



ENOCH C. STUBBERT

Acadia Athenæum.

“PRODESSE QUAM CONSPICÍ.”

Vol. XXIX. WOLFVILLE, N. S., APRIL, 1903. No. 6.

Enoch Crosby Stubbert.

Another member of the class of 1900 has gone out to “the great perhaps.” The first one to take his chamber in the silent halls of death was Fred B. Starr, and now Enoch C. Stubbert’s name must bear the asterisk.

Stubbert, the youngest son of the late Rev. J. A. Stubbert, was born at Deerfield, Yarmouth County, and there passed the early years of his life. In 1894, at an age when most people would not have the courage to strive for an education, he entered Horton Academy and pursued his studies there for two years, being matriculated with the class of 1896.

While in the Academy he gave proof that his mental soil, although lying long uncultivated, possessed qualities that would in time bring forth an abundant harvest. In the examination lists one could always find his name near the top, and in the class-room he was one of the few who were nearly always ready to respond when called upon to recite. In every way he was a leading member of his class.

The fall of 1896 saw Stubbert registered as a Freshman of Acadia College, where he passed the next four years of his life, and from which institution he received the degree of A. B. in the year 1900. While in college he showed the same earnestness of purpose and strength of will that had brought him to the fore while in the Academy. Mathematics he abhorred, but Latin and Greek he revelled in and was never so happy as when tracing some word to its root or having an argument with someone as to its exact shade of meaning. In these subjects he did considerable tutoring with marked success. At the beginning of his Senior year Mr. Stubbert assumed the position of editor-in-chief of the Athenæum and during his administration kept this monthly up to its usual standard. The year following his graduation he was engaged in teaching at New London, N. H.,

where he held the reputation of being a successful and painstaking instructor. This same year his marriage to Miss Glines, of Beverly, Mass., took place. About this time Mr. Stubbert decided that he could do his life's work best as a minister of the Gospel, and with this purpose he entered Newton Theological Seminary. Here he won for himself the name of a hard student and an earnest seeker after the best that is known and thought in the world.

In the autumn of last year, in addition to carrying on his studies at Newton, he accepted the pastorate of the Baptist church at Penacook, N. H., and in this position won the respect and esteem of all with whom he came in contact. But it was not ordained that he should fulfil long the duties of this station. Weakened by hard work and enervated by long burnings of the midnight oil, his frame could not bear the ravages of typhoid fever and now rests locked in that sleep which is "of all sleeps the sweetest."

It is hard for one to appreciate correctly such a man as Stubbert. He was not one to heed what others thought of him, but cared only for the approval of his own conscience. To those who were not his intimate friends he presented a somewhat harsh and rugged exterior, and by this exterior alone he was often judged; but those who were honoured by his friendship knew that his feelings were warm and kindly, that his hand was as ready to help as his heart to suggest that help, and that his character was of that kind in which the best qualities lie hidden from casual observers. He was not suave, polished; though a diamond in the rough, he was, nevertheless, a true diamond.

Perseverance was one of his dominant characteristics. He was not one to turn his back, but ever marched breast forward; Antæus-like he was cast down only to arise the stronger; baffled he fought the better.

In the game of life he was none of your half-hearted players, but strenuous, enduring, purposeful. If genius is the taking of infinite pains, Stubbert was certainly a genius. He mastered each step as he went along and would accept no conclusion without knowing, and knowing thoroughly, the processes by which it was reached. To convince him of certain facts was often a hard task, but once let him grasp those facts and they were his forever. How many of us remember that characteristic head-shake of his, indicating doubt as to the truth of certain points which the instructor was trying to make clear? As long

as we remember Stubbert, so long shall we remember that sceptical shake of the head. This shake was not, as many thought, merely an indication of stubbornness on Stubbert's part, but showed his thoroughness, his determination to see things with his own mental eye, his decision to think for himself. In his own coterie, while at Acadia, he held a quasi Johnsonian position; he was the oracle; and while others might not agree with his opinions they always received them with due respect. He was blunt and always spoke what he thought; the conception of his brain appeared always in warlike panoply but was, nevertheless, a goddess of wisdom.

So brilliant as some of his friends he certainly was not, neither was he so quick to see certain facts; but when he did see them they appeared to him in a fuller and clearer light than they did to most people. Facts, with him, were not isolated things laid away in his brain, but were connected with and related to other facts. He learned not for the sake of displaying his knowledge but because of the knowledge itself; he learned that he might *know*. With this knowledge he had also a proper spirit of reverence for "whatsoever things are true, whatsoever things are honest, whatsoever things are pure and whatsoever things are of good report;" and as, to a great extent, our opinions are ourselves so our late friend was true, honest, pure and of a good report in all things. To some, doubtless, Stubbert seemed often passionate, dogmatic, stubborn; but whatever were his faults—and who of us can cast the first stone?—one can declare with truth concerning him: "He was a *man*."

J. C. J. '00.



The Fundamental Differences of Philosophical Schools—Are They Rational or Prejudicial?

By CHALMERS J. MERSEREAU, B. A., '00.

The psychological phenomenon that goes by the name of *Association* is responsible for several strange and exceedingly interesting mental freaks. Perhaps the most notable and puzzling, and to the philosopher certainly the most troublesome, is the binding together of the mental products of observation with those of inference so that these two elements, in reality so widely different, both in their nature and in their modes of formation, become in our thought almost indistinguishable by the most acute thought and to superficial thought often pass for one and the same thing.

An abundance of examples of this confusion will readily occur to the reader; I shall here cite only enough for clearness. We all know that to superficial and popular thought, the Nebular Hypothesis, the Evolution Theory, the Atomic Theory of material constitution, and the law of Gravitation are as much matter of observation as is the concomitance of an incision into living flesh under normal conditions and the flow of blood; while to reflection this identification must appear most absurd. I am inclined to believe that a vast majority of the educated men of to-day would open their eyes in astonishment if they were to hear that a cause is *never* observed, but invariably inferred; while it is only the specialists in philosophical speculation who clearly understand that time and space themselves are mere inferences from sensuous data. Thus does association disguise the actual nature of the products of inference.

But if the phenomenon just mentioned is the most noteworthy of its kind, it finds a close second in the tendency of the mind to treat its own prejudices as though they were conclusions derived by irrefragable logic from unquestionable rational principles.

It has been remarked recently that there are two classes of people in the world that cannot be convinced against their will, instead of one as was formerly supposed. The first class is, of course, *women*; and the second *men*. Speaking from psychological and theoretical grounds, it appears to me to follow from the physiological and mental constitution of woman, that she would be more subject to the influence of prejudice than would man; but on empirical grounds, possibly because my experience is not large, I am unable to maintain that man has any very appreciable advantage in this respect. The truth, so far as I can discern it, is, that the vast majority of both men and women are almost totally unable to appreciate a valid argument. As a case in point, consider the devices of popular orators to gain the assent of the *sordida plebs*. Do they depend upon the accuracy of their reasoning? Not at all. He who does so is irrevocably lost. Logic is excellent in its place; but it has very little to do with the formation of popular or public opinion. The person who decides to depend upon reason alone to secure the approbation of the "great unwashed," and who scorns to demean himself by working upon and pondering to their prejudices, has undoubtedly lost his case before he begins. Nor is there any difference in the case of a lawyer pleading before a jury. No matter how guilty the accused or how condemnatory the evidence at first hand may be; if the accused but have a counsel who can twist evidence, confuse witnesses, and hold his opponent up to ridicule, even though he may not *logically* invalidate one point of the evidence, he stands a

good chance of getting clear. In short, I am by no means sure that the successful humbugging and pettifogging of the learned Sergt. Buzz-Fuzz, so well described by Dickens in the case of Bardell vs. Pickwick, is not a very fair sample of the ordinary procedure in our law courts.

Even among so-called educated men this phenomenon may be observed; in fact, I am personally convinced that the effect of education upon the majority of men is to give them stronger prejudices and render them more impervious to reason; at any rate, I have found at least as large a proportion of reasoning men among those who never had a college education as among those who have had that advantage. This reminds me of an incident that comes to me for truth on the most unimpeachable authority: A young man, who had recently graduated from one of our colleges in the maritime provinces, was spending the summer in a small sea-side town of New Brunswick. One day he strolled along the beach and picked up a curiously formed piece of rock whose geological history he at once began to expound to a number of fishermen near by. He had just succeeded in tracing the fragment back through some thousands of years, to the no small amazement and awe of the bystanders, when his disquisition was most effectually stopped by an old fisherman, who, after eyeing the specimen held by the young man for some time, suddenly exclaimed: "Humph! It's a bit of plaster. Look at the hairs in it"

The above is a slight digression. The point I wish to come at is, that it is quite possible we may find that the most highly cultured men are often led by prejudice rather than by reason.

The distinction I wish to make between reason and prejudice is, perhaps, made sufficiently clear in the above discussion; but I shall here attempt to make it more explicit. I shall here consider as rational all those opinions that are derived *intelligibly*, no matter how illogically, from truths that are universally admitted to be self-evident. Those opinions only, which, without being self-evident, stand entirely upon their own merits with no intelligible derivation from self-evident truth, shall be considered as prejudice. In this sense no logical fallacy can disqualify a conclusion from the category of rationality, except, perhaps, that of absolute irrelevancy. For he who honestly seeks to ground his opinion firmly in reason, and who holds to none that, to his mind, are not so grounded, cannot be charged with holding prejudicial opinions simply because his logic is poor. Neither, on the other hand, can one be cleared from the charge of prejudice simply because his opinions are true, for that by no means implies that he has derived them from rational principles. It is now our task to discover whether,

according to the foregoing definition, the fundamental differences of philosophical schools are rational or prejudicial; and first let me set forth what these differences actually are.

In the first place, then, let us remark the fundamental difference between the ancient and the modern schools of philosophy.

Ancient philosophy concerned itself almost entirely with the distinction between absolute existence or pure being, and relative phenomena or not-being. The different schools to be sure, gave different estimates of these two facts: but, nevertheless, they were supposed to be an exhaustive account of all existing things and were both considered in every philosophical theory. Modern philosophy, on the other hand, is concerned with a quite different distinction, viz.; that between the subjective and the objective; between that which exists in thought and that which has an independent existence apart from thought. In this case also we think we have, in these two conditions, an exhaustive account of all things, and the principal modern philosophical schools divide on the relative importance to be assigned to each.

The history of the origin of the distinction in ancient philosophy, between absolute existence and relative phenomena, is easily traced. At the commencement of the history of philosophy stands Thales seeking some elementary substance from which, by condensation and expansion, all existing things may be derived. He finds it in water, and the earlier Ionic philosophers who followed Thales concurred in supposing that all things came ultimately from some primordial physical element. But when men began to seek for the evidences of this derivation they found none forthcoming and so began to doubt its possibility.

Conscious of this lack of evidence of any sensuous principle, and struck by the definite numerical and quantitative relations existing among material objects, the Pythagoreans adopted *number* as the essential principle from which all things are derived; and they seem to have considered number to be an actual, material essence by changes in which different objects were produced. But, in the practical applications of this number principle to the discovery of the nature of objects, it was, of course, found to possess little or no advantage over the sensuous principle of Thales.

It was probably the perception of the inapplicability of the Ionic and Pythagorean principles to the explanation of sense phenomena that lead the Eleatics to adopt as their principle a total abstraction from every finite and sensuous determination (which they called Pure Being) and to deny absolutely the possibility of the existence of change, and therefore of all sensuous phenomena. This is our first example of

Monism. But though the Eleatics denied the existence of sensuous phenomena, they could not escape from them and in the end were forced to admit their existence without explanation. This Parmenides virtually does in the second part of the poem in which he expounds his theory.

Heraclitus claims to reconcile being and not-being by accounting for every natural phenomenon as an instance of becoming, which he further describes as a union of being and not-being. According to him there is neither being nor not-being as such; each is found always with the other in becoming.

This theory appears to me to be capable of development into a system in which the contradictions of the ancient philosophy would disappear; but such a development was not in accordance with the spirit of that age, and after Heraclitus came Empedocles, the Atomists, and Anaxagoras, each of whom, in his own way, re-attempted to reconcile being and not-being. Then came the Sophists, denying all truth and reality except as such appeared to the individual mind. They in turn were followed by Socrates, who, in substituting an absolute subjectivity for the empirical subjectivity of the Sophists, restored the demonstrability of external reality and of universal truth.

A further description of ancient philosophy would be irrelevant to our purpose. Suffice it to remark that from the time of Socrates to the dawn of modern philosophy men still labored by various means to reconcile the dualism between being and not-being, between absolute existence and relative phenomena.

With Descartes came in modern philosophy and, as we have already remarked, the distinction between the subjective and the objective. In adjusting the respective claims of these rivals two principal schools of metaphysics have arisen; the Idealistic and the Materialistic, while at the present time a third theory, a dualism which recognizes the independent existence of both mind and matter, appears to be rapidly gaining ground. The distinguishing characteristic of all types of Idealism is the recognition of mind as preponderant over matter in the plan and constitution of the universe; while absolute subjective idealism of the Berkeleyan type absolutely denies the existence of the objective except as modes of the mind.

Materialism, on the other hand, maintains that there is nothing in the universe but matter, mind itself being no more than a collection of mental states which in turn are simply different arrangements of the cells of the brain. Now it is worthy of remark here that the idealist, so far as the logical consistency of his system is concerned, can very well dispense with the existence of material things; but the materialist

cannot so dispense with the thinking self. The very assertion of the non-existence of the thinking self is a most palpable and absurd contradiction. The only hope of the materialist, then, is to show that thought may be the product of material movement.

The third system, the dualism of which we have just spoken, asserts the separate and independent existence of both mind and matter, and in its more scientific form, denies that any influence whatsoever passes from the one to the other. In this view it would appear difficult to account for the co-existence of mind and matter in man; but this difficulty is overcome by asserting a parallelism between the mind and the body.

Besides these three metaphysical schools, the two principal schools of modern ethical thought deserve attention. Following the terminology used by Dr. James Martineau in his "Types of Ethical Theory," we shall call these the Heteropsychological school and the Idiopsychological school; the former maintaining that the moral conceptions and sentiments are not native and original with the human race; but have been developed from something quite different; while the latter holds that the moral sentiments are purely original, unanalyzable and *sui generis*.

Now, what in reality constitutes the differences between these various systems of thought? Dr. Martineau, in the preface to his "Types of Ethical Theory," says "Intellectual pride and self-ignorance alone can blind us to the fact that systems of philosophical opinion grow from the mind's instinctive effort to unify by sufficient reason, and justify by intelligible pleas, its deepest affections and admirations." I am inclined to think that his account is true; that we shall find the differences between philosophical schools at bottom largely prejudicial. To establish this position let us now inquire whence come these differences of theory just noted.

In the first place, then, what made Thales suppose that water was the elementary substance from which all others are derived? Personally I believe it was because he noted how important a part water plays in all vegetable and animal life, his inference being that since water is so important it must be that from which all things are derived. Now, I do not deny that Thales may have sought to justify his induction to his reason by some course of argument; but as no evidence of the validity of his supposition was ever forthcoming, it will probably be conceded that his theory was almost entirely prejudicial, i. e., unfounded in logic, and the same holds for all the earlier Ionic philosophers.

The only advantage visible to me that the Pythagorean theory has

over that of Thales is its greater abstractness. In the development of the theory we find no more evidence of its deduction from logical principles than in the case preceding. We must, therefore, assume that from evidences of regularity in natural occurrences the pythagorean proceeded to their theory without intelligibly deriving it by logical means. The difference between them and the Ionic philosophers is, therefore, principally prejudicial.

That the same remarks apply to the theory of the Eleatics will be evident. They, like the Ionic and Pythagorean philosophers, started, not from given facts of experience, but from preconceptions of their own creation, and therefore their theory is prejudicial in its inception, though I do not pretend to deny that its supporters attempted, and with some slight success, to render their theory logically intelligible.

I have before mentioned the theory of Heraclitus as being capable of development into a form under which the contradictions of the ancient philosophy disappear. It does not here concern us to trace this development. It will be sufficient to determine with reference to the doctrine itself whether it be rationally or prejudicially derived. Now, though this theory possesses a demonstrability superior to any we have yet examined, it does not, to my mind, exhibit any greater degree of rationality. To be sure, the writings of Heraclitus that have come down to us are both fragmentary and obscure and so the final word cannot here be said on the subject; but as there is no evidence to show that Heraclitus reached his theory by a critical examination of the material of experience, the most probable supposition would appear to be that his theory, like those already examined, was developed from a preconceived notion of reality.

It is the same story over again until we come to the Sophists, when we meet with a different account. I should fix upon their theory as the first example of empirical induction in philosophy. They saw that knowledge is of the mind and exists only in and for consciousness; they therefore inferred that truth is not universally applicable, but only to the mind that perceives it, thus each man became a law unto himself. Now, this theory is no doubt fallacious; but it is intelligible and thus must be considered so far rational. But before examining its procedure any further let us place against it that of Socrates which followed and annulled it. He showed, also from empirical data, that there are certain principles, both intellectual and moral, which all men agree to. He thus replaced the empirical subjectivity of the Sophists by an absolute subjectivity, and his procedure is equally intelligible while not nearly so fallacious. The difference between these two schools, then, would at first view appear to be rational. But let us

look a little more closely. At the very foundation of the Sophistic philosophy stands the conception of empirical or individual subjectivity; while at the base of the Socratic stands that of absolute subjectivity. Whence comes the difference? In each case this fundamental conception, so far as I can see, is not the result of logical deduction; but simply a matter of interpretation of the facts of consciousness. That which inclined each speculator to his own particular view was his natural disposition, so that at bottom the difference in this case also is prejudicial.

We may now pass on to a consideration of modern philosophy. As we have above remarked, the difference between the ancient systems and the modern is that the ancients concerned themselves with determining the respective fields of *absolute existence* and *relative phenomena*; while in modern times the problem is to assign their proper respective areas to the *subjective* and the *objective*. One has only to apply the former mode of argument to see that this difference is brought about almost entirely by "the spirit of the times," and so takes its rank also with the prejudicial. The way is now open for the discussion of the differences between modern schools, and we shall investigate first that between Materialism and Idealism.

In ancient times, before Aristotle had developed logic into explicit forms, men saw nothing unreasonable in deducing the nature of man and of the state from a preconception of the order of being in the universe; but in modern times a philosopher, if he desire to be credited at all, must proceed analytically and critically, commencing with the material of experience. Accordingly we should expect to find the differences between Materialism and Idealism entirely rational. What do we find to be actually the case? As was remarked above, the Idealist, in his theory, can very well dispense with the existence of external things so far as the logical cogency of his theory is concerned; but the Materialist cannot so dispense with mind; he is bound to account for it in some way and the only way to do so and still maintain his ground is to explain the mind as a product of material motion. This is done by considering it as simply the sum of mental states at any given time, these mental states themselves being products of movements among brain particles. Now, while I am aware that the argument between the two schools is carried far beyond this point, as anyone may see by reference to Dr. Bowne's work on Psychology where the subject is discussed fully and, I think, conclusively from the idealistic point of view; still it is this difference in conception of the nature of mind which I should consider the fundamental point of difference between the two schools. I conceive that these schools *start* from

their respective preconceptions of mind as material or immaterial and their subsequent reasonings, whether backward to ground this conception in reason, or forward to apply it to the problem of the universe, constitute a secondary stage. In this view then, which I shall not here attempt further to substantiate, the fundamental difference between Materialism and Idealism is prejudicial, whatever we may think concerning their respective rationality. The third school we mentioned has not as yet received any very full development along metaphysical lines and so we need not here discuss it.

Let us turn now to the discussions of our last distinction; viz., that between the Idio-psychological theories and the Hetero-psychological theories. As above stated, the difference between these two schools is that the former maintains that the moral sentiments are distinctly original and *sui generis* while the latter holds them to be derivative. The latter theory divides into three principal forms: The Hedonistic school, which claims that the moral sentiments have been derived from experiences of pleasure and pain; the Æsthetic, which holds them to be derived from the sense of beauty; and the Dianctic, which says they are derived from purely intellectual data. A full discussion of this question in all these bearings cannot be thought of here; let it suffice to say that, as has been amply testified by psychologists of both schools, the unequivocal testimony of the moral sentiments themselves is that they are unanalysible and *sui generis*. It follows that though a man may be a Utilitarian if he likes, it must be by denying the veracity of the moral sentiments themselves; however, having once made this denial I know of no logic that can shake his position. Now since these two theories apparently start from different appreciations or preconceptions of the nature of the moral sentiments the difference between the theories is prejudicial.

Having now completed our review of the differences that subsist between the larger divisions of philosophical doctrine and found them to be almost entirely prejudicial; we may remark that the same result might have been reached *a priori*. There may be still in the world some minds who suppose that a position is not proved unless it can be shown to follow infallibly from the laws of thought without reference to empirical data. We must confess that no such position in philosophy is known to us. Indeed, as it is now universally admitted in psychology that the laws of thought are merely empty subjective forms having no meaning or even conscious existence until applied to the material of experience, it is hard to see how anything can be derived from them alone and thus we need not look for an absolutely *a priori* justification of any theory.

But still it might be supposed that philosophical theory must *start* from *a priori* grounds. Such, however, I cannot believe to be the case. As was said above, *a priori* principles have no existence in consciousness until applied to the material of experience, and the mind grows, as it were, according as it is brought into relation with external things. Philosophical speculation arises when familiarity with external things brings up the question as to their constitution, their origin, and their real nature considered as an intelligible entity. Thus philosophy is an attempt to account to the mind for the facts of experience, and thus must start from these facts and not from any *a priori* or abstract principle. It follows that the validity of a theory is tested by its adequacy to explain the given facts of experience, and assuming that the theory always does explain the facts which it represents, it will be seen that any difference in theory must spring from a difference in interpretation of facts. The difference, therefore, must be prejudicial.

It may be in order to remark in closing that I have not here attempted to argue out my case with any pretence to completeness or finality; but have merely indicated and outlined the course I would pursue if called upon to establish the conclusions arrived at. It is hoped that this discussion may be helpful to some student entering upon the study of philosophy.



Some Wit and Wisdom of the Arab.

The Arabs are a peculiar embodiment of paradoxes. One who has lived among them for several years says "they are polite, good-natured, lively, manly, patient, courageous and hospitable to a fault. They are also contentious, untruthful, distrustful, covetous, proud and superstitious." This variety of character is the natural result of diversified circumstances. Modern Arabs are classified into Bedouins and town-dwellers, or as they choose to term it, "the people of the tent" and "the people of the wall;" but each class shades off into varying degrees of degeneracy. The only recognized guide in matters of conduct is their religion, and herein everything is adrift—there are no logically related principles to safeguard against inconsistencies. In fact the Arab has no genius for order or uniformity in any phase of his life.

This strange people is reputed to possess a store of wisdom which is not translatable. The curious must find it in its native tongue; but here, as so often elsewhere, curiosity does not escape unscathed.

The language itself is capable of almost infinite possibilities. It is the mother tongue of all Semitics and the Arabs believe it to be the language spoken by the angels. True, it shows no traces of growth. Says Renan, "It has neither infancy nor old age. I do not know that there is found another example of a language entering the world as this, without a chaotic form, without intermediate stages or ventures." Little wonder the Arabs think it came down from heaven ready-made! Whether this be its real origin or not, it certainly has remarkable qualities; and it seems almost incredible that linguistic science should attain so high a degree of perfection in the camp of the nomad. In contrast with the rather meager vocabulary of its sister, the Hebrew, the Arabic is unusually rich, being said to contain 200 words for serpent, 500 for lion, 1000 for sword and nearly 6000 for camel. Its logical structure surpasses that of any other language; for instance, the same verb may be inflected through the various voices, moods and tenses of fifteen conjugations to express varying shades of meaning, but every form is consistently built upon an original root of three consonants. And the irregular verbs—well, the grammarians say all their irregularities conform strictly to logical rules. If the college student is wont to think Cicero or Demosthenes was in collusion with the evil one to invent instruments of torture for humanity, surely the student of Semitics may conclude that in Arabic he has stumbled upon the work of the arch fiend himself.

The literature is similarly vast in extent and reflects characteristic peculiarities in its form and contents. The more artistic prose is pervaded by musical rhyming or by assonance, while in poetry some say the Arabs may challenge the world. The Mohammedans conceitedly call the whole period of history before 622 A. D. "the Time of Ignorance," nevertheless it was the golden age of Arabic poetry. Only fragments however remain, since Mohammed ordered most of it destroyed, probably his real reason being a fear lest his own work—the Koran—would suffer in comparison therewith. The Koran itself is a wonderful treasure-house of incoherencies, but its literary qualities are much admired by those who have attained sufficient competency in the language to make appreciation possible.

In spite of all lack of unity and much that to a Western mind is incongruous, the Arab's thought is often interesting even in a translation. He shows a special liking for laconic sayings. For example, a monk, when asked whence he obtained food, pointing to his mouth, with curt wit replied, "He who made this will bring it its grist." On the other hand tautological expressions abound, the latter being characteristic of the town-dwellers while brevity better accords with the scanty life of the desert.

The "sons of Ishmael" are lively but their wit is of the sober kind. One is struck with the vein of genuine humor running through many of their sayings and especially their proverbs, but they repeat these without any outward signs of merriment. They also joke but do not laugh at a joke. It is said that in Morocco they have a strong dislike for the French chiefly because of the latter's levity. In the presence of a witty saying or an amusing circumstance the Arab stands long-faced and sober while the jocular Frenchman is convulsed with laughter. And many things that seem to others mere trivialities are to these orientals matters of gravity. If one sneezes his neighbor exclaims "God bless you," and that with the seriousness of a Puritan parson. Note the connection in which one reads of the good deeds a Moslem may claim from his Moslem brother. "He will salute him when he meets him, he will visit him when he is sick, he will follow his funeral bier when he dies, he will aid him when he calls, he will say 'God bless you' when he sneezes."

There is a unique philosophy of etiquette in this—"when one of you eats let him eat with his right hand and when he drinks let him drink with his right hand, for Satan eats with his left hand and drinks with his left hand." Even the abstemious nomad has learned that "gluttony drives away intelligence."

Here one may obtain some sound advice regarding social relations. "Associate with men as you associate with fire, take from its benefit and guard lest it burn you." He who lacks reserve may not like the appellation but the Arabs say, "It is one sign of a fool to sit above his proper place and to enter at a time when he is not wanted." The garrulous might profit by observing that "conversation is like medicine, if you take a little of it it is useful but if you take too much it kills." And bearing on the more practical side, "To everything there is a chief part, and the chief part of a kindness is to *do it quick*." Concerning matrimony here is a quotation taken from a translation which has been thrown into English verse:

They said marry!—I replied—
Far be it from me
To take to my bosom a sackful of snakes.
I am free, why then become a slave?
May Allah (God) never bless womankind.

Friendship is a sacred relation among the Bedouins. "Friendship is a tree and visiting its root" may not be true in the present artificial status of much American society, but the caution reflected in such expressions as "a friend is a patch in the garment, so let a man look out with whom he patches his garment" readily win approval.

Further, the Arab is no gossip. He believes in keeping secrets,

and in everyone keeping his own secret. "The secret is your prisoner but when you tell it you are its prisoner;" or again, "the hearts are vessels, the lips are their padlocks and tongues are their keys; let every man guard the key of his secret." But if told to a noble man all will be well, for "the hearts of the noble are the graves of secrets."

There is a good philosophy of life set forth in some sayings. "Walk in this world as if you were passing along a road and count yourself among the inhabitants of the grave." More emphatic is the warning, "Unbelievers do not escape hell-fire" And finally, by a rather circuitous process one arrives in Paradise—"beauty of character is a nose-rein from the goodness of God—may he be exalted—in the nose of its possessor, and the rein is in the hand of the guardian angel, and the angel draws him to good, and the good draws him to Paradise."

It should be remembered that in the above no attempt is made to give an epitome of Arabic thought. The aim has been to present a few interesting quotations picked at random from the limited acquaintance with the literature which a mere beginner in its study has acquired.

S. J. CASE, '93.



Etchings.

The Message of the Snow Flakes.

Late in the afternoon of a dreary January day a Man of The World paused on the steps of his suburban home. Tried with a multitude of cares, he was weary of life and longed for some release from his burden. He turned and looked down the driveway, a frozen stretch of harsh, hard earth. His eyes wandered upward to the trees, whose branches arched the road. The bare branches were ugly and repulsive. Everywhere the prospect was equally dismal. The Man of The World shuddered and opened the door of his home. Even inside, the cheery fire, the kindliness of his wife's smile and the pretty face, framed in golden curls, of his little daughter failed to banish his melancholy feelings. Indéed, his cares seemed to bear on him the heavier, and his very life was hateful to him.

That night there eddied down from the dull grey clouds myriads of soft, fleecy snow flakes that covered the earth and every exposed object with a mantle of purest whiteness. Gently the feathery moisture settled down and rested where it fell. Nature spread the soft garment o'er earth's roughness with a

touch as deft and light as that of the mother, who spreads the coverlit o'er her sleeping babe. Morning found the branches and twigs each patiently bearing their burdens of snow which reflected the rosy light of the sun with gladsome radiance.

Such was the scene that greeted the eyes of the Man of the World, when, next morning, he threw open his door and filled his lungs with the pure, sweet air that follows the snow storm. Long he stood and gazed at those branches with their load of snow flakes. He had awakened still sick at heart. but when he turned to reenter the house his sickness had left him and in its place was a feeling of strength and bright joy. He had read the message of the Snow Flakes: Bear your cares as patiently as the trees bear their burden of snow and your life will seem correspondingly beautiful.

VICTOR LOVITT, '05.



In Early Spring.

Well, March, thou hast gone and taken thy weather with thee! A bleak interlude: dull lines of cloud in the sky's grey arch, and a cold north wind sweeping up from the Basin played over the harp of the bare tree-tops the song of a vast unrest. But, albeit sometimes bleak and harsh, was it not a welcome forewarning of warmth and brightness soon to follow?

On comes April all tears and smiles, ushering in the gracious spring-time. Do you not like to trace its coming step by step? The melting snow and gentle rains, the return of the birds, the first shy flowers, each gradual preparation for Nature's grand Easter chorus—the Earth arisen in bloom!

The first sign! Who can tell what it is? Not this nor that but everything put together; little sights and sounds which we have felt almost without knowing, but which are, nevertheless, unmistakable. There is a fresh elastic feeling in the air, and there is a change in yourself too, which makes you want to wander off into the heart of the woods.

Some bright afternoon the gentle drip, drip from the roof and the mild south wind stealing in through the open window, succeed in tempting you away from the refrigerating influence of prosaic mathematics. You suffer the hard lines of protracted study to fade away from your thoughtful brow and set forth on a tramp, striking off on the road winding over the hill. Once out, you are prepared to accep

things cheerfully, the little running streams crossing the road every hundred yards, and even the mud which is—noticeable, *very*. I think I should avoid ploughed fields. If a belated snow bank caves in letting you down into unknown depths of melting clay—why, all right. Perhaps, too, a cloud may break away from its moorings—and you have no umbrella. But almost the next minute the sun comes smiling out again, glistening through the hanging drops and playing in delicious waves of warmth over the moist ground. And the air! Every breath seems to draw in a sparkling life which brings a feeling of exhilaration and gladness, banishing, for a time, at least, the gloom of little failures and disappointments.

For—

“Is it a time to be cloudy and sad
When our mother Earth laughs around?”

Everywhere is manifest the charm of the early spring: On the brown fields stretching away to the left, there is a flush and brightness, though they are not yet enwrapped in the mantle of “living green”; not yet the joyous chorus of birds, but little twittering notes chirp away the silence, and ever and again you catch the liquid murmur of tiny brooks; not yet the perfume of violets and apple-blossoms, but just the fresh breeze itself is purest fragrance.

You wander on, pausing now in this field now in that over the first blushing May-flowers, until the shadows grow longer and longer and the afternoon wears away. A moment’s lingering at the stile to look back over the way, then you turn down the familiar hill. In the glamour of the sunset light, how beautiful is that landscape ahead! The far away hills with their blue, blue shadows, the waters of the Basin clear and still, the dykes simple and unvaried, and down yonder the well-known outlines of the college, now fading into softness, but in memory never to fade wholly from our lives. It a Senior, this is a reflective stage in the course and you look back, perhaps, to another spring four years ago, when your thoughts like those of the boy in the Danish song were very long and very vague, and the castles you built were large and fair. Then comes another vision, prominent, conspicuous, dream-tinted it may be, of a time near at hand when Wolfville seems quite Arcadian in its wealth of pink and white blossoms.

“When the trees are all a mist of green
The air a sea of song,”

Yet that goal will then serve but as the starting point for a more distant one. The spring opens into summer and another class passes out “from the life of a school into the school of life.” Before is the future unread and unreadable, where it is well to know how to conquer—and perhaps better still, how to submit. In the peace of evening,

life seems magnified in its smallness, a vast possibility casting its cloak over the poor actual. An illusion? The answer is yonder in the rosy west.

E. A. M. '03.



It was "first-night" at the Criterion. The curtain had dropped on the last act amid thunderous applause. The play was an unprecedented success, and now they were calling loudly, persistently for the author. Flushed and elated, a young man of thirty years stepped before the curtain, and was now bowing and smiling to the crowded, cheering house. This was the grandest moment of his life—the day he had longed for, prayed for, dreamed of, all these years. It had been his first book, and it had taken the literary world by storm. He had confounded the critics and won the public. The sales were already way up in the thousands; he had dramatised the book, and the play was a greater success than the novel. This night meant everything to him.

Suddenly above the roar of the theatre the young man heard his name ring out in a high, clear voice, and he caught the words, "Good—good—good Reggie!" He turned toward the box on the right, but what he saw was not that beautiful fair-haired girl, who, all aglow with excitement, was leaning out toward the stage—ah, no. The voice was the same, the words were the same, the excitement the same, and the face the same, but the scene was on Soldiers' Field. It was that day, just ten years ago, when he had broken through the line of blue and scored the winning touch-down against Yale just before time was called.

There in the madly swaying, crimson grand-stand was the face he loved, and fluttering before it, the magic crimson flag of Harvard. He had been happy then, for he knew he loved this girl, and he felt that she loved him. But the struggle that had come! No one knew how he was working, slaving, his way through college. He was very poor in those days, and the girl was a millionaire's daughter. He had never spoken. He would work and wait, and some day he would have something to offer her. And now—now it was too late! Success, honor, wealth, fame, all were his. What could he not offer now? He gazed at the beautiful girl in the box, at the rich young husband beside her, and he knew that minute the greatest of all our woes, the thought of "what might have been." "Ah, Soldiers' Field was better," he thought, and turning bitterly from the brilliant throng, from his great and empty triumph, he went out into the dark.

R. E. B. '04.

CORRESPONDENCE.

Editor Acadia ATHENÆUM,

DEAR SIR:—If I might be permitted to trespass on your valuable space, a few remarks might be made on a subject which has furnished subject for considerable discussion during the past two months.

Of course, all are sincerely thankful for the favors the "Powers" bestow upon us in athletics. But we have, especially during this year, been made painfully aware of our far from satisfactory condition in this respect, when competing in our intercollegiate and "outside" matches. If we ask why this is, we have not far to seek. We have been limited to a far too small number of matches. Last year it was five, this year it was two and next year—we dare not say. We have no opportunity to learn the latest features of the game as it advances year by year. We have no opportunity to redeem a defeat. While our opponent is playing matches we are practising once or twice a week in a desultory and random manner amongst ourselves. Such a condition of affairs is to be deplored. It is a handicap too large for any athlete or number of athletes. As much as we desire to uphold the good name "Acadia," we are not able so to do. When the Faculty restricted the number of games in hockey this year to two college matches they certainly did not mean to place Acadia in a harder position than a small rink and a limited number of students would necessarily bring her into; but such is the case. We would ask more kindly consideration both of our interests and of theirs, for our interests are the interests of the college.

OBSERVER.

* * *

TWILIGHT.

I love thee, Twilight! as thy shadows roll,
 The calm of evening steals upon my soul,
 Sublimely tender, solemnly serene,
 Still as the hour, enchanting as the scene.
 I love thee, Twilight! for thy gleams impart
 Their dear, their dying influence to my heart,
 When o'er the harp of thought thy passing wind
 Awakens all the music of the mind,
 And joy and sorrow as the spirit burns,
 And hope and memory sweep the chord by turns,
 While contemplation, on seraphic wings,
 Mounts with the flame of sacrifice, and sings.
 Twilight! I love thee; At thy gloom's increase,
 Till every feeling, every pulse is peace.
 Slow from the sky the light of day declines,
 Clearer within the dawn of glory shines
 Revealing in the hour of Nature's rest,
 A world of wonders in the poet's breast;
 Deeper, oh, Twilight! Then thy shadows roll—
 An awful vision opens on my soul.

—JAMES MONTGOMERY.

Acadia Athenæum.

Published in Eight Numbers throughout the College Year by the Athenæum Society of Acadia College,

WOLFVILLE, N. S.

EDITORIAL STAFF:

P. W. DURKEE, '03, *Editor-in-Chief*.

R. L. DEV. CHIPMAN, '03.

L. W. D. COX, '03.

R. E. BATES '04.

MISS L. C. MCC. DUNHAM, '04.

L. C. CHRISTIE, '05.

MISS E. M. BLIGH, '05.

MANAGING COMMITTEE:

R. H. SLIPP, '04.

R. P. FASH, '05.

R. V. SIMONSON, '06.

TERMS—One Dollar a year *in advance*. Extra copies fifteen cents; to subscribers, ten cents. For sale at Rockwell's Book Store.

BUSINESS LETTERS should be addressed Ralph H. Slipp, Business Mgr. Concerning all other matters address, **Editor, Acadia Athenæum**.

SUBSCRIBERS changing their addresses will kindly notify the Business Manager, that they may receive their paper regularly.

SUBSCRIPTIONS are acknowledged in the *ATHENÆUM* as soon as possible after receipt.

Intercollegiate Debating. Scarcely a year has passed in which the *ATHENÆUM* has not devoted some space to the discussion of intercollegiate debating; but the importance of the subject surely justifies some reference to it even at the present time. While during the present year there has probably been more interest displayed in debating in the Athenæum Society than in several previous years, a movement initiated by Dalhousie for a series of intercollegiate debates has met with but slight furtherance on our part. Though the above scheme no doubt had many impracticabilities connected with it, the main idea is a good one, and the almost imperative need of public debating remains as ever.

At the beginning of the college year the Athenæum Society had the pleasure of listening to an address on this subject by a member of the faculty, and any remarks of ours in this connection can only serve to bring the matter anew before us.

No more can the best development of forensic powers in the student be developed by inter-class debates than a good football team by desultory inter-class matches. Though much is said against athletics being made an end in themselves, this is

exactly what we need both in athletics and in our debates to get the most advantage from the former and render the latter a less nauseating necessity. Only by intercollegiate debating can a healthy spirit of rivalry be brought to the aid of our flagging zeal in this line.

There is not a doubt in the mind of any that a good training in this respect is of more general value than any one subject in the curriculum. It is just as essential that a man be able to hold his own with his fellows in argument as on the gridiron or in the business affairs of life. It is also necessary that he be trained to think clearly in other places than in the solitude of his room, and to think too, in the spur of the moment. Where can he receive better training in these matters than in such intercollegiate contests? A man who wishes to cultivate his faculty for public speaking can learn much from the study of elocution, but no professor in that science can teach a man how to deliver his own speech by teaching him the rendering of another man's oration. We learn to use language by using it and continuing to use it with the best rhetorical judgment we have in our possession. It is necessary for the speaker to have an elocutionary instinct and a sense for the cadence of rhetoric. He needs also a equanimity and poise, self-reliance and quickness of thought, and these requisites are acquired only through practice. There is another benefit which must surely be gained by these contests. It brings the students of the different colleges into closer acquaintance and good fellowship. There is surely in us all enough of the John Brown spirit which makes us think more of each other after a heated argument.

What we need is intercollegiate debates put on a par, as an annual tournament, with our regular foot-ball matches.

* *
* *

Apologies. We feel it our duty to not only apologize for the late appearance of our last issue, but also for the large number of typographical errors in the same issue. Perhaps our subscribers will also permit us to add that we are only very indirectly responsible for both objects of apology.

Again, owing to a lack of space, we have been compelled to omit from publication a large number of very able contributions; and, in view of this fact we feel bound to apologize for the space taken in this distinctively editorial way.

The June Number Announcement. *We have been induced to enter upon rather extensive preparations for the June issue of the Athenæum, by the facts that the need has long been felt of a complete history and description of the work and life of the year in its many aspects, and that this special number will have the effect of making our college journal more widely known and perhaps more justly appreciated.*

The June number of the Acadia Athenæum will contain at least one hundred pages of the most interesting and attractive material we can procure, three articles by as many of Acadia's strongest graduates; at least one piece of undergraduate fiction; poetry, both graduate and undergraduate; the winning oration of the Kerr-Boyce-Tupper Medal contest; a complete history of the year in all its aspects; a full, illustrated sketch of the class of '03; the class day exercises of '03 in full; together with the usual, well written description of the commencement exercises of the College; all illustrated with at least a dozen half-tone reproductions of photographs and sketches, contained by a rich, attractive cover, on the best of paper. It is our ambition to make this issue of the Athenæum the best ever produced.

BUT the expense in producing this issue will reach nearly the one hundred dollar mark. We have no hope of making it a success from a financial point of view. We can simply call upon subscribers not in arrears to send new subscriptions, to those in arrears to send in their indebtedness and new subscriptions, to those not subscribers to send us their subscription for 1903—4, and to all to purchase extra copies of our June issue. It will be on sale at the exceeding low price of twenty-five cents, and our business manager cannot receive orders too early.

We have decided to give this number to each new subscriber whose subscription is received before June 5, 1903. We call upon all our friends to help us at this juncture and help make our ANNUAL a success in every way.

Among the Colleges.

Again the opponents of college sport are bestiring themselves, and an anti-football bill is to be introduced in the present session of the Wisconsin Legislature.

* * *

Manitoba College has introduced a new line of inter-year sport having formed this year an Interclass Curling League, which has proved to be very popular among the students.

* * *

During the last few months, the two largest memorial gifts ever presented to a college by her former classes, have been given by the classes of '79 to Harvard and Princeton respectively. To Princeton has been given a 100,000 dollar dormitory and to Harvard a similar sum has been given for the erection on Soldiers' Field of a Stadium, which will be a Roman Amphitheatre of modern construction.

* * *

The first Cecil Rhodes scholarship awarded to an American, has been given to Eugene H. Lehman, of Pueblo, Col. He is a graduate of Yale and of Columbia, and was selected by Governor Oreman from 200 applicants, on account of merit.

* * *

THE UNIVERSITY.

The skies are dark, the clouds are gray,
The summer days are over,
The winds blow chill from where they will,
All nature's face is sober.
The sere leaves rustle to the ground,
Our hearts are filled with yearning,
But ever is the freshie green,
Within the halls of learning.

—Ex.

* * *

There are at present twenty Japanese students attending Leland Stanford University.

* * *

The University of Pennsylvania is to have a new Gymnasium, which will be one of the best and most up-to-date of any in America. It will be three stories high, built of sandstone, and will contain a swimming pond, indoor track, lounging room, Turkish baths, drying room and barber shop, in addition to the usual gymnasium apparatus.

McGill has won the Intercollegiate Hockey championship of Canada by winning the Trophy of the Intercollegiate Hockey Union, in this, the first year of the organization's history. McGill was to play Harvard (the intercollegiate Hockey champion of United States) for the championship of America, but the game did not materialize.

* * *

Mr. Prefontaine, the Canadian Minister of Marine and Fisheries, has under consideration the establishment of a school of navigation and kindred topics, in connection with several Canadian Universities.

* * *

It has been announced that Sears, Cornell's best sprinter, who has tied the world's championship figures in the 100-yard dash, and who was considered a sure point winner in the 100-yard dash and the 220-yard dash, has been compelled to give up athletic work this year on account of his University studies.

* * *

There has been considerable talk of late concerning a two year college course, by eminent educators and others. President Woodrow Wilson, of Princeton, removes the question from further consideration as follows: "I cannot imagine how anybody who ever saw a Sophomore could ever think of graduating one in that condition."

* * *

The Yale students have lately undertaken the task of collecting the voices and dialects of all remaining Indian tribes in a phonograph. One of our exchanges suggests that Yale may be planning a new yell.

* * *

We clip the following from the February issue of *The University Monthly*: "This month the University of New Brunswick passed its one hundred and third birthday. The classes in the University are larger than ever before and everything in connection with the college shows the same progressive spirit. The *Monthly* is meeting with increased success. Its circulation is rapidly increasing and it is no longer a burden of expense to the students."

* * *

The University of Mississippi numbers among its faculty a Japanese, who holds the position of professor in chemistry.

MODERN PROVERBS.

1. As vinegar to the teeth and as smoke of cheap cigars to the nose, so is the sluggard to them that send him to college.
2. Every wise girl hath two programmes and loseth that she wanteth not.
3. As cold waters to a thirsty soul, so is a registered letter from home to the student.
4. Answer not a Freshman according to his freshness lest thou also be like unto him.—Ex.

*
* *

Standstead College recently debated with McGill Sophomore Arts on the question: "Resolved that the literature of the Victorian age is superior to that of the Elizabethan period." Standstead supported the question and won.

*
* *

Harvard and Yale have recently entered upon a new Athletic agreement. This agreement embraces a new code of laws and regulations to govern amature athletics, chiefly as regards eligibility. This agreement will, it is thought, do away with all uncertainty as to an athletes eligibility, and will leave no loophole for evading the spirit of the rules. The committee which has drawn up these rules has been at work on them nearly a year.



Library Notes.

During the past few days we have had a good deal of satisfaction in reading a small book that has found its way to the Library through the kindness of the Rev. A. J. Kempton, of Mount Carroll, Ill., an Acadia graduate, of the class of 1889. The book in question is entitled Pilgrim Sermons. The author is the Rev. A. C. Kempton, Acadia 1891. Our sense of satisfaction, however, is tempered by the fact that the author has recently died—stricken down in the midst of many varied activities. How difficult, nay impossible, to understand why a life so full of excellence and so fruitful of christian graces, should have ended just as matured powers were ready to give yet larger results! And yet is it not likely that his brief life, abounding as it did in christian activities, may have wrought in its brief span what many another life requires three score years and ten to accomplish?

The pleasure we found in the book was enhanced, no

doubt, by the fact that in years gone by we were privileged to number Arthur Kempton among our pupils. Every teacher experiences a measure of gratification in viewing a commendable piece of work performed by an old pupil. He is apt to feel, whether erroneously or not, that the success of the pupil is somehow his; and he rejoices accordingly.

In the brief prefatory sketch, the editor quotes some appreciative words from the Rev. E. H. Pence, Presbyterian minister at Janesville, Wis. Among other things Mr. Pence says: "To me the most conspicuous quality in the man was his tremendous will." These words bring back vividly the first time we met Mr. Kempton. His father, the Rev. J. C. Kempton, had come to the Academy with Arthur, then a slender stripling of fourteen or fifteen years. In the course of the instructions the father was giving about the lad, he spoke of the anxiety he felt at leaving his son amid strange surroundings and new influences. He particularly mentioned the strong will of the boy,—so strong as, at times, to amount almost to obstinacy, and cautioned us in regard to methods of discipline. He felt that, if the boy could be guided in right courses, his masterful will would make him strong for righteousness; that his nature marked him out for either a very good man or a very bad one. How truly the father judged his son's character, the issue of the latter's life has proved.

The youth early placed himself among those who stood for genuine, clean christianity; and, as the years sped, on he became a steadily growing power for good among his associates. The earnestness of purpose and forcefulness of will that had characterized Mr. Kempton's school days, marked his subsequent career. A life of exceptional usefulness seemed opening before him, when the message came to cease from work here and to enter upon the activities of that nobler life that lies beyond the river.

An examination of the sermons collected in the volume we have been reading, shows that the writer was something more than a mere sermonizer. The volume bears the stamp of a keen, ready, alert mind; of a mind trained to habits of untiring, appreciative observation; and exhibits in abundant measure the author's power of organization and skilful mastery of detail.

Pilgrim Sermons consists of a selection made from sermons preached by the author to his people after his return from the Holy Land. They make good reading. We found it hard to lay the book down. Lately we have been doing some reading in

Stevenson's Letters, and, when we came to this book of sermons we were constantly reminded of Stevenson. Mr. Kempton, in common with the brilliant Scotchman, possesses the rare power of vivifying what he attempts to describe. As a result of his discriminating selection and skilful grouping, scenes and events start out from the pages of his book with lifelike reality. The reader stands with the writer, as he stands on the deck of the steamer through the long wearying night, waiting for the first glimpse of the old world; and rejoices with the author, as the lights of Gibraltar break through the murky distance. Joppa, Jerusalem, the Jordan, Nazareth, these and many another spot dear to the christian, will mean more after being seen through the pages of this book. The description of the Jordan Valley is singularly effective. Nowhere else, so far as our recollection goes, have we seen a more illuminating description of the course of this wonderful river, and that too, within the compass of only a few lines.

There is nothing ornate about Mr. Kempton's style. It is simple, unaffected, and intensely real. The limpid flow of the sentences, the harmony between the spirit of the author and that of the scenes he describes, the perfect naturalness of the style, the wealth of real information contained in the book, and the healthful, stimulating lessons drawn from the writer's experience, all combine to give this volume a great deal of attractiveness and to leave with the reader a mingled feeling of satisfaction and regret as he lays the book down; satisfaction, because his course through its pages has been pleasant and profitable; regret because his acquaintance with the author has been so brief and, in the nature of the case, can not be continued or renewed through any later writings.

We trust that the error of the "devil," or the oversight of the proof reader, by which in our last notes we were made to write Hazlett for Hazlitt, may not be reckoned against us.



De Alumnis.

- '80. C. R. B. Dodge, formerly of Bellows Falls, Vermont, has recently accepted a call to the pastorate of the First Baptist Church of St. Johnsbury, of the same State.
- '91. H. P. Whidden has been for some time a member of the Faculty of Brandon College, Brandon, Manitoba.
- '92. H. S. Ross has taken up Real Estate and brokerage business in Sydney, Cape Breton where he is sharing in the present business prosperity of that city.
- '92. J. L. Churchill, having completed his medical studies at McGill, has settled in Isaac's Harbor, N. S. and during the last few years has succeeded in building up a very fine practice.
- '92. C. E. Chipman after graduation took up the study of Electrical Engineering at Cornell, and upon graduating from there entered the employ of Harper Bros., Publishing Co. where he still is.
- '92. G. E. Higgins, the son of the late Prof. D. F. Higgins, after graduating in Law from Columbia, entered the brokerage business in New York. He is now confidential clerk in one of the largest of the New York broker offices.
- '93. J. E. Wood for the last several years has been Secretary of the Nova Scotia Provincial Industry Exhibition, which position he has filled in a very satisfactory manner.
- '93. E. H. Nichols, later L. L. B. from Dalhousie has been practising for several years in Digby.
- '94. F. E. Young has been practising medicine during the last two years in Clementsport, Annapolis Co., N. S.
- '95. R. R. Griffin is at present practising law in Antigonish, N. S. where he is meeting with much success.
- '95. Thomas W. Todd has been recently elected to the principalship of Cedar Valley Seminary, Osago, Mo. This institution is the oldest and one of the best endowed academies west of the Mississippi.
- '97. Isabel D. Davidson has been during the past year teaching English and Latin in William Academy, Stockbridge, Mass.
- '00. H. G. Colpitts will graduate this year from Rochester Theological Seminary, Rochester, N. Y., we understand with very high honors.
- '01. A. S. Lewis has been since graduation pastor of the First Baptist Church of Aylesford, Kings Co., N. S.

Our Exchanges.

The *King's College Record* maintains its usual high standard, the articles being concise, interesting, and evidently chosen with a view to variety. In the column headed Jottings is a clever sketch of an old sea captain. Short sketches of this kind give life and sprightliness to a magazine and should be more indulged in by college journals, as they afford a welcome relief from solid essays and weighty articles. The Record goes somewhat beyond the usual bounds of college fiction in introducing a rather extended serial story by Rev. R. F. Dixon. Perhaps the innovation is to be welcomed as an improvement, but we would prefer it somewhat boiled down, especially the conversations which pay too much attention to unessential details, and tend to make the style rather insipid.

An article entitled "The College Coat of Arms," in the *Dalhousie Gazette* makes the confession that the Coat of Arms used by Dalhousie is not legally hers. She uses the Arms of her founder, the Earl of Dalhousie, and though, perhaps, the use of them was sanctioned by him, yet 'a Coat of Arms is not only personal property but an estate of inheritance and cannot be given away by its owner.' The article is comprehensive and scholarly, showing considerable knowledge of heraldry. It gives the history and description of the Earl's Arms, some remarks bearing on heraldry generally, and suggests suitable Arms which Dalhousie could legally adopt, such as her founder's impaling those of her province. In closing, the writer says that another University in this province has committed wholesale armorial speculation, quartering on it's shield even the Royal Arms, and advises that if Arms are to be used they should be such as are suitable and cannot be claimed as the property of anyone else.

The Argosy is to be congratulated upon obtaining that rather rare thing in college journalism, an undergraduate article of real merit. As a rule such articles are either decidedly mediocre or else not entirely original. "Thoughts on the Fight" is the best undergraduate article of its kind we have seen among our exchanges for some time. Reflecting on the stern battle of life it treats it in its three great aspects—the physical, intellectual and spiritual or moral. It is instinct with enthusiasm and life, and being clear and perpicuous in arrangement, holds the at-

tention without effort. Such articles are a credit to college journalism and we heartily wish that we could find more of them. The unveiling of the tablet to the memory of Lieutenant Harold Borden is naturally an event of great interest at Mt. Allison, and the address by Mr. Flint on the occasion is summarized in the *Argosy*.

The *University Monthly* has a goodly array of undergraduate work of fair quality. "A sketch of Montreal is interesting to the average reader, giving the history and a description of Canada's leading city. Perhaps all who should be, are aware of the derivation of the name viz., Mount Royal, the name given to the neighboring mountain by Cartier on his first visit.

The *University of Ottawa Review* is a journal of considerable scope dealing with many subjects, mainly of a literary interest. The following extract from the February issue illustrates the trials of a librarian. "Ask me what we do not find in the books people bring back. The question will be simpler. We find everything. Love letters for instance are very common. Scarcely a day goes by but what we find two or three. Pensive maidens read the historical novels with their love missives in their hands, for comparison I suppose, anyway when the books are returned we find the letters between the pages.

Checks are frequently discovered nestling between the newly cut pages of the latest novels, and not long ago "The Right of Way" was returned with a one-hundred dollar bill carefully pinned to page 76. The librarian spent five dollars in advertising, but the real owner was never discovered." We have never heard of the librarian at Acadia being similarly troubled.

The *Manitoba College Journal*, quoting *Trinity Review*, respecting the liberality of education nowadays, remarks somewhat as follows: "That after a man has completed his course and trotted the piano from the Sem. to College Hall and back again for every recital, he should at least get employment as a truck handler." Never despair, there is hope for some of us yet.

Other exchanges received:—*Presbyterian College Journal*, *O. A. C. Review*, *Stanstead College Monthly*, *The Theologue*.

The Month.

Now are the days of chilly wind and driving rain, the days when men do hie them along the muddy street in pursuit of their rolling hats, which they rescue from a mud puddle and address uncouth language to. Also the days of the millinery openings are at hand, and soon will come that Easter day when, if it does not rain, the great Ladies' Transformation Scene taketh place, and you go about in the vain endeavor to discover and identify even your best friends.

* * *

Before this issue of the Athenæum comes from the press it will seem somewhat like ancient history to speak of Hockey, but the concluding games of the Hockey league are worthy of a little notice. By winning from the Academy on a score of 4-1 the Sophomores finished their games for the season, and were left with a reasonable expectation of standing at the head of the league. This fact added all the more interest to the final game which was to be played between the Seniors and Juniors. If the Seniors won they would be tied with the Sophs for first place. If the Juniors won, the Seniors would be out of the running and the Sophs would come first and Juniors second. The deciding game was fast and furious. There was not much scientific work done, and combination was not indulged in to any great extent. Everyone seemed to be a little too excited and anxious for the fate of the game to do any skilful headwork. When time was called it was seen that the game really counted for nothing, as the score was a draw at 2-2. The teams decided to play ten minutes longer in the hope of coming to some conclusion, but neither side succeeded in scoring, and as it was already dark the game was stopped and it was announced that the game would be played over again the next day.

The fact that a draw was to be played off brought out a big crowd the next day, and another very exciting and swift game was played. The Junior forwards proved a little too much for the Seniors in this game, and the Seniors were defeated 4-2. The Seniors and Sophs had previously agreed not to play off their former draw game so the league was left as it then stood, Sophomores first, Juniors second, Seniors third, Academy fourth and Freshmen last. Perhaps no one was so surprised at the result of the league as the Sophs themselves. They won, however, squarely enough and not by any flukes or good luck, but

by consistent hard playing. They are to be congratulated on jumping from the very bottom of the league, where they were last year, to the very top. It is to be hoped that the Juniors learned the lesson so often taught before, that over-confidence is a bad thing. The loss of first place this year ought to teach them this. The results of the Hockey games are arranged in the following table :

	Won.	Lost.	Drawn.
Sophomores	3	0	1
Juniors	3	1	0
Seniors	2	1	1
Academy	1	3	0
Freshmen	0	4	0

The only outside Hockey game played by our first team this year was that with Mount Allison on February 26th. Mount Allison brought down a team with a big reputation. We expected to be beaten and our expectations were realized. Mt. Allison put up a distinctly better grade of Hockey than we did. Her great strength lay in beautiful defense work when her goal was in danger. There were always seven pairs of Mt. Allison legs and skates between the puck and their goal, and our forwards were unable to shoot the little rubber through the human hedge once. Mt. Allison's lifting was also superior to our own, being both quicker and stronger. The redeeming feature of Acadia's game was the good defense work in the second half. The score was 4-0, in favor of Mt. Allison. In spite of an exhibition of bad temper on the part of one of the Mt. Allison players, the feeling throughout the game was good. The Mt. Allison fellows were sports, and an enjoyable supper was indulged in by the two teams after the game. This is the first time our colleges have met at Hockey and we hope that it will not be the last, but that an Intercollegiate Hockey Match will be an annual affair.

Hockey was hardly done when Basket Ball came to take its place. Lest we have a week or two to study during the year, the sports are so arranged that one follows the other without a break. Football—Basket Ball—Hockey—Basket Ball—Baseball—Tennis—Field Sports—one continuous line, and no breathing spell. The Basket Ball league opened with a game between the Sophomores and Freshmen in which the latter were defeated, 29-8. The good combination work of the Sophs in this game seemed to indicate that they would be a factor to be reckoned with in the league. The next game was the Senior-Soph.

This game was closely contested and it seemed all through as though the Sophs might win this game also, but the Seniors' defense, kept them away from a victory and the game was won by the Seniors, 8-4.

On March 21st two games were played, one between the Seniors and Freshmen, resulting in a score of 6-5 in favor of the Seniors, and the other between the Juniors and Sophs which was won by the former on a score of 17-10. The Freshmen put up a good game against the Seniors, and it was the greatest surprise of the season to everyone that the score was so low. The Seniors did not play as well as was expected of them, and the Freshmen played better. Great credit is due to '06 for their plucky game against so good a team as the Seniors. One could hardly blame them for feeling somewhat elated, for their team certainly shows signs of being a league-winner before they graduate.

The Junior-Sophomore game was hard fought and an interesting one to watch. The Juniors' passing seemed to have improved, while the Sophs' combination work was pretty effectively broken up. The games that have occurred so far have been very satisfactory in that they show a decided improvement in team-work over that exhibited by the same teams before Christmas.

* * *

The Athenæum meetings have not been very enthusiastic of late, but on Saturday evening, March 21st, there occurred one of the liveliest, most interesting, and at the same time most literary, entertainments that it has been our fortune to attend for the last three years. The program was furnished by Chipman Hall. It may have been the element of competition that made Chip Hallers prepare and deliver their respective parts so well, for it was known that three judges sat in the audience who would listen attentively and then compare *their* program with that furnished by the "Outsiders" one week later. The Editor of the Athenæum read an interesting and inspiring paper on the past, present and future of the Athenæum paper. He predicted a most prosperous future for our College magazine, provided the students give it the support it deserves in subscriptions and contributions. While treating of this subject he also touched upon the proper way for the ideal college man to spend his course. Some of his suggestions it would be well for the Freshmen to remember and make use of. Mr. Bancroft gave an excellent paper on the Critic. He outlined the true office of the critic, what he

should do and what he should not do, and concluded with some eminently practical remarks on our critics in Athenæum Society. Mr. Slipp presented a scene from Richard II. in a masterly manner. It has been some time since an Athenæum member has attempted anything as classical as an interpretation of Shakespeare, and Mr Slipp should be complimented on his success. There were three rousing choruses given during the evening by the Chip Hall Glee Club, and a Synopsis was read by R. E Bates.

* * *

Friday evening, March 20th, occurred the reception given by the Academy to the College and Seminary. The Hall was decorated with Red, White and Blue and really looked very pretty, which is a habit the Hall has when it is fairly well filled with Seminary and College ladies in reception attire. So much time was taken in filling topic cards that the evening was well advanced e'er the first topic began, and it did seem as though some of the topics were cruelly short. One is, usually just beginning to become at ease and consequently to enjoy the conversation when the chord sounds for the topic to close. If it happens that you are having the topic in the Museum the general thing is for you not to hear the chords at all, and therefore to wander around a few minutes later asking "what topic this is" and find that you have missed one or two altogether. This promotes much good feeling between you and the young lady you happened to have that topic engaged for, as she has probably been sitting in the Hall watching the decorations and waiting for you. There also seems to be a special importance attached to the last topic in these receptions. It is interesting to notice who comes down stairs with who.

* * *

It is to be regretted that social events in the town on the evening of February 29th kept so many people from attending the recital given in College Hall by Dean Southwick, of the Emerson School of Oratory. The moment he entered the room his genial sympathetic presence created a pleasurable impression on his audience, which was deepened as the evening proceeded. The facility with which he passed from one character to another—now the servant, next the young girl, then her lover Adrian, and again the old man Richelieu, feeble, infirm, tottering, but with intellect more than usually acute and powerful still—was remarkable and showed his mastery not only of himself but of his art.

At the conclusion, in response to the vigorous applause, he consented to give one or two readings in a lighter vein. His genius for impersonation was again displayed to advantage in the selection from Mrs. Stowe. He *was* the Yankee, with his twang, his vernacular and his yarns. Each character mentioned was vividly portrayed. One could fairly see the pompous parson, proudly marching up the aisle with his bride, all in white, floating along beside him, her hand on his arm.

Not satisfied that this should be the end, the audience kept up the clapping until the orator again stepped on the platform. His vivid translation of the Alphabet, in its time-honored order, was certainly a surprise to most of those present. Several times, each time with new meaning, he made it serve his purpose until, without the use of any other word, he told the whole harrowing story of another case of that "true love that never did run smooth." The audience was exceedingly sorry when the evening was over.

* * *

It was with great pleasure that music lovers looked forward to the evening of March 6th, for Watkin Mills was to sing that night. All who heard him last year and their friends who had only heard of him expected a musical treat. They were not disappointed either, in spite of the fact that Mr. Mills has but recently recovered from a severe illness. Most of the programme was classical but the audience, especially the galleries, showed a great appreciation for his rendering of certain favorite ballads. Such a famous singer needs no word of praise from so humble a source, but we wish so to express the pleasure we had in listening to a voice of such power, clearness and purity of tone.

Mons Edvard Parlovitz is also a celebrated musician, and while his share of the programme was probably not appreciated by as large a proportion of his hearers as that of Mr. Mills, those who know something of pianoforte music expressed themselves as delighted with his technique, brilliancy of rendition, and delicacy of expression.

On the whole we may safely say that since the former appearance of these two artists in Wolfville no performance of a similar nature has been so thoroughly enjoyed.

* * *

The vocal recital on the evening of March 13th was well attended and deservedly so. The Glee Club, composed entirely of female voices, gave three numbers with spirit and expression.

Other selections were rendered by young musicians who are already well known to Wolfville audiences. Miss Jennie Eaton sang in her usual good style, her high notes being very sweet and clear. Miss Agnes Johnson gave an Italian song which was especially suited to her voice, and which showed it to advantage. It was unfortunate that the audience was deprived of the duet by Misses Johnson and Gertrude Heales, but its place was acceptably filled by a solo from the latter. Miss Nora Shand has a voice which, while not of great volume, is sweet and true. Miss Evelyn Starr's handling of the violin is nothing short of wonderful considering her age, or rather her extreme youth. A pleasing contrast in the programme was made by Miss Mabel Cole, the effect of whose bright humorous reading was heightened by her rich and sympathetic voice.

* * *

We are pleased to be able to announce the successful completion of Pres. Trotter's negotiations with Mr. Rockefeller. We have Mr. Rockefeller's promise of a dollar for every dollar that the governors of the college can raise during the next five years, up to \$100,000. If we can reach the maximum amount of this offer it will mean one fifth of a million dollars for Acadia. But this sum is not to be raised easily. It will mean strenuous efforts on the part of every one interested in our little University whether as graduate, student, governor or friend. We believe that with the aid of all the Maritime Baptists, this sum can be raised and Acadia will be placed on a sure foundation financially, and will soon enter upon a new life of larger hope and greater usefulness.



