreaded by the great majority of students. What then can be urged in favor of their continuance, apart from the force of almost universal custom? What is their educative value? First then it must be allowed that at the time of examination an opportunity is given to pick up the loose ends of the work, and to systematise and relate the scattered fragments of knowledge that the students may have gathered during the previous weeks. By the necessary review a knowledge of a subject as a related whole is obtained, and we venture the opinion that this review would not be taken in the majority of cases without the stimulus of the expected examination.

But apart altogether from this element of knowledge, an examination honestly worked must tend to develop in a student self-reliance, quickness of thought, and definiteness of statement. These things are invaluable and we doubt if a better means for their development could be easily found. But we said, an examination *honestly* worked. The one who depends in any degree upon hints he may get from the student who sits nearest, or upon still more questionable means of getting information, is in the end the greatest loser by his dishonesty. Unfortunately there are a few such at Acadia. The cultivation of a higher ideal of morality is the only adequate remedy for the evil, and it is to be hoped that in a few years such a thing as cheating at examinations will be unknown.



We would like to remind the students again that the ACADIA ATHENÆUM is their paper, and is not run by a few men of the University. It will be noticed that nearly all contributed articles have come from men not now connected with the institution. Outside of the work of the editors the students have done practically nothing. This is unfortunate to say the least. There are not a few students here who can with credit to themselves and the institution contribute something to our college paper. Moreover there are live questions in respect to our college life that can with profit be discussed in our correspondence column. We appeal to those who have an interest in the paper to help us make it a true index of the life at Acadia.

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There is another respect in which we have somewhat to complain of in the treatment accorded us by many of the students. In the matter of finance it would seem that the college paper always receives the last consideration. Perhaps no one would be willing to have the ATHENÆUM suspend publication, but there are many who apparently are willing to let others bear the whole burden. Can we not reasonably claim that every student of the University should be a subscriber to the college paper? If your name is not on our list see the Secy.-Treas. at once and have it added for the rest of the year. And will those who are already subscribers see at once that their subscriptions are paid for the present year. We do not ask this as a favor, but claim it as a right, since we were appointed by the students to do this work for them, not for ourselves.

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## OUR EXCHANGES.

The *King's College Record* for December is much better than ordinary and our Windsor cousins have good reason to be proud of it. The paper is well, if not strongly, edited, and the articles are sound, wholesome and for the most part, carefully written. A short poem in German by the versatile Mr. Harley, gives to this number of the Record a certain fictitious distinction. The poem is very prettily laid out, clearly printed, punctuated to a nicety, and with the rhyme and measure, so far as we can judge, about as they should be. More we cannot say, for we speak little Greek and less German; but we are grieved that Mr. Harley should have forgotten his mother tongue. "The style and versification" Editor Quinn remarks of this poem "reminds (?) us of Klopstock, and the glowing metaphors of Bodenstaedt." Poor Klopstock and Bodenstaedt! Yet no, it is not they but Mr. Harley who should have our sympathy; for to compare a mole-hill to a mountain



is to belittle not the mountain but the mole-hill; fulsome flattery (this, Editor Quinn, is the point we wish to make) is more destructive to a good reputation than harsh and even unjust criticism. Editorial opinion should seek to express itself in words more coldly judicial.

The *Presbyterian College Journal* is, as we intimated once before, the best of Canadian College papers. Indeed we take it up with some sense of timidity; for of a truth, it is hardly proper for a modest young neophyte to censure or even to commend the polished compositions of divinity doctors. As a matter of fact, he is a bold man who will venture to find faults in this literary Utopia. One might, however, and not without good reason, reprove it as in no way representative of student life and thought. Now, the *College Index* which gleams a scanty subsistence from the half-titled cranium of the college green-horn, would, no doubt, cut a shabby figure beside this portly model of classic finish and propriety; yet it may be questioned whether the Index which seeks unselfishly to foster young literary talent, or the Journal which provides the student brain with wholesome pabulum, is most to be commended. Candidly, we would favour the Index as more conscientiously true to its function as a college paper. Good reading-matter can always be obtained. But we young fellows should be stimulated to undertake the renumerative drudgery of original composition. The fastidious magazine offers but slight incentive to ambitious mediocrity. Small pains are taken to cut and polish the periods of class-room essays. The College Paper, alone, is modest enough to accept work of mediocre merit, and at the same time public enough to insure correctness of composition.

We are sorry that the *Niagara Index* can find nothing good to say about our November number. It may be that the castigation is not wholly undeserved; for we know full well that we are as yet but babes in the nursery of letters, and subject to the faults of immaturity. But we cannot believe that we merit so harsh a criticism. There is an old saying about the pot calling the kettle black, but we will not trouble to repeat it; for we deem recrimination undignified and apt to lead one to utter things which are often neither just nor true. The Index (we will be generous) contains much good reading matter and the editorial departments are well and cleverly conducted. There, if that is not a sugar-plum for an acid drop, what is it? Yet it may be that after all the acid drop is more wholesome if less sweet than the sugar-plum, and would do the Index more good. Mr. Exchange Man is a trifle acrimonious and we think a little unjust as well. Criticism is more effective when mixed with a soupcon of approbation.

*Acadiensis*, edited by Mr. D. R. Jack of St. John is a new maga-



zine of great promise, devoted as the title indicates "to the interests of the Maritime Provinces of Canada." It is evidently near kin to Dr. Hay's Canadian History Readings, but the scope is more restricted and the literature perhaps of slightly poorer quality. Unquestionably, though, it is high above the average flight of maritime journalism, and a dollar spent upon it will be at least a dollar gained. The history of John Grant, Loyalist, related in simple scholarly style by T. Watson Smith is one of the most thrilling tales of actual soldier life that we have read. The other contributions are almost equally good. Mr. Jack has struck a vein of pure gold which we feel sure will not soon be worked out.

It may be that we were a wee bit hard on the *Nova Scotia Normal* in our last number. Certainly the copy now on hand, cannot be passed over with like nonchalant brevity. Mr. Smith's main editorial is cleverly written and the contributed articles are chosen with excellent judgment. The new cover, neatly executed in three colours furnishes a very dainty setting. True, the Paper is not large; but then a small nugget is better than a big boulder. Grow stouter if you can *Normal* but be sure that the mind grows with the body. Brainless corpulency is attractive neither in magazines nor men.

A broad-minded man (unless broad-minded enough to tolerate even bigotry) would hardly fall in love with the *Ottawa Review*. From a literary standpoint the magazine is meritorious enough, but a spirit of narrow catholicism (excuse the paradox) pervades it from cover to cover. Even the college gown is hid beneath the papist robe. Truly, it is a sad state of things when scholarship, the avowed progenitor of liberal principle, begins to foster bigotry.

Other Exchanges to hand: Harvard Monthly, McGill Outlook, Trinity University Review.

### De Alumnis.

Fred. O. Foster, '96, is principal of the public school at Acadia Mines, N. S.

Alfred H. Armstrong, '96, is principal of the public school at his home in Granville Ferry, N. S.

Warren H. McLeod, '95, is studying this year at Newton Theological Seminary from which institution he will graduate this spring.

Frank M. Pidgeon, '99, is taking a course in Shorthand and Typewriting at the Saint John Business College, which will be of use to him in his chosen profession of Law.



Rev. Horace B. Sloat, '99, who has been pastor of the Baptist Church at Marysville, N. B., since his graduation from Acadia, has recently entered upon his labours in a new field at Milton, N. S.

Allan M. Wilson, '93, is meeting with marked success in his profession, being the junior partner of a large and popular law firm in Manchester, N. H.

Louis H. Morse of the class of '91, and a graduate of McGill Medical College, has an extensive practice in his profession at Digby, N. S.

Miss Edna C. Cook, '99, is further continuing her studies by taking the M.A. course at the University of Pennsylvania at Philadelphia.

Wallace DeB. Ferris, '99, is pursuing his studies in law at the University of Pennsylvania, where he is giving promise of a brilliant career in his profession.

Henry B. Hogg, '92, is principal of the County Academy at Digby, N. S. He has been very successful in the management of this academy and is highly esteemed by his fellow teachers and the community in general.

Miss Agnes H. Roop, '95, who for several years was vice-principal of the Lunenburg County Academy has resigned her position with a view to complete her studies at Harvard University.

Rev. Chas. A. Eaton, '90, at present pastor of Bloor St. Baptist Church in Toronto, has received a call to the Fifth Avenue Baptist Church at New York, with a salary of \$10,000 a year.

Rev. Charles R. McNally, '97, is pastor of the Worthen Street Baptist Church, Lowell, Mass., where he was ordained and installed as pastor on Sept. 19th, 1900.

Rev. L. A. Palmer, '89, a native of Dorchester, N. B., has recently accepted a call from the Baptist Church at Pittsfield, Mass. He was for several years pastor at Swampscott, Mass., but resigned the pastorate there about a year ago at the demand of broken health. We are glad to learn that his health is sufficiently restored to enable him to resume his work of the ministry.

The Baptist Church at Kentville, N. S. is to be congratulated upon securing an acceptance to the call extended to the Rev. C. H. Day. He graduated from Acadia in '86, entered Brown University shortly afterwards where he graduated in '88. Mr. Day pursued his studies at Newton Centre from '88 to '90, after which he spent a year as a student at the University of Berlin. Since then he has been occupied part of the time as Professor of Latin and German in Shurtleff College, Ill.



### Academy Notes.

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The Academy feels proud because it finds larger quarters an absolute necessity. A look into our dining room at meal time will reveal the fact that we are full. The continuous purchasing of new dining and household furniture also demonstrates that Horton Academy has the largest body of resident students since its inception.

Temporarily, "Borden Cottage" on the east side of the campus has been fitted up for our use, and has, beside providing a pleasant residence for a group of our students, relieved the congested state of the building and made possible the accomodation of any students who may arrive during the term.

This "Annex," we hope, will be a necessary part of our encampment until our new building is secured.

Beside our own provinces, the United States and Newfoundland are both represented among our students.

Most of the boys have for longer or shorter periods during the month succumbed to a mild type of "Grippe."

The Lyceum has taken a new lease of life and is prospering with Norman Christie as president and Walden Darrach as secretary. A debate on the relative merit of reading and travelling as educators promises to bring out some latent oratorical power. We feel safe in predicting at this time that one side will win.

The hockey team is practising twice a week and will no doubt develop material that will stand well in the class league games. Mr. Edward McMullen is the captain.

The real work of the school is uninteresting to your readers but is well known to those who have worked through the course to be a matter of no small magnitude both as to time and labor.

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### The Month.

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Editors: O. B. KEDDY and MISS B. M. McMILLAN.

"Honor to whom honor is due." The citizens of Wolfville and also the Acadia students evidently wished to give expression to this sentiment on Saturday evening, January 12, when a reception was held in College Hall in honor of Horace Jones, recently returned from South Africa. Notwithstanding the inclemency of the weather, the small mountains of snow blockading alike street and sidewalk, quite a number had assembled in the hall before eight o'clock. The gracefully draped Union Jack and the national colors thrilled every heart with a



feeling of loyal pride and enthusiasm which increased when the returned soldier, arrayed in his Khaki uniform took his place upon the platform. Dr. Keirstead who had been appointed chairman for the evening first called upon Mayor Thompson who responded with a few fitting remarks. Mr. Steele on behalf of the college then delivered an address of welcome to Mr. Jones formerly a member of the class of '02. Dr. Keirstead having presented our South Africa hero with a ring as a slight token of the esteem in which the town people held his services, Mr. Jones, after thanking the donors, gave a brief account of the work which his regiment had accomplished. As a stranger's portrait appears to one who has afterwards seen the original, so seem the perusal of sensational newspaper incidents when compared with the recital of these occurrences by one who has witnessed them. The interest with which all present listened to Mr. Jones' remarks testified to the fact that enthusiasm connected with S. A. is not waning. Selections by the band afforded a pleasing variety to the entertainment of the evening.

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The work of the College Y. M. C. A. is progressing favourably. The first Wednesday night service after vacation was led by Mr. Neily the Vice-Pres. On Wednesday evening Jan. 16, we listened with pleasure to Rev. H. H. Roach, who gave a thoughtful address on Service as Giving. This was the inauguration of a system of systematic giving on the part of the students to missionary objects. We were all glad to see Mr. Roach once more, and hope that we may have the pleasure again soon. A business meeting of the Y. M. C. A. was held on Friday, Jan. 11, to talk over and make arrangements for the coming of Rev. Mr. Gale, who will be with us to hold special services beginning about Jan. 18. Mr. Gale will be warmly welcomed on this his second visit to Wolfville.

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A piano recital, the second of the series of Seminary recitals, was given in College Hall on Friday evening, Jan. 25. The two eight-hand pieces and also the piano solos by Misses Lounsbury and Cole were enjoyed by all. One selection, a duet by Miss Portia Starr and Mr. W. L. Wright, deserves special mention. But the program did not consist exclusively of piano selections. A vocal solo by Mr. M. G. White contributed very materially to the success of the evening while the violin solo by Miss Evelyn Starr worthily won hearty and continued applause from the audience.

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Our calendar provides for two public debates each College year; the speakers to be selected from the two upper classes. On Saturday



evening, January 19, a large audience composed of Wolfville citizens as well as University students listened to the first of these debates. The subject was, "Resolved: that combinations of capital tending to monopolize industry should not be prohibited." A. L. Bishop (Sr.) H. H. Currie (Sr.), S. J. Cann (Jr.) and I. M. Baird (Jr.) spoke in favor of the resolution; R. J. Colpitts (Sr.), W. L. Longley (Sr.), W. M. Steele (Jr.) and E. LeRoi Dakin (Jr.) opposed it. It is needless to say that the question is an interesting one. We do not mean to give a detailed criticism of each speaker. Each one had made himself pretty thoroughly acquainted with his division of the discussion and presented his arguments in a forcible and creditable manner; of course some more so than others. The decision as to who should bear the palm was left to a committee, selected from the Faculty and composed of Dr. Sawyer, Dr. Jones and Dr. Tufts. As soon as the last speaker resumed his seat the committee retired to a private room to discuss the merits of either side. On their return a few minutes afterwards, Dr. Tufts announced that the appellants had won the debate by the unanimous consent of the committee, which decision met with hearty approval from the expectant audience. On motion by Mr. Colpitts, leader of respondents, seconded by Mr. Bishop, leader of appellants, a vote of thanks was extended by Dr. Keirstead to the committee for their much appreciated services. The entertainment closed with the National Anthem.

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The Seminary Faculty always manifests a kindly interest in the institutions 'over the way' and embrace every available opportunity to prevent excessive mental strains. Accordingly when they observed recently that the Sophomores were suffering very much from — (the results of overtaxed minds?) and also that the Freshmen showed indications of following the example set them by their superiors, they decided to soothe the woes of college life and impart inspiration for the impending exams. by giving a reception. Mr. McDonald, Miss Johnson, Miss Flemming, Pres. of Pierian, Miss Lounsbury, Pres. of the class of '01, received the guests. The fair hostesses presented each new comer with a topic card and in a few minutes the blank spaces were replaced by ornamental as well as desirable adornments—dainty autographs. Refreshments were served while the topics were being discussed and in a short time the piano chords reminded the guests that it was time to depart.

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With the several visits from the biograph, the moving pictures seem to have lost the novelty they once possessed; so on Tuesday and Wednesday evenings, January 22 and 23, we were not surprised to find the crowd, assembled in College hall to enjoy the entertainment offered



by the vitagraph, very limited in numbers. It was superior to the biograph in that it did not cause that tiring of the eyes. There was not however that variety and quality of views we had hoped to see. The first part consisted of pictures intended to cause laughter; and they succeeded fairly well. Then came a number of scenes of which Joan d'Arc was the heroine. They followed her to her capture by the English and her death at the stake. Nor did they stop there. They sent her up to heaven in a cage and then got up ahead of her so as to meet her and set her climbing up a long flight of steps to reach the golden gate. The latter part of the program consisted of a series of pictures centred about the life, death and resurrection of Christ and of course were products of imagination. Of these we say little. This question continued to present itself to our mind, "What is sacrilege."

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During the past few weeks, the excitement at Acadia seems to have reached its climax. An appeal and strike were on at the same time; and these alone kept some very busy, to say nothing of the class work which ordinarily requires most of our time. Of the appeal we say nothing but shall take the decision as final knowing that it comes from an unprejudiced source. However since so much has been said, both by individuals and the various presses, concerning the so-called Sophomore strike, we feel it our duty, both to the Sophs and to the other students as well as to the Faculty, to give a brief outline of what has really occurred.

During the exercises of the Junior exhibition, two hens made their *debut* from the eastern gallery where the majority of male students usually assemble on such occasions. The Faculty and most of the students present to say nothing of the Juniors, deemed this an insult to those under whose auspices the entertainment was being given as well as an act which should not be tolerated even though the offenders were not wholly conscious of what they were doing. Unfortunately for the culprits it soon became known that two Sophomores had been the guardians *pro tem* of the hens. One of the fellows, acting on advice from the Faculty, has, since Xmas vacation, made himself conspicuous by his absence. From a recent report we learn that he is hunting *larger* game in New Brunswick, such as deer, moose, etc. We wish him good luck. The other member was suspended until the opening of the ensuing College year. It was this act of suspension to which the Sophomore class took objection. Meetings were hastily and repeatedly called. Committees were appointed to wait on the Faculty; but they graciously declined all assistance. And now excitement ruled the Sophs. Work was immediately suspended. An ultimatum declaring the intention of the class to leave Acadia in search of greener



pastures unless the decision was changed before a certain date, was quickly dispatched to headquarters. The appointed day came but with it no reversal of decision. In the meantime a representative was sent to Halifax to make arrangements for entering Dalhousie. They would be admitted not as a class but singly, *if* each member would present a certificate of good conduct from the Acadia Faculty. Here was the "sticker." Although they had communicated with Dalhousie, it was evident the majority of the class did not want to leave Acadia; nor could they understand why some were so anxious to go. Whether there dawned on some, the possibility of being led by those who had intended from the first not to come back next year and whose plans would not be destroyed by the class leaving Acadia but rather matured, or whether they were tired and disgusted with themselves is not definitely known. At any rate fortune favored the class by causing a few to think before any further actions received their approval. They saw at once the folly of trying to control their superiors in authority at least. They pointed out to their more excited brothers how unwisely they had acted. They saw the class would not hang together. No class with such a motive ever has or ever will do so. They saw they were sanctioning an act which was nothing more or less than contemptible; and that it must certainly be taken as an insult to the Junior class or to the Faculty even though any such intention has been repeatedly denied. We are happy to say the class saw the position in which it was placed and felt that "wisdom was the better part of valor." The strikers continued to desert their ranks until there was no one to lead or to be led. All without a single exception have resumed work and are trying to prepare for the approaching exams. On the evening of Jan. 21, the class gave a farewell reception to their suspended mate who departed on the following morning. We also extend a hearty farewell to our friend and shall welcome him back next year, we hope, a wiser man.

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### LOCALS.

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Editors: B. S. COREY AND MISS M. V. CRANDALL.

A boy's will is the wind's will, and the Faculty's thoughts are long deep thoughts.

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B-rd-n:—Here B-n-r-ft is a subpoena for you.

B-n-r ft (trembling):—No B——n I don't want to go to Kentville. They will only get me on the stand and flatter me.

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While wending his way to the Sem one morning recently, Mr. Thomas found it very difficult, because of the ice, to maintain an upright position—but some *power* upheld him.

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It has been reported that extensive improvements have been undergone at the Seminary during vacation by which now no person may enter within three hundred yards of the back door of that building without meeting the startling glare of a searchlight.



We have been informed that Mr. Killam has applied for a position on the College Quartette.

Mr. Lombard has an appreciation for beautiful pictures especially when behind the piano at a Seminary reception.

One of the Sems feels very remorseful because she made one of the Sophomores conceited by telling him that the girls called him "pretty."

To use a very common base-ball term, we might say that the Sophomore class got put out on a *fowl* and refused to strike any more.

A-b-r-n (after reception) :—Boys do they have any receptions in Halifax.

I-m-s :—No.

A-b-r-n :—Then I'll not leave.

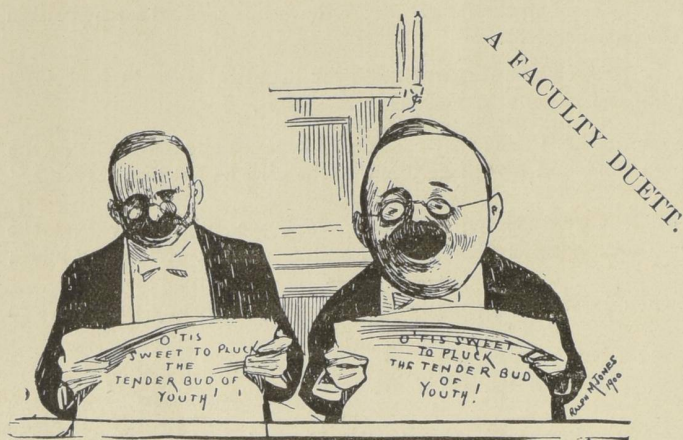
Some of the boys had gone to the Reception. Mr. L-m-r was not ready. The boys would not wait. And as the boys passed down the hall, they heard L-m-r singing in his familiar baritone voice,—  
Hold the Sem for I am coming  
Victory is nigh.

Dr. Keirstead (after the debate had finished) :—While the judges are now out, we will hear from some of the prominent men in the audience.

Students (in chorus) :—Sip! Sip!! Sip!!! forgetting that he is only prominent with the ladies.

We went coasting, yes we did;  
When we didn't coast we slid,  
Small boys steered us, students cheered us  
Those who hadn't sleds stopped others,  
Didn't act at all like brothers.  
Some afraid were, didn't dare  
Others said "they wouldn't care  
If they did get knocked about  
Rather take it as a joke,"  
Rashly asked the girls to steer  
Which they did, 'twas so I fear.  
Beautifully went we half-way  
'Twas the fault of that old path-way  
Sudden found ourselves in air  
Turned some hand springs then and there,  
Landed—well we don't say where,  
Tried to think we didn't care.  
Back we trudged; some said "'twas slow"  
Rather guessed they wouldn't go  
But the girls the secret found  
Looking blushful at the ground,  
Said "they really wouldn't mind  
If they'd let them sit behind.  
Brightened grew the students' faces,  
In were they for all the races;  
Down that hill and up again  
Went they like victorious men  
So the next time we go sliding  
We'll need boys to do the guiding.



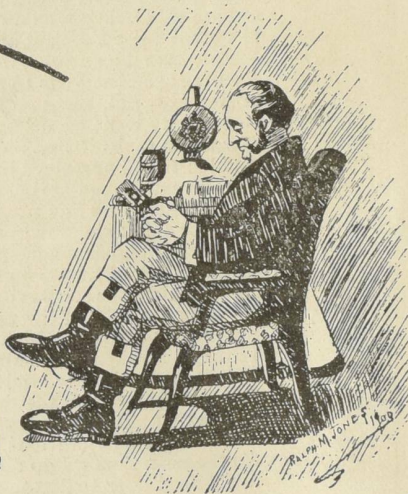


YOUNG TEMPLE (aged 8)—“Pa, please can I be an artist?”

MR. PIERS—“No, my son. You may be a shoemaker if you like, or a chimney-sweep, or a foot pad, or a cannibal, or even a clergyman, but an artist—NEVER! An artist (mean, shabby sort of a chap he was, Temple) drew a picture of me once ten years ago.”



A recent sketch of Mr. Bull taken shortly after the Queen's death.





Sl — p : — As the Exams are coming on, where can I take a cold?  
 Mc — y : — To the doctor's of course.

K-d-y : — Why do you constantly look at the Sem?  
 H-l-y : — Read Matt. : 6, 21.

As Cox was walking down the street he looked very *demurely* at the girl beside him.

The jokes for the remainder of the year will be very *flip*, no one need expect any *mercy*.

A Junior one day was heard to say, 'The fellow that tries to boot me won't do it for nothing.' The bystanders looked at his feet and concluded he was right.

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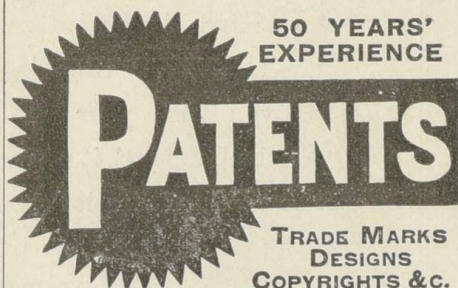
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